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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XXII.

"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD. . . . THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; THEY SHALL RUN, AND NOT BE WEARY; AND THEY SHALL WALK, AND NOT FAINT."—*Isaiah*.

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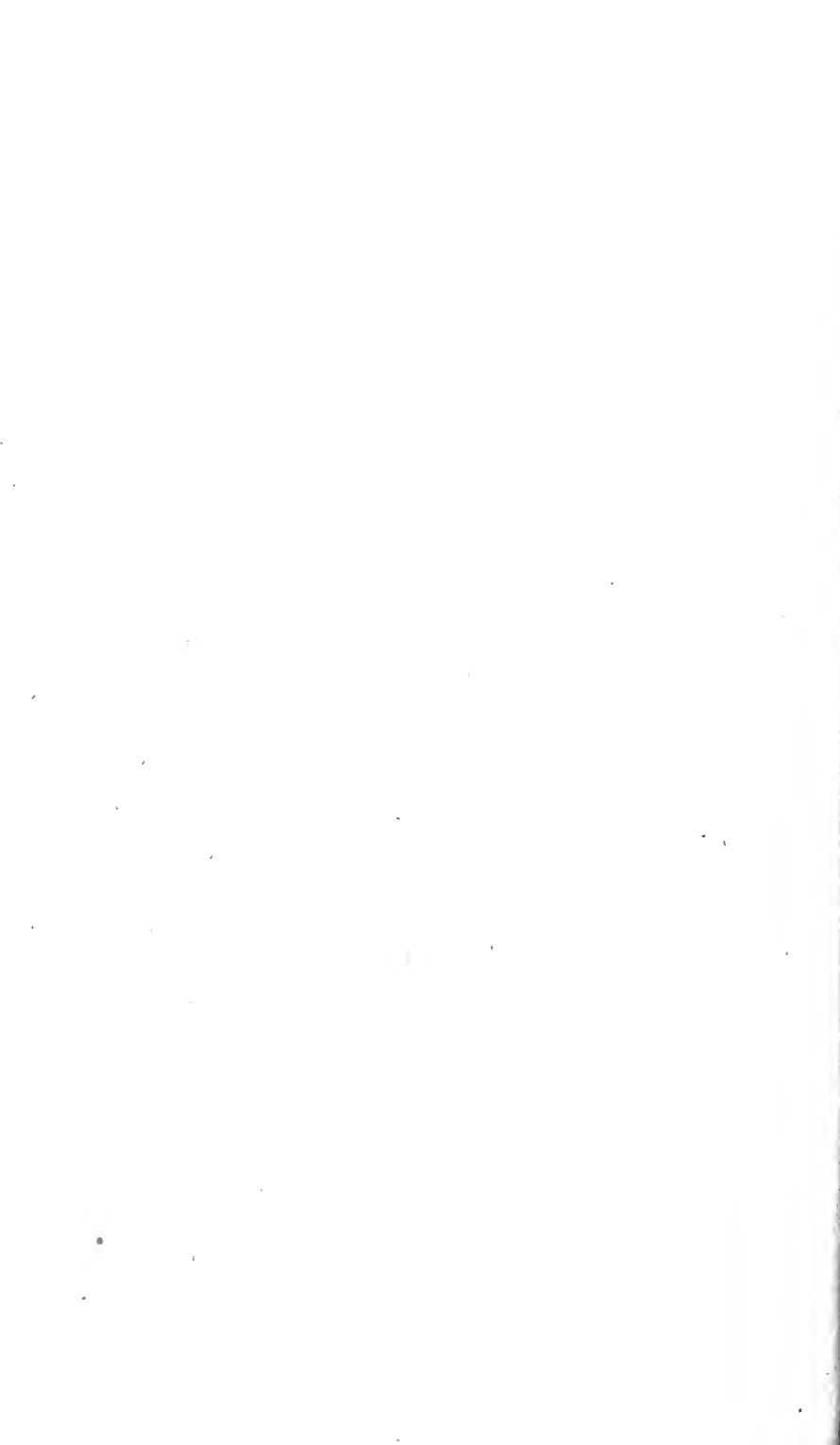
PREFACE.

IN the providence of God we have been permitted to reach the close of the year, and to complete the Volume of the *Millennial Star* for 1860.

Each succeeding year brings the world nearer to the reign of the great Millennial day of which the *Millennial Star* is a harbinger and sign. Surely, therefore, if its readers receive its weekly Numbers as so many signs of the approach of the Millennial day, each issue of the *Star* has come to them with much significance; and if they have carefully read and studied its indications and reflections, surely the Volume for 1860, which we now present completed to its Subscribers, will have shed some light amid the darkness around, and tokened the time when the "day-star" shall have arisen in the hearts of millions.

EDITOR.

644610



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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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MESSIAH'S APPEARING.

No. I.—JESUS THE MESSIAH OF ISRAEL.

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ."—PETER.

The doctrine of Messiah's appearing is both a very old and a very important doctrine in the faith of the people of God. Indeed, it was not only a doctrine of the early Christian Church and a part of that faith which the Apostles and Saints had delivered to them through the revelation of their Lord, but it was also a part of the faith of Israel as a nation. All Israel has looked for the appearing of Messiah. But it seems that even with the peculiar people the fact has been exemplified that the ways of God are not as man's ways, nor his thoughts as our thoughts, nor his appearing after the manner of the world. It has been thus exemplified in the course of mankind generally, and thus it has been in the conduct of the chosen people.

Israel has looked and waited for the appearing of Messiah; but they did not understand the manner of his appearing, nor the time thereof. They were looking for his appearing as a mighty king and deliverer of the house of Jacob, who would fulfil the promises of Jehovah to the fathers. They looked to his appearing as that Mighty One who should bring to the chosen seed all that glory, dominion, and power that Jehovah promised by the mouth of Moses, the Prophet and

lawgiver of Israel's nationality—"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them." Messiah was that Mighty One chosen of the Father to extend at the appointed time Israel's nationality unto universal and dominant sway, and to make the chosen nation the head and chief among the nations of the earth. Moses, the great Prophet and lawgiver of Israel's youthful nationality, was raised up by God to lay the foundation of Israel as a nation, and to begin the glory, dominion, and strength of the chosen people as a nation; and Messiah was the mighty Prophet and lawgiver of Israel's restored nationality, whom the Father designed to raise up to redeem them from greater bondage than Moses redeemed them from, to deliver them from every nation whithersoever they should be scattered, restore them to the favour of God and their nationality, and consummate all the glory, greatness, and dominion pertaining to the covenants, promises, and blessings made to the fathers, Abraham, Isaac, and

Jacob. It was thus that Israel and the Prophets viewed the subject; and they, as well as the early Christians, looked to the appearing of Messiah as him who should fulfil all this national glory, dominion, and power of Israel's dominant nationality; and thus the Jews also understand to this day. Peter, speaking of the second coming of Jesus as Messiah, says—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the nations of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."

In this chapter (Acts iii.) throughout, Peter endeavours to show to the Jews that "the God of Abraham, Isaac, and Jacob, the God of our fathers, hath glorified his Son Jesus," whom they had "delivered up and denied, in the presence of Pilate, when he was determined to let him go;" but that though they had "killed the Prince of life," and "denied the Holy One" of Israel, the Messiah, yet God had raised him up from the dead, and would send him again at the time of the restitution of all things. All the holy Prophets from the beginning of the world, the Apostle informs them, spoke of these times of restitution; and the Prophets from Moses, and those who followed after Samuel, spoke of the raising up of a great Prophet, like unto Moses, who should fulfil all the covenants and blessings made to the fathers, Abraham, Isaac, and Jacob, and make Israel the chief and glory of the nations, and give to all the kindreds of the earth blessing and salvation in the chosen seed. There are several points strongly marked in the statements and reasoning of the Apostle. The chief point is, that all the higher phases of Israel's nationality and dominion would be brought in with the appearing of Messiah; and even the cove-

nants made to Abraham, that in his seed should all the nations of the earth be blessed, depended for their broadest fulfilment on Messiah's appearing. Although they rejected him at his first coming, the case was not changed, nor God's purposes frustrated thereby; for another appearing was provided for:—"And he shall send Jesus Christ, which before was preached unto you." Doubtless, Jesus, who was the Messiah of Israel, would have restored the kingdom unto Israel, and fulfilled the covenants of God to the fathers at his first appearing, had the chosen people received him. But "he came unto his own, and his own received him not;" and his disciples soon had to turn to the Gentiles, that some among mankind might be made partakers of the Gospel, and the mission of Christ not lost to man.

The Jews could not see in Christ their long expected and fervently hoped-for Messiah. They did not understand that his coming was first spiritually, and that he was to be made known in the revelations of the Father, and his mission unfolded in the Gospel and the powers of the eternal Priesthood. Not realizing that Messiah's kingdom is not of this world in its origin, nor its powers and laws of man,—not comprehending that though the kingdom of Messiah was to be established on earth, it was to be revealed of the Father, they rejected their King. He said—"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Though Israel had their line of holy Patriarchs, Seers, Prophets, Lawgivers, and Judges, the chosen people did not, because of the hardness of their hearts, realize that the kingdom which God designed to establish for his Son Jesus (their Messiah) to reign over was a theocratic or Divine kingdom. Jehovah's design was to make of Israel "an holy nation," "a royal Priesthood," "a peculiar people," to show forth the praises, glory, and majesty of their King—the King of kings. Messiah came to establish such a kingdom over Israel; which, had his people received, he would have given them, and extended its dominion over all the earth, and made Israel the head of a Divine universal empire. That this will ultimately be the case, and that a Divine universal empire is, as it were, rolled up in the destiny of Israel, Moses and the Prophets clearly foretold. But

for a time Israel lost this destiny and became broken off, because of their transgressions, and, finally, their rejection of Messiah; and the Gentiles became grafted into the natural olive tree. Yet, as surely as Israel was broken off and scattered among the Gentiles, so they will be gathered and restored to the nationality again: as certainly as they lost for a long period that glorious destiny which the Lord their God purposed for them, so will they find it again in the due time thereof; and Israel will become the head of the nations, under the dominion of their long looked-for and anxiously-expected King. As the destiny of Israel was lost through transgression and a constant rejection of the Prophets sent unto them, and finally the rejection of Messiah at his first appearing, even so will the destiny of Israel be restored through the raising up of Latter-day Prophets and the appearing of Messiah to reign over his Saints, and to give to the seed of Jacob the chief nationality.

But this was not to take place until after the great curse had come upon Israel, and the seed of Jacob become scattered among all the nations of the earth. This great glory and destiny of the chosen nation was not in the purposes of Jehovah understood to be brought about until after Messiah had come unto his own and been rejected. Neither was it in the mind and comprehensive purposes of the Father that Messiah should ascend his throne, take his sceptre, and sway it over universal empire, at his first appearing. We have intimated above that Jesus, who was the Messiah of Israel, would, doubtless, have fulfilled the Divine promises through Moses concerning the headship and chief nationality of the chosen people at his first appearing, had the chosen people received

him. Had they have received him as their Messiah and King, the inevitable consequence of his reign would have been the restoration of Israel's nationality, and the dominant sway of Messiah's sceptre over all the earth. To doubt this would be equivalent to doubting the virtue, power, and superiority of Divine government, and the strength of that universal sceptre which Jesus will yet sway over all nations and peoples, when the kingdoms of this world shall have become the kingdoms of God and his Christ. But to imagine for a moment that the rejection of Messiah at his first coming was not fully understood in the foreknowledge of God would be to attribute foolishness to Divine Wisdom, and short-sightedness to the All-seeing, Foreknowing One; and not to believe that this rejection of Messiah at his first appearing would be covered by another appearing, and that other appearing provided for in the Divine purposes to the consummation of all promised, would be to imagine that Deity can be thrown out of his course by the straw-moat-like obstacles of man, and Omnipotence conquered by the puny arm of mortals. As Jesus said concerning John, "This is Elias, if ye will receive it," so also was it with Jesus at his first appearing. He was the Messiah of Israel, if they would receive him. Indeed, he was Messiah, whether they received him or not. But had they received him and acknowledged him as King, and he had then taken the sceptre, the necessary result would have been the restoration of Israel's nationality and headship. At his first coming, when his own rejected him, even before Pilate, he did not deny, but affirmed that he was "King of the Jews." But the time was not then come for him to mount the throne and grasp the sceptre of Earth's empire.

(To be continued.)

A TEST.

BY HIDER WILLIAM JEFFERIES.

The useful knowledge possessed by civilized man is divided into many parts or branches; and each part or branch is denominated a science or an art; and the whole of them are summed up in the phrase, "Arts and sciences;" but when

man fully understands those various divisions and their tendency, he will find them all comprehended in the one grand science—Theology. Many of the less important parts of this one grand science have occupied the attention of the scien-

tific world; and when any of the worthy, world-benefitting students thereof have discovered an *arcumum* or a new theory, they have found it necessary to give mankind an experimental test, whereby its merits may be understood by practical demonstration. A true, experimental test is absolutely necessary, or the theory remains abstractedly useless, and the human family derive no benefits.

Next to God; mankind is indebted to the celebrated mathematician of antiquity, Archimedes, for the important discovery of the mode of ascertaining the specific gravity of bodies. He taught the theory, and gave the world an infallible test whereby its truthfulness may be clearly demonstrated to every knowledge-seeking mind; and earth's sons and daughters are now enjoying the beneficial results.

Sir Isaac Newton discovered and taught the electric attraction of glass, and he gave a test by which his theory could be proved true. Glass, excited by friction, will attract light bodies. Now, if the theories of electricians, from Thales, who flourished about six hundred years before Christ, to the last promulgator of an electrical theory, had not been accompanied by the means of proving them true, could Christendom boast of such continually-developing electrical powers as are now known? Could the sons of science control those powers as they now can? or would earth's sons and daughters enjoy such privileges and blessings as they now enjoy through the knowledge, exercise, and control of those powers? Certainly not. Tests have been given, and diligently and faithfully applied; hence the results.

We have briefly noticed two of the parts into which the sublime science of theology is divided. But there are other divisions of this grand science, to which we will now refer, which have a much greater degree of importance attached to them, because they have a greater and more direct bearing on man's spiritual and eternal destiny.

As the theory of one part of the science of theology requires a test whereby its truthfulness can be demonstrated to the satisfaction of intelligent beings, so the theory of every other part requires a test for the same object. And as it is necessary for fallible man to give tests to prove the correctness of his theories, so it is equally necessary for the Infallible

Eternal to accompany his theories with demonstrative tests. Nay, man's observation and experience teach him that the theories of erring men are often accepted with much less conclusive evidence than would be required of the Great Unerring One, who *cannot* lie. That man requires and that God gives certain unfailing tests of the doctrine emanating from heaven, may be clearly proved by the records of his dealings with the children of men. We will quote from the New Testament, as it will be more to the point; and perhaps the evidence will be the better received.

When the Son of God, in the meridian of time, introduced and taught to Adam's partially-apostate race the doctrines of remission of sins and the reception of the Holy Ghost, (some of the higher principles of the comprehensive science of theology,) he did not leave them without a test to prove their truthfulness and efficacy. What was this test? "If any man will do his (God's) will, he shall know of the doctrine whatever it be of God, or whether I speak of myself." (John vii. 17.) Paraphrased—"If any man will believe my words, repent of his sins, be immersed in water by one having authority, for the remission of those sins, he shall receive that blessing; and, through the proper ordinance, he shall also receive the gift of the Holy Ghost." Many thousands in that age heard the proclamation with joy, gladly applied the test, received and enjoyed the promised glorious results, and could join the Apostle John in the truthful, positive declaration—"We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." (1 John v. 19, 20.) Here we find a theory taught, the means of proving its truthfulness given and applied, and the unmistakeable attestation of its results.

Now, for the Lord to maintain consistency, and for him to be as just towards one portion of his children in one dispensation as he is towards another portion of them in another dispensation, it will be necessary for him, in the restoration of the Gospel (Rev. xiv. 6,) and in its preaching to mankind, to give them an equal privilege with those of former

times of obtaining a satisfactory knowledge of its potency to save. When was this restoration to take place? In the last days—a short time anterior to the overthrow of wickedness and the ushering in of the great sabbatic era. Has this restoration taken place? Joseph Smith and his devoted associates in the great work of universal redemption have positively and publicly declared that the Gospel has been restored by an holy angel, precisely according to the terms of John's prediction. And here, dear reader, we will give you a never-failing test whereby you may be satisfactorily assured of God's consistency and justice, of the truth of the declared restoration of the Gospel, and of the truth of the doctrines of remission of sins and receiving the Holy Ghost, and of the temporal, spiritual, and eternal salvation now taught in the Church of Jesus Christ of Latter-day Saints.

The following is a quotation from a revelation of Jesus Christ given to Joseph Smith and others, September, 1832:—"Go ye into all the world; and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; ye are they whom my Father hath given me; ye are my friends: therefore, as I said unto mine Apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost." (Doc. and Cov., sec. 4, par. 10.) Here is a positive promise, made by the Son of God, of glorious blessings to be received by rendering obedience to simple conditions; and whoever will faithfully observe these conditions will be able to exclaim in spirit and substance, as did the former-day Apostles and Saints—Let ignorant, priest-ridden scoffers say what they may, I *know* that my sins are remitted; I *know* that I have received the Holy Ghost; I *know* that I am in the path to eternal life and happiness; and I *know* that if I faithfully live the Gospel laws as revealed through God's chosen Prophet, Seer, and Revelator, Joseph Smith, I shall regain the presence of my heavenly Father, and dwell with him in celestial glory. What an inestimable boon! What superlative blessings! What bliss-giving knowledge! Doubts, uncertainty, the

spirit of bondage, and the fears of an ever-yawning hell displaced by strong faith, blissful certainty, the Gospel spirit of heavenly liberty, and a radiant hope—yea, a satisfactory knowledge, through faithfulness, of an eternal residence in the celestial mansions of God. If wrongly-inspired, Devil-led Revivalists would stop and reflect, and apply the Apostle Paul's oft-repeated injunction—"Prove all things, and hold fast that which is good;" they would apply the Lord's test to what is commonly styled "Mormonism," and would assuredly receive the promised blessings; and then, after being duly authorized, they could carry to their flocks the true Gospel, which would put them in possession of the certainty they require, and prevent the screamings, the groanings, the swoonings, the deafness, the dumbness, the blindness, the fanaticism, the maniacal exhibitions, and the numerous pernicious devilisms so rife at the present time. But the ancient Apostles, when particularly referring to our day, inform us that evil men and seducers shall wax worse and worse, deceiving and being deceived (2 Tim. iii. 13); that "many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (2 Peter ii. 2); and that "for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

Many intelligent men spend the major part of the most useful portion of their lives in assiduously applying themselves to one or more of the less important branches of the sublime science of theology; but they seldom think of the all-important parts bearing directly on their eternal destiny; and when their diligent study and close application are rewarded with a glimmering of light, their hearts are filled with joy. History informs us that Archimedes, when taking his customary bath, discovered the means of testing Hiero's crown—a task the king had assigned him; and so great was his joy, that he leaped from the bath, and, in a state of nudity, ran through the streets of the city, shouting aloud, "I have found it out!—I have found it out!" Joy, under such circumstances, is natural enough; and, when it is controlled wisely, all is right. But if men are filled with such joyous

feelings on discovering the means of solving some comparatively insignificant problem, what ought to be their feelings when the means of solving the problem of celestial salvation are placed within their reach? If an Archimedes would labour intently in order to possess the ability to test the quality of Hiero's crown, and if he felt so joyous at the discovery, and so desirous to please that monarch, in order to gain a little favour himself and confer benefits on unborn generations, how ought men to labour for an understanding of the all-important doctrines of salvation? How ought they to rejoice when they understand some of them? And how ought they strive to please the Great Monarch of monarchs, to increase his glory, and to benefit themselves, the present generation, and innumerable generations yet in the womb of eternity!

Moreover, there are many intelligent men who have studied diligently for more than half-a-century, with an earnest desire to understand that which God has positively declared cannot be found out by the wisdom of man. We advise all such to cease attempting an impossibility; and we affectionately invite them to honestly apply the test given with the Latter-day Gospel, and they will find that it will not require fifty years, nor as many hours, to obtain the satisfaction of mind

they have so long desired. We also invite all others, of every creed, caste, and country, to apply this test, observing its conditions as faithfully as they have observed or would observe the conditions of any other scientific test or experiment, and at the same time rendering it the sacredness it demands. And if they do this, as sure as effects ever followed their parent causes, so sure will the promised blessings be received and enjoyed. They shall no longer be afloat on the sea of uncertainty, with neither captain, nor helm, nor compass to steer or direct the frail bark; but they shall be anchored in certainty and safety; and when they weigh anchor, they shall have a true helm, compass, and captain to direct their course throughout life's tempestuous voyage. Heavenly light shall illumine their minds; holy joy shall pervade their souls; and, through faithfulness, their knowledge shall increase in an ever-increasing ratio: their peace shall be like the ever-flowing crystal stream; and they shall have power to vanquish every inward and outward foe, both visible and invisible, whether on earth or in hell, and rise triumphant in the morning of the first resurrection, to inherit glory, honour, immortality, and eternal lives in the celestial mansions of God. Who will test the truthfulness of this article?

HISTORY OF JOSEPH SMITH.

(Continued from page 841, Vol. XXI.)

[August, 1843.]

Friday, 18th. Conversed with Mr. Swartout, of Quincy, and bought from him thirteen quarter sections of land. Visited the lumber yard.

Elders Young and Kimball visited Mount Holly, New Jersey.

Saturday, 19th. "GREAT MEETING OF ANTI-MORMONS! At a public meeting of the citizens of Hancock County, without distinction of party, held at the Court-House in Carthage, in pursuance of previous notice, on Saturday, the 19th of August A. D., 1843,

Ma'or Reuben Graves was called to the chair, and William D. Abernethy appointed Secretary. The object of the meeting was

then stated by Valentine Wilson in an animated address. The meeting was afterwards addressed by Walter Bagby, and also by Hiram Boyle, of Adams County.

On motion of F. J. Bartlett, a committee of nine was appointed by the chair to draft and report resolutions for the action of the meeting.

F. J. Bartlett, Walter Bagby, Valentine Wilson, G. M. Swope, R. T. Madison, J. A. Bebee, John Wilson, Henry Hunter, and John Cameron were appointed that committee.

After a short absence, the committee submitted the following

REPORT.

Your committee respectfully request to be excused from making a formal report at

this time, owing to the short time allowed them and the importance of the business that has called us together, and ask to be discharged from further duties, and recommend that a committee of six be appointed to draft resolutions and make a report to an adjourned meeting.

Whereupon the following gentlemen were appointed to compose that committee,—viz.:

Walter Bagby, F. J. Bartlett, Stephen Owen, Stephen H. Tyler, Valentine Wilson, and Joel Weston.

The meeting then adjourned to meet again at this place on the 6th of September next, at one o'clock, p.m.

REUBEN GRAVES, Chairman.

W. D. ABERNETHY, Secretary."

Sunday, 20th. I was at home all day. My brother Hyrum preached at the stand, and Sidney Rigdon read a copy of a letter to show the people that he was not guilty of treachery.

Monday, 21st. I received a letter from Mr. Patrick, covering one from Mr. J. Hall, of Independence, Missouri, breathing hard things against us as a people. I gave instructions to have them copied with some additional remarks, and sent to Governor Ford. The following is a copy of the letter, with the comments of the *Neighbour* thereon:—

"Independence, Mo., July 23, 1843.

My dear old Friend,—Your letter, dated on the 12th, and mailed on the 14th instant, is just at hand; and not being able to answer your questions correctly, or advise you judicially, in relation to the Rockwell case, until after I see him and some other of my friends, I will postpone that part of this letter until to-morrow, and in the meantime will say such things as I can write about without much reflection.

Sheriff Reynolds, upon his return, gave me his compliments from you, and for the first time I learned that you resided in Illinois. He also gave a narrative of his adventures in your State, which was anything but favourable, either to the reputation of your people or yourself, as a law-abiding people, or a profound or honest lawyer. Certainly there can be but little virtue in the community, and little honesty in the officers of law, who will trample upon the forms of justice, the laws of the country, and bid open defiance to both, in the manner that Sheriff R. informs us that you acted with him, after his arrest of the Mormon Prophet. That the State courts

have a right, upon a writ of Habeas Corpus, to investigate the legality of all imprisonment within their respective chartered limits, whether such imprisonment is by the authority of the United States or of a State, no sound lawyer, perhaps, will doubt; but it is equally certain that no court upon such a writ has any right to go beyond the forms and the *prima facie* evidence of the case. If the officers of courts and the community are so corrupt as to disregard their own laws, and trample them under their feet, and liberate their criminals in defiance of law, then it appears to me that the power of self-government is extinct; if Illinois, by her own authority, cannot capture the Prophet, it will be but a small matter to raise volunteers enough here to raise the city of Nauvoo to the ground; if Illinois fails to deliver up Jo Smith, there will be something serious between the two States. Missouri will have Jo Smith for trial, or impose as powerful restrictions as the Constitution will allow upon the intercourse of the citizens of Illinois in Missouri. If the Governor of Illinois is so imbecile as to allow his warrant to be disregarded by the Mormons, and permit the Prophet to go at large, then let him be impeached, and a new, honourable, energetic man be placed in his stead. I have it from a high source that Missouri will hold the whole State responsible for the treatment of our messenger and for the delivery of the Prophet. Had you liberated the Prophet by a regular writ of Habeas Corpus, without mistreating our Reynolds, I should have gloried in my acquaintance with you; but to have done it in the manner it was done reflects no honour either on yourself, your people, or your Government. The Mormons are only a lawless banditti, and I fear the pestilence has contaminated the whole community; and if Reynolds' opinion be correct, yourself among the rest. Holy Jo was not afraid of the 'injustice of our people;' it is the just punishment and their violated laws that he fears.

I will now give you an impartial opinion of the prejudices against Rockwell here, and my opinion of his guilt. There is not a man in this community but believes him guilty. There is a chain of circumstances against him so strong, that no rational man can doubt his guilt. I was at Boggs' house two minutes after the deed: it is in sight of mine; and the insidiousness of the offence renders it difficult to restrain the citizens from hanging him up without judge or jury. So far, however, we have succeeded in quelling it; but should he be discharged upon trial, the power of man cannot save him. (More to-morrow.)

J. HALL."

"The foregoing letter was sent from J. Hall, of Independence, Missouri, to a respectable lawyer of Dixon, Illinois, and by him with an explanatory letter enclosed and forwarded to General Smith, of this city; and, after retaining copies, it was thought advisable to forward both the originals to Governor Ford for his consideration. By this proceeding, it is not to be understood that the citizens of Nauvoo fear that *'volunteers from Missouri will raze Nauvoo to the ground.'* There is too much honour and patriotism in Illinois to allow such a barbarous and disgraceful transaction; but it was done to apprise his Excellency of the mode and manner of doing business in cases of emergency in Missouri, and to show his Excellency how much responsibility he and the State were under, in case the Prophet should not be delivered up on the requisition of Missouri, where, according to the nicest calculations of the famous lawyer Hall, taking Rockwell's case for a sample, if he was discharged upon his trial, *'the power of man could not save him.'*"

As to the non-intercourse or 'restrictions' which Missouri may assume or inflict over the citizens of Illinois, we have nothing to say. The Latter-day Saints have seen Boggs' signature to such a bill as that, and many know the penalty.

There is little need of comment on Mr. Hall's famous letter; for to us it seems to be of itself a *comment* that makes honesty, virtue, and common sense blush, and law, liberty, and republicanism shudder! We appeal to the liberal-minded and proud-hearted Americans, whether such a spot upon the withering character of Missouri could be removed, any more than an African could be washed white, or a wolf be possessed of the innocence of a lamb, unless the Lord interfered.

Talk of justice in Missouri! You might as well make a burning lime-kiln or coal-pit an ice-house or a hospital! The ice would melt, and the sick would suffocate, *and the power of man could not save them.* No wonder a negro could be burnt alive in Missouri! No wonder a criminal could be taken out of gaol and murdered, while the Sheriff held a repite in his hand, in Missouri; and no wonder that a Mormon will not risk his life in Missouri: *the power of man cannot save him*, even if discharged by what is styled a *court of justice*.

To glance at the whole, without recurring to the many crimes of the people of the State, officially or unofficially, whether it be feeding prisoners on *human flesh*, or taking them out of gaol and lynching them without mercy, to help justice beforehand, or whether it be Boggs' exterminating order, or even the present hint at restriction and assump-

tion of responsibility, we are apt to believe that the good sense and virtue of the citizens of Illinois in general, and the Mormons especially, like the old experienced rat, will shun Missouri as a *whited heap* under which there is mischief concealed!"

Rode out with Mr. Moore. In the afternoon, held Mayor's Court, and tried Frederick J. Moesser for breach of temperance ordinance. Fined him \$3 and costs.

Mary Ann Young, daughter of Elder Brigham Young, died, aged six years and eight months, of dropsy round the heart.

Elders B. Young, H. C. Kimball, and George A. Smith arrived at New York.

Tuesday, 22nd. Held Mayor's Court, and fined Stephen Wilkinson for selling spirits without a license.

We constantly hear rumours that the people of Carthage are determined to raise a mob to drive the Mormons out of the State.

My brother Hyrum has gone to Plymouth.

Wednesday, 23rd. I attended Mayor's Court, and tried several suits.

Sent George G. Adams to Augusta to procure some articles for the Temple.

Elders O. Pratt and W. Woodruff arrived in New York, accompanied by Elders J. M. Grant and J. Sloan.

Thursday, 24th. Engaged in land business, selling and making titles of land, and settling with several individuals.

Friday, 25th. My brother Hyrum in the Office, conversing about the new revelation upon celestial marriage.

Rain in gentle showers through the day, being the first of any amount that has fallen in Nauvoo since the 1st of June. The earth has been exceedingly dry, and the early potatoes nearly destroyed. Corn has been stunted in its growth, and even vines much injured by the drouth.

Saturday, 26th. Six hundred houses destroyed by fire in Kingston, Jamaica: estimated damage, \$1,500,000.

The U. S. steam frigate "Missouri" destroyed by fire.

Elder Jonathan Dunham returned from his exploring excursion west. The following is extracted from his journal:—

"Saturday, July 16, 1843. Stayed all day at Zarahemla: all night at Mr. Hawley's.

Sunday, 17th. Miss Daniels finished my tent, &c. Left Hawley's at twelve o'clock, went fifteen miles, and camped for the night. In the morning our horses were gone: we hunted for them some time before we found them.

18th July. Left the camp at seven o'clock; travelled all day; came within sixteen miles of the agency; camped on the prairie.

Tuesday, 19th. Left the camp at six o'clock; passed the agent's house, half-past twelve. Came to Sugar Grove creek; stopped, rested our horses, took dinner, &c., at two o'clock, p.m.; stopped at dark on Mesquito Creek, and stayed all night.

Wednesday, 20th. Started at six o'clock; travelled thirty miles; fell in with the Sac Indians, who had been to the old Sac village after corn. At night they got drunk and fought. We encamped at dark, and stayed all night in the timber, on a bluff bank of the Desmoines river.

Started late in the morning of Thursday, 21st. We travelled until twelve o'clock; stopped in the round flat of the Desmoines river (here another drunken frolic, which lasted all the afternoon); left the ground at half-past two, p.m., and went thirteen

miles; came within twenty miles of the garrison troops or Sac settlement, and encamped on the edge of the prairie.

Friday, 22nd July. Left for the Sac village; at noon we got parted from each other, and the Indians got drunk and quarrelled; and Captain Joe would not go any further. He lay down, was mad; and I could not get him to go. So I left him and went towards the Sac village. Stayed all night at the trading house.

Saturday morning, 23rd July. Came to the Sac village, and waited for Captain Joe to arrive with his party.

Sunday, 24th. Stayed at the Sacs, waiting for my pilot, who was sick and lame in one knee, so that he could not travel.

Monday, 25th. This morning at Wapamuneto's; stayed until noon of Tuesday, 26th; then Neotanah, my guide, came, and we started off immediately for Missouri: stayed on the prairie all night.

Wednesday, 27th. Travelled until noon; baited our horses; no water; we had nothing to eat; continued our journey; it rained all the afternoon; stayed all night in the prairie; lay in the wet grass.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 7, 1860.

THE NEW YEAR.—A new period of time has begun, and another series of events is about to be brought upon this world's stage. Every year brings us nearer the close of Earth's probation, when all things and institutions of human origin shall have been proved, whether of kingdoms, empires, republics, despotisms, social systems, or religions, and when all such shall have been weighed in the balances of the Supreme Judge, and found wanting. Every year also brings us nearer to that glorious consummation and millennial period when the sway of the Omnipotent shall be universal, and his kingdom, and dominion, and the greatness thereof under the whole heavens shall be given to the Saints, and his Christ reign over them as King of kings.

We are living in the last dispensation, or the dispensation of the fulness of times. To the Prophet Joseph Smith, God, through his Christ, gave the keys thereof; and though the majority do not as yet realize this fact, it nevertheless is a fact, and every year will make it more apparent. In this Latter-day Dispensation, which Joseph opened, in the name and by the power of Christ, who sent him, will be consummated that marvellous work which has been the theme of God's holy Prophets since the beginning of the world. Thousands and tens of thousands have already received the testimony thereof, and know of a surety that the overturnings of the Omnipotent have

commenced; and they look for those overturnings to continue until the kingdoms of this world shall have become the kingdoms of our God and his Christ, when he shall reign whose right it is to reign. But thousands and tens of thousands more must also receive that testimony, and the evidences of Joseph's mission must increase until by the Spirit, or the power, or the judgments of the Almighty all shall know, and every knee bow, and every tongue confess.

Moreover, the great Latter-day Work is not only special and relating to the Saints, but it is also general, and bearing upon all the world. And all mankind will be affected by the mission of Joseph; for he is, under Christ, the head of this dispensation; and he holds the keys thereof. The dispensation which was given to him was a universal dispensation. Though passed from this to a higher sphere, he still holds the keys, and is still the head and chief mover of all events and all destinies involved in the dispensation of the last days; and though but comparatively few realize the fact, as the scroll of his mission is unrolled, the destinies of all nations, as well as the destinies of the Saints will appear, and the special events of the history of the Latter-day people of God will embrace the general events of all mankind. Every new year, therefore, is the opening of a new period, which shall bring together all the periods of time and events of every generation and every dispensation, and resolve them in the great dispensation of the fulness of times.

God is working, then, with all nations, as well as with his Saints; and the revolutions and overturnings and events of the last days will be so radical and universal, that the whole face of the world will be changed, and all things that can be shaken He will shake. Revolutions, events, and changes of feelings, &c., will be so rapid that, as it were, he that goes to sleep upon one state of things shall suddenly awake and find another state of things. He that passes through a city and hears shouts of execration against a name and a people shall, on his return, hear that name lauded to the skies, and that people hailed with shouts as the hope of the world. While, on the other hand, he that hears praises to a name, or an administration resound with acclamations throughout a land, shall return to hear that name execrated, and that administration and its policy cursed. But that which is founded upon the rock shall stand and abide every day and every storm unshaken; and though times and scenes may change, and the multitude fluctuate as the fickle wind, the good man and the right and the truth shall remain. Although such for a period may be under, and the wrong triumph for a season, yet, as the periods of time and events roll round, the right and the truth and the good shall constantly come uppermost, and justice shall be done; and as action and re-action alternately succeed each other, they shall try and shake all things that can be shaken, and naught but that which is built upon a sure foundation shall stand.

The present is not like the times of yore, when the world was young, and nations and institutions and forms of governments could be given the probation of ages. They have all had their days of opportunities and trial. The great weighing in the balance of justice by the weights of the Eternal has been going on nearly six thousand years. All things and institutions and systems and men who have not been of God and godliness have been found wanting; for it is only that which is of God and truth and righteousness and the spirit of the holy Gospel that will answer to the eternal weights of Him who weigheth all things. The great probationary course of the world is now nearly completed, its race almost run, and the Divine weighing and proving of all men and all institutions and all things will soon be finished. Then shall the sentence be pronounced, that all that have not been of God and truth and right have been weighed in the balances, and found wanting; but the genuine Saints

—those who wear the robes of salvation and godliness—will be declared to answer to the eternal weights, and unto them the kingdom and the greatness of the kingdom under the whole heavens shall be given.

The events of the last quarter-of-a-century and the experience of all nations, especially within the last ten years, bear loud and united witness of the rapid rate that events, revolutions, and changes come upon the world. How terribly fast is the great weighing going on, and how much does every year show to us, labelled as it were with "Weighed and found wanting." So general is this, and so thoroughly is it felt throughout society, that but few are satisfied at the end of each year with those undertakings, nations, movements, and administrations in which at the beginning of the year they felt such confidence. Indeed, how often is there distrust and disgust at the close of a year, where at the beginning confidence and respect were entertained.

The Church of Latter-day Saints, and the events connected with their history, and the progress of the work of God are also witnesses of an age in which the "marvellous work and a wonder" is being performed, and when God shall cut his work short in righteousness, and hasten on the weighing and testing of things, that the right and the truth and the good may receive the prize and the crown. This Church is of Him who is weighing, and the truth and the good and the right belong to the Saints, and they must ever come uppermost; for, though the action of this world will be against them, the reaction must ever be favourable.

GOD'S CHOSEN ONES.

It has been found in the history and experience of the human race that during the probationary, transitory course of Earth and Man, the real kings and nobles, rulers and leaders of mankind, as they stand in the sight of God, are found among the peasants, ploughmen, shepherds, fishermen, and sons of labour generally. As a rule, it may be said that during the probationary term of Earth, the real kings, lawgivers, and rulers have not reigned or held the authorities or occupied the positions among mankind which God in his eternal purposes has elected them to. Indeed, it has not been according to his design or dealings that they should, during this probationary, transitory state, occupy their positions as they stood marked in the election of God, or hold the authorities and powers, to which they are elected to hold in the eternal state to come, or sway those sceptres which shall be given to them at the great adjustment of the world, when Christ shall reign on earth King of Saints and King

of kings, and when all dominions and powers shall serve and obey him.

It appears, then, from the history and experience of the human race, that during the probationary, transitory period of Earth and Man, God has not designed that his chosen ones should, as a rule, stand in the positions and callings to which, according to his eternal purposes and foreknowledge, they were elected, even before they entered the mortal womb to receive birth and trial in probationary, transitory states. Nor has it been found according to his eternal purposes that his chosen ones should be acknowledged by the world, or hold authorities and ranks in the organizations of society and nations, or sway the sceptre of power and dominion over mankind. It is true, however, that they have been virtually the kings, rulers, lawgivers, nobles, and leaders of the world. They have been the pioneers of all civilization, the chief builders of all national and social greatness, the mighty conferrers of real power,

the persevering dispensers of present and eternal goods, and the saviours which the great Saviour has sent to mankind, even as the Father sent him. Indeed, it would seem that the Great Eternal King, Lawgiver, and Leader, in his wisdom, has placed those whom he has chosen and elected to be under him eternal kings, lawgivers, and leaders, unknown among mankind,—one here and another there, scattered apparently to the undiscerning eye, but really carefully placed and guided according to the purposes, elections, and choosings of God. Though not understood clearly, even by themselves, nor the callings, choosings, and elections pertaining to them revealed neither to the ears of others nor to their own souls, yet, in the mysterious course of the Great Mover, they are moved to the accomplishment of the Divine purposes and to the world's eternal states. It is true, all are not chosen, elected, and called after a priestly, kingly, and celestial order: still the chosen ones of God are raised up to accomplish their due parts, each according to his order and calling, whether celestial or terrestrial; and each is endowed, inspired, and made equal to the performance of his part of the work Divine. They themselves may not all understand their endowments and inspiration, any more than they may understand that the Lord has chosen, elected, and raised them up for the accomplishment of his purposes. We know that the Seers, Prophets, Apostles, Elders, and Priests of the Church of Christ, and the lawgivers, kings, and judges of Israel

have been called by direct revelation, or set apart and anointed by the Prophets and specially inspired Priesthood. But there are many—indeed, by far the majority, who have not been called thus directly and specially, but who have been chosen and raised up, endowed and inspired to the accomplishment of the Divine purposes, all tending to the great adjustment and consummation to be worked out in the dispensation of the fulness of times. In this final dispensation will be brought in eternal states and glories, with all the eternal relations, positions, authorities, and dominions thereof. The dispensation of the fulness of times is the period of the world's "times of restitution of all things." During those times of restitution, all things, relations, positions, powers, authorities, kings and rulers, priesthood and orders, as they stand marked in the eternal purposes and election of the Father, will be restored, and this world adjusted. When all this is consummated by the powers to be revealed in the last days, and through the growth and universal extension of the Latter-day Kingdom, and by the millennial reign of Christ, then the arrangements of society, involving relations, positions, authorities, powers, glories, and dominions, will correspond with that which existed in the spirit-world. Then the rightful kings will reign, God's rulers rule, and his Priesthood lead the world. Then the Eternal will establish Adam's world upon the foundations of eternity, and pronounce its states eternal.

CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

38, Albion-street, Birmingham,
December 20, 1859.

Dear President Calkin,—Since I sent in my last report, I have visited the following Conferences in England,—viz., the Lands-End, South, and Wiltshire; and in Wales, the Swansea, Merthyr, Cardiff, and Monmouthshire Conferences; and I am happy to state that the Saints, as a body, in those Conferences, are continuing to enjoy the spirit of the Latter-day Work, and endeavouring, as far as

they can, to honour the Lord in the keeping of his laws. The travelling ministry are faithful, and labouring with full purpose of heart to carry out the instructions of the Priesthood placed to direct them.

Elder Thomas Harding, who has lately been sent to preside over the South Pastorate, is applying himself with all his heart to his labours, and successfully.

I spent a very pleasant time with President Evans, of Wales, and found the work prospering in his hands. The Saints in his field of labour are in ex-

cellent spirits, and some are being baptized in most of the Conferences.

On arriving at Cardiff, we were joined by Elders Milo Andrus and Thomas Williams, both of whom spent the Sunday with us, and the Spirit of the Lord was enjoyed by them in a high degree in their instructions to the Saints. We had also the pleasure and benefit of the company of Elder Andrus at the Monmouthshire Conference. There are exceptions among the Saints to the general good

character which they deserve as a body; but, considered as a whole, there is a sure and steady increase of the power of God among the churches, and a determination with the Saints to overcome the evil influences which are around them, and to maintain, by the help of God, their holy faith and practice.

Praying that God may continue to bless you in all your labours,

I am faithfully yours,

W. BUDGE.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 886, Vol. XXI.)

(From an American Paper.)

"Skeletons of men ten feet high have been discovered in a burying-ground about a mile north-west of Winchester, Indiana. They probably belonged to the 'higher classes.'"

(From the *Illinois Journal*.)

"A subterranean vault has been discovered near Jackson, Illinois, in which the air is so mephitic that no man can go down into it. But, by means of rakes and hooks, human bones of a gigantic size have been drawn up from its depths, and also curious coins."

(From a letter by the New York correspondent of the London *Daily Telegraph*, printed in that paper, Sept. 13, 1859.)

"The news from the recently-discovered graves, in Chiriqui, is exciting and interesting. Images continued to be disinterred in large quantities. The value of those already exhumed could not be accurately estimated, as the natives hoarded up all they could get possession of, in order to obtain the highest possible price for them. Some think that there has been gold dug out to the amount of \$150,000, while others estimate it at double that sum. Antiquarians would find a rich field for research in Chiriqui; and it is to be regretted that all who are rushing thither look at these images in a light so intensely practical."

(From the *Encyclopædia Britannica*, 8th edition, published in 1853.)

"It is remarkable that the Mexican annals reach to a more remote date than those of any of the nations of northern Europe, though they were preserved merely by an imperfect species of hieroglyphics, or picture-writing. We do not pretend to enter

into the question that may be raised, both as to the authenticity of the records themselves, and their susceptibility of a correct interpretation. It is enough that they have received credit from Humboldt, Vater, and other men of learning and judgment who have examined into their nature and origin. From the annals thus preserved, we learn that several nations belonging to one race migrated in succession from the north-west, and settled in Anahuac or Mexico. . . . The ancient empire of Peru, more extensive than that of Mexico, embraced the whole sea-coast from Pastos to the river Manle, a line of 2,500 miles in length. . . . Their masonry was superior to that of the Mexicans. Like the ancient Egyptians, they understood mechanics sufficiently to move stones of vast size, even of 30 feet in length, of which specimens are still existing in the walls of the fortress of Cusco. They had the art of squaring and cutting blocks for building with great accuracy. . . . They are joined with such nicety that the line which divides the blocks can scarcely be perceived; and the outer surface is in some cases covered with carving. . . . The ancient public roads of Peru are justly considered as striking monuments of the political genius of the government. One of these extended along the sides of the Andes from Quito to Cusco, a distance of 1,500 miles. It is about 40 feet broad, and paved with the earth and stones which were turned up from the soil; but in some marshy places it is formed, like the old Roman roads, of a compact body of solid masonry. . . . They knew how to smelt and refine the silver ore, and they possessed the secret of giving great hardness and durability to

copper by mixing it with tin. Their utensils and trinkets of gold and silver are said to be fashioned with neatness and even taste. . . . The llama, a species of camel, which they had tamed, was employed to some extent as a beast of burden. . . . For the purposes of police and civil jurisdiction, the people were divided into parties of ten families, like the tythings of Alfred, over each of which was an officer. A second class of officers had control over five or ten tythings; a third class over fifty or a hundred. These last rendered account to the Incas, who exercised a vigilant superintendence over the whole, and employed inspectors to visit the provinces, as a check upon mal-administration. Each of these officers, down to the lowest, judged, without appeal, in all differences that arose within his division, and enforced the laws of the empire, among which were some for punishing idleness, and compelling every one to labour. . . . The government of Peru was a theocracy. The Inca was at once the temporal sovereign and the supreme pontiff. He was regarded as the descendant and representative of the great Deity, the sun, who was supposed to inspire his counsels and speak through his orders and decrees. . . . The Inca not only assumed the title of the Father of his people, but the vices as well as the merits of his government sprung partly from the attempt made to construct the government on the model of paternal authority, and partly from the blending of moral and religious injunctions with civil duties. Hence the idle pretension of the state to reward virtuous conduct, as well as to punish crimes; hence, too, the plan of labouring in common, the extinction of individual property, the absurdities of eating, drinking, sleeping, tilling, building, according to fixed universal rules; in fine, that minute and vexatious regulation of all the acts of ordinary life, which converted the people into mere machines in the hands of an immense corps of civil and religious officers. . . . The government was as pure a despotism, probably, as ever existed; but its theocratical character, no doubt, helped to mitigate the ferocity of its spirit. . . . The cosmogony of the Mexicans has too many analogies with that of the Jews to admit of the coincidence being accidental. Their traditions speak of the

serpent woman, or the mother of mankind, falling from a state of innocence; of a great inundation, from which a single family escaped; of a pyramid raised by the pride of man, and destroyed by the anger of the gods. . . . In the great valley of the Mississippi and its mighty tributaries, the Ohio and Missouri, are the remains of the works of an extinct race of men, who seem to have made advances in civilization far beyond the races of *red men* then discovered by the first European adventurers. These remains consist chiefly of tumuli and ramparts of earth, enclosing areas of great extent and much regularity of form. . . . The barrows and ramparts are constructed of mingled earth and stones; and, from their solidity and extent, must have required the labour of a numerous population, with leisure and skill sufficient to undertake combined and vast operations. The barrows often contain human bones, and the smaller tumuli appear to have been tombs; but the larger, especially the quadrangular mounds, would seem to have served as temples to the early inhabitants. These barrows vary in size, from a few feet in circumference and elevation to structures with a basal circumference of 1,000 or 2,000 feet, and an altitude of from 60 to 90 feet, resembling in dimensions the vast tumulus of Alyattes, near Sardis. One in Mississippi is said to cover a base of six acres. The ramparts also vary in thickness, and in height from 6 to 30 feet, and usually enclose areas varying from 100 to 200 acres. Some contain 400; and one on the Missouri has an area of 600 acres. The enclosures generally are very exact circles or squares,—sometimes a union of both; occasionally they form parallelograms, or follow the sinuosities of a hill; and in one district, that of Wisconsin, they assume the fanciful shape of men, quadrupeds, birds, or serpents, delineated with some ingenuity, on the surface of undulating plains or wide savannahs. These ramparts are usually placed on elevations or hills, or on the banks of streams, so as to show that they were erected for defensive purposes; and their sites are judiciously chosen for this end. . . . These remains are not solitary and few; for in the State of Ohio they amount to at least 10,000."

(To be continued.)

HEAT.—"Without this active principle, there is no life in the material universe. The elements would rest in everlasting silence and inactivity, if destitute of this generative father of life and motion. Abstract the element of fire from all the others, stillness and silence would be universal; the life of all that breathes and moves would be swallowed up in the quietude of eternal death; earth and sea would be and remain a solid, unmoving, and immovable mass; the fluid air would be consolidated to the flinty hardness of the diamond; creation would be a blank; and dark impenetrable chaos would reign again."—*Dr. Coffin.*

PASSING EVENTS.

GENERAL.—A shock of earthquake was felt on the 15th ult. in different parts of Yorkshire: even men working in mines nearly 400 feet from the surface were aroused and alarmed by the shock, mistaking it for the falling in of the mines. The neighbourhood of Deal has lately been visited by whirlwinds, which have had fearful power both on land and sea. Great fortifications are being erected to protect Milford Haven and the Pembroke Dockyard. The American vessel *Flora Temple*, having on board 800 coolies as slaves for Havannah, has been wrecked in the Chinese Sea.

MEMORABILIA.*

LINCOLNSHIRE DISTRICTS.—The county of Lincoln is divided into three districts, called Lindsey, Kesteven, and Holland.

POWER OF THE HUMAN JAW.—The muscles of the human jaw exert a power equal to four hundred and thirty-four pounds.

HOW TO MULTIPLY BY NINE OR NINES.—Add a cypher to the multiplicand for every nine in the multiplier, and from the whole deduct the original multiplicand.

APPIAN WAY.—The ancient Appian Way, constructed partly by Appius Claudius, in the year 441, was upwards of 330 miles in length, extending from north to south of Italy, leading from Rome, through Capua, to Brundisium. It was formed of blocks of hard stone jointed together and levelled on the surface, and was sufficiently wide to admit of two carriages passing along abreast.

"CODEX ALEXANDRINUS."—The "*Codex Alexandrinus*," or Alexandrian MS., is a Greek manuscript of the Old and New Testaments, given to Charles the First by Cyrillus Lucaris, the Patriarch of Constantinople, (through Sir Thomas Rowe, British Ambassador to the Porte,) in 1628, and placed in the Museum in 1753. It consists of four small folio volumes, written on vellum, in double columns; three of which contain the Old Testament, and the other the New, &c.

MENTAL ARITHMETIC.—The price of one article being given, the value of a dozen, a score, a hundred, or a gross may be easily found as follows:—For the value of a *dozen*, reckon a shilling for every penny in the given price, with proportionate parts for the farthings, if any; for a *score*, reckon a pound for every shilling in the given price, with proportionate parts for pence, &c., if any; for a *hundred*, reckon as many pence and twice as many shillings for the number of farthings in the given price; and for a *gross*, reckon twelve shillings for every penny in the given price, with proportionate parts for the farthings, if any.

LATIN CASE-ENDINGS.—The following is a list of the terminations which distinguish the six cases of the five declensions of Latin nouns:—In the *singular* number, the nominative, genitive, dative, accusative, vocative, and ablative cases of the 1st declension end respectively in *a*, *æ*, *æ*, *am*, *a*, *a*; of the 2nd, in (*us*, *er*, *ir*, *um*), *i*, *o*, *um*, (*e*, *er*, *ir*, *um*), *o*; of the 3rd, in (*various*), *is*, *i*, (*em*, *im*), (*various*), *e*, *i*; of the 4th, in *u*, (*us*, *u*), (*ui*, *u*), (*um*, *u*), (*us*, *u*), *u*; of the 5th, in *es*, *ei*, *ei*, *em*, *es*, *e*. In the *plural* number, the same cases of the 1st declension end in *æ*, *arum*, *is*, *as*, *æ*, *is*; of the 2nd, in (*i*, *a*), *orum*, *is*, (*os*, *a*), (*i*, *a*), *is*; of the 3rd, in (*es*, *a*, *is*), (*um*, *ium*), *ibus*, (*es*, *a*, *ia*), (*es*, *a*, *is*), *ibus*; of the 4th, in (*us*, *ua*), *um*, (*ibus*, *ubus*), (*us*, *ua*), (*us*, *ua*), (*ibus*, *ubus*); of the 5th, in *es*, *erum*, *ebus*, *es*, *es*, *ebus*.

VARIETIES.

THE following direction appeared on a letter recently delivered in Auckland, Durham:—"For Elizabeth Jane Spencer, a tall woman with two little boys."

A NEW TELEGRAPH.—Somebody has invented a new kind of telegraph that may be depended upon. It is this:—Place a line of women fifty steps apart, and commit the news to the first as a very profound secret.

At the battle of the Nile, Colonel S——, of the Royal Marines, directed the soldiers' attention to the land behind the French fleet. "Do you see that land there?" he asked. They all shouted, "Ay, ay, sir!" "Now, my lads, that's the land of Egypt; and if you don't fight like devils, you'll soon be in the house of bondage."

* *Memorabilia*—Things worth remembering.

GARDENING MEMORANDA.—Whatever number of raspberry canes may have grown up by the side of the old stools, they must be removed, and not more than the three strongest left, and the old plant cut off. Superfluous canes may be taken off with their roots to form new plants, or be merely cut down; and those which are left must be cut down to four or five feet high, and the tops tied to strong stakes. The canes taken off may be planted at proper distances: they should not be nearer than four feet in the row, and six feet between the rows, and according to their strength be reduced in height; weak ones to two feet, strong ones to three or four. They should, at all events, be cut down to a strong bud, for the small ones cannot do any good. The ground should be dug between the plants.

CURIOUS PRAYER.—William Cole says—"This was brought to me, August 21, 1776, by Dr. Edwin, of Cambridge, from Dr. Coligeon, who took it out of an old *Eng's Journal*:—"O Lord, thou knowest that I have nine houses in the city of London, and likewise that I have lately purchased an estate in fee-simple in the county of Essex. Lord, I beseech thee to preserve the two counties of Essex and Middlesex from fires and earthquakes; and as I have a mortgage in Herefordshire, I beg thee likewise to have an eye of compassion on that county. And, Lord, for the rest of the counties, thou mayest deal with them as thou art pleased. O Lord, enable the Bank to answer all their bills, and make all my debtors good men. Give a prosperous voyage and return to the *Mermaid* sloop, which I have insured. And, Lord, thou hast said that "the days of the wicked are short;" and I trust thou wilt not forget thy promises, having purchased an estate in reversion of Sir J. P., a profligate young man. Lord, keep our funds from sinking; and, if it be thy will; let there be no *sinking* fund. Keep my son Caleb out of evil company and from gaming-houses. And sanctify, O Lord, this night to me, by preserving me from thieves and fire, and make my servant honest and careful, whilst I, thy servant, lie down in thee, O Lord. Amen."—*Notes and Queries*.

POETRY.

THE FULNESS OF TIMES.

When golden Babylon is no more,
And silvery Persia's reign is o'er,
And all their glory's flown,—
When brazen Greece hath passed away,
And iron Rome is mixed with clay,
And discord's seeds are strewn;
When schism spreads its withering hand,
Vain war depopulates the land,
With fear the nations quake;
When Gentile rule is stained with sin,
Fulness of times God will bring in,
And Bab'lon's power will shake.
He'll rear his kingdom on the earth,
Give freedom's cause a glorious birth,
And make oppression lower;

Usurpers then will be brought low,
With priestcraft, man's most deadly foe,
And fiction lose its power.
'Tis then God's laws will honoured be;
Pollution from the earth will flee;
All wickedness will cease;
Then Jesus dwell in Israel's fold,
The Gospel's standard to uphold,
And reign the Prince of peace.
Fulness of times now spreads its ray;
Its dawn is bursting into day;
Jehovah's power is seen:
This generation will not go,
Ere earthly power will be laid low,
And God will rule supreme.

Coventry.

R. ALLDRIDGE.

ERRATA.—In the Preface to Vol. XXI, issued with the last Number, for "twenty-one," read many; and for "twenty-second," read twenty-first.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, January 14, 1860.

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ANTIQUITY OF THE GOSPEL.

BY ELDER JOSEPH SILVER.

No one has any authority from Scripture for saying that the Gospel is not as ancient as Father Adam, the great progenitor of the human race. Indeed, it is more than probable that, as regards his earthly existence, it is much more antique. It certainly would not be unreasonable to suppose that it was with God long before this mundane sphere rolled into being, or rather, anterior to this beautiful earth of ours being organized.

Jehovah, beforehand, having intended the earth to be populated by his numerous family of spirits, and being perfectly aware that the very first pair would disobey him, which, it appears, they did, by eating the forbidden fruit, (by which means they produced in themselves and their posterity the seeds of mortality, and consequent banishment from his presence,)—being full of wisdom and mercy, and therefore not willing that any should perish, without doubt devised a plan, which was neither more nor less than the great Gospel scheme, through obedience to which mankind could be brought back into his presence and restored to his favour and friendship. Now, when was this grand scheme revealed? It would not be at all reasonable to say that the Being who is represented as being full of wisdom, justice, and mercy, would withhold it from his creatures for the period of four thousand years, or up to the time that Christ

appeared in the flesh. If he really did withhold it so long, no one need wonder why professing Christians call the ages preceding Christ "the dark ages." But let us hope, for the sake of the people who lived then, that Christians, in this respect, have made a mistake,—presuming they are as liable to do so as others, not being led by the Spirit of him whom they profess to follow, although having the presumption to call him their living Head. Would it not be just to admit that the Father of our spirits, soon after the fall of man, made known his mighty design of saving or delivering him from that fall? To allow of anything short of this would be to insult the Great Designer.

Ought it not, then, to be acknowledged that the Prophets and Saints, prior to the first advent of Christ, lived in the light of the Gospel, which was undoubtedly the case, so that their times were Gospel times? The Gospel is God's revealed system of truths, which his servants in those days received and admired, and, by carefully adhering to them, placed themselves in a position to be eventually saved and exalted among the Gods. Away, then, with the idea that the people before Christ came in the flesh lived in days of darkness and superstition. If they were in such a state, they had no one to blame but themselves; for in the days of such Prophets, leaders, and Priests as

Noah, Enoch, Melchizedek, Abraham, Moses, Aaron, Joshua, Isaiah, Jeremiah, Malachi, and many others too numerous to mention, they had every opportunity of receiving instruction; for those holy men communed with God, and angels of light were their companions both by day and night. Indeed, their days were days of effulgent light and truth. Through a constant communication with the heavens, they had the principles of the Gospel clearly and definitely unfolded to their minds; and, by virtue of that authority which they held from God, were prepared to proclaim the same to the people to whom they were sent, and call upon them to receive and live them. The Gospel is the power of God unto salvation, to Jew and Gentile, male and female, bond and free; consequently, God has but one way of saving. The same doctrines, therefore, must have been declared from Adam down to Malachi, as were preached by Christ and his Apostles, and also as are now being advocated by the Latter-day Saints.

We will now adduce some Scripture evidence in favour of our position. But, firstly, we will notice, as it is universally admitted by modern Christians, that faith and repentance are both pre-requisite. The next principle that follows is baptism, which necessarily forms part of the doctrines held by the Prophets. The Apostle Paul, in his 1st Epistle to the Corinthians, 10th chap., verse 2nd, says, concerning the children of Israel, that "they were all baptized unto Moses in the cloud and in the sea." We read that very many of the Jews were baptized unto John the Baptist. It would seem that the children of Israel were baptized unto Moses precisely upon the same principle. The Jews, by submitting to the baptism of John, testified belief in his mission. The children of Israel, finding themselves, under the guidance of Moses, miraculously delivered from their bloodthirsty pursuers, and desiring to give God a proof of their gratitude, acknowledged the divine authority of his servant and Prophet Moses, by humbly putting into practice his counsel in regard to that requirement of the Gospel—namely, baptism. (For further particulars on the subject, see Extracts from Elder H. Whittall's Treatise on Baptism, *Millennial Star*, No. 47, Vol. XXI, p. 754-5.) In the 3rd and 4th verses of the same chapter above quoted it

is written—"They did all eat the same spiritual meat, and did drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ;" which would seem to imply that the very same doctrine was propounded to them by Moses and others legitimately called to officiate in the things of God, as was taught by Paul and others. And if we further examine the Scriptures, it will be found that such was truly the case. The ordinance of laying on of hands was also tenaciously adhered to; and that, because it could not be dispensed with, without the parties neglecting it meriting the just displeasure of Him who gave it as a commandment to be observed. "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." (Deut. xxxiv. 9.) Abram, the friend of God, after he had returned from the slaughter of the king of Sodom's enemies, was visited by Melchizedek, a Canaanitish priest; and was then the Priest of the Most High God, who, in his official capacity, brought forth bread and wine, and blessed Abram, saying—"Blessed be Abram of the Most High God, possessor of heaven and earth" (Gen. xiv. 18, 19.) Paul to the Galatians (iii. 8,) testifies that the Gospel was preached before unto Abraham, and thereby confirms what we have already said; and it may be easily seen, by tracing the writings of the Prophets, that they were conversant with Gospel principles, such as we have not here noticed. For instance, the gifts of the Spirit were earnestly contended for, received, and enjoyed. The dispersion of the Jews, their gathering together in latter times, and final triumph over all their enemies, were predicted and re-predicted; also, the first and second coming of the Messiah Jesus, and the glory and greatness of the Latter-day Zion. Amongst the rest, the resurrection of the dead was not forgotten, but boldly proclaimed and gloried in as something of inestimable value to the righteous. Although the spotless Son of God had not yet died and risen, and, consequently, had not received the keys of the resurrection, yet they were as confident of its consummation as though it had transpired. Hence Job, the servant of God, still as patient as ever, could exclaim—"I know

that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold." (Job xix. 25, 26, 27.) Yes, Job, like the rest of the Saints, realized that his Heavenly Father, in order to bring about the redemption of the body, would at the appointed time, send his First Begotten into the world, and that he would sacrifice his life, and

thereby answer the ends of Divine justice, which would secure to him a glorious resurrection. With such a hope, blooming with celestial life, the Saint of God, in the hour of dissolution, may very willingly drop the mantle of mortality to sleep in the dust till the morning of the first resurrection, when he shall come forth in a more beautiful form of existence, the spirit uniting with the body, and both designed and prepared to live and abide for ever.

INFLUENCE OF TRUE RELIGION.

BY ELDER JOHN REED.

The word religion has a magic sound on our ears; a variety of emotions pass through the mind when it is uttered,—in some producing pleasurable feelings; in others, a sense of something wanting. And yet all have some feelings of religion in their hearts; all have some sense of virtue, founded upon reverence to God, be it ever so little. The human mind manifests a strange mixture of common sense and nonsense, of good and evil, virtue and vice. Whether man is a worshipper of the only true God, or pays his reverence to idols, real or ideal, he has the same foundation in him of certain ideas,—these ideas differing as he is acted upon by surrounding circumstances or causes, according to the position he is placed in, or the section of the earth that God has sent him to, and the people among whom his lot is cast.

There are some who differ from these ideas. There are two distinct classes of opinions in the minds of men,—one party believing in fatality, and looking upon mankind as automaton; the other believing we are all freewillers, &c. Now, there is some amount of truth in these two principles; but of themselves they are *not* strictly correct. The Apostles Paul and James (Romans viii. and ix., and James ii.) allude to these two principles, and show that man has a power within himself to perform works and to *will* and *act*.

It is an acknowledged fact that at our birth we have an organization given us, capable of a moral and physical development; and it appears from the researches

of philosophers and the reasoning out of natural and moral *effects*, traced to natural and moral *causes*, that this organization is received from our parents. Admitting this to be so, we are also aware that this organization becomes greatly changed in after years; which also can be traced and shown to be the result of various influences that surrounded us while it was becoming developed. We all know that many wrong impressions received in childhood or youth appear impossible to be shaken off in after years, when our judgments have become better informed on those particular subjects. We see around us children born of good moral-principled parents; and the children growing up under the moral influence exercised over them generally become good members of society. On the other hand, those children born of immoral parents, and growing up under their corrupt examples, and that which may also surround them, (as seen in all large cities in particular,) naturally incline to the bad; and, after a vicious and unholy course of life, having become a pest to society at large, end their miserable career by being removed away to some place where they cannot harm others; or, perhaps, for some hideous offence committed against their fellow beings, pay the penalty of their crimes by having their life taken from them, because justice may demand it, or professedly as an example to others.

Some have carried their notions so far as to suppose—in fact, to assert that the human heart is corrupt—*wholly corrupt*.

We beg leave to differ from these enthusiasts on this point; for we care not where you go, or among whom you search,—whether they are the most debased of men in the civilized world, or the most savage of the heathen,—all human beings have human hearts; and in their inmost recesses will be found some principle of *good*. However small it may be, it is there, and placed there by God. It is, in fact, a part of himself, or that holy and Divine influence which exists in him, and pervades all his creations. It is the light that Christ said was “the light which lighteth every man that cometh into the world;” and it is this light and influence, or whatever it may be termed, that exists in every human heart as an inward monitor of the present, and that which is yet to lead man back again to the presence of the great Eternal Being from whence he sprang. It is true, it may be enshrouded by darkness, ignorance, and superstition, the effects of evils around him; but it is there, even as the precious gems of the earth are hid away down, down, far out of the sight of men; and as it is only by great diligence and perseverance that they are obtained, so also will be the reclaiming of mankind from their degeneracy. But, take the proper steps—apply that light or spirit arising from truth and goodness (the effect of true religion) to that spark of light existing in the darksome wanderers and outcasts of society, and they will cleave to it: it will be the means of restoring them to the same or advancing them to a higher position than that they have fallen from; for, as like cleaves to like, so spirit cleaves to spirit, and good to good.

Prophets, Saints, and philanthropists, men and women who have spent their lives in doing good, have proven the truth of this, and can realize the full force of that remark of Jesus where he said—“I came not to call the righteous, but sinners to repentance,” and can also understand why he spoke in comparative praise of those who were looked upon as the debased of his day; for Christ understood man’s nature well enough to know that such could and would yet be reclaimed. It appears, then, that the only proper mode of reforming the world is by introducing a good influence, and that influence can only be produced by a good example—good works—a natural

religion: then the example will be of such a character that it will reach some part of our human reason and natural goodness of heart.

The teachers of freewillism argue that when a person does anything wrong, it is entirely of their own freewill, and never ask what led those persons into any evil they may have committed, and assert that they *would* not do such and such acts of wickedness—that they would will different, &c. We answer—They might not *will* to do the same evil as that of which they complain; but, unless they really *had* the *will* to act differently, they would do the same acts, and perhaps at the present do some things much worse, but of another character. It is easy enough to do anything when persons *have* the will; but some circumstance must act upon them to produce the will; for all the will and determination we have is the result of a *cause*. It is cause and effect in all God’s works, whatever that cause may be; hence, when God or his servants pass judgment or give a decision, they first ascertain the causes that gave rise to the will which produced the action, be it either good or evil.

Now, it would appear, from the foregoing reasoning, that a person cannot obey the Gospel unless he has the will; and that he certainly cannot have the will to do so, unless it is produced within him by the influence of good. The question then arises—What are to become of those who are under evil influences, and who have grown up with contaminated and wicked dispositions? We answer—God has provided a means for every end. God will judge them according to their deeds and the causes thereof, and according to the opportunities they have had of knowing good and evil. Again, the means are provided for their escape from bondage. The Gospel, or true religion, as revealed by God, is suited to the condition of every one; and all sin can be forgiven, except the sin against the Holy Ghost,—of which sin the world know nothing. Hence Jesus had no objection to go and associate with sinners; and so also Paul became “all things to all men,” that he might save some from the error of their ways. They understood that in *all* there is a principle of good; and to find or search out this latent good was their mission; and God’s servants now know full well the

effects of the truth upon their hearts, how it found a way there, and how it produced a will and desire in them to do good, worship the true God, and forsake evil. Knowing this, and guided by the light of the Holy Ghost, they understand their mission, and how God will cause his Spirit to work upon the hearts of those who have sinned, and so win them back from the evils which they now live in. "Faith cometh by hearing;" and all men must hear and have good and holy influences brought to bear upon them before they will act in that way. And these influences must be gradual in their nature; for no person ever became bad without a cause, and no one can become good without a cause.

The Gospel of Jesus Christ is a natural religion,—not, however, what some men think nature to be; for man's nature now is perverted, and many desires in the human heart are unnatural: that which is holy and good in us is natural; and it is the practice of the good which is in us that produces happy and joyous results,

which are simply the effects of natural causes—the influences of true religion. Such a religion will appeal to the hearts and understanding of all men—at least, to that which is good within them; and, by approaching them in their degradation, and getting to that point which Jesus sought after, show them that it is their friend and will do them good. This will produce a desire or will to do good, and lead them upward until they shall be redeemed by conquering evil, be washed and cleansed, and made fit to live with and dwell amongst those whose hearts have also been made pure by its holy influences. This, then, is the influence of a true religion—the mission of "Mormonism"—of that which has now come from God, which will safely and surely perform its work in the redemption of the earth, the reformation of man's character and disposition, cause him to stand erect in the form of his God and Father, and eventually enable him to take his place among the Gods of eternity.

REIGN OF PEACE.

BY ELDER EBENEZER TUCKER.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them."—ISAIAH.

That the time here spoken of will come, few will be so bold as to deny. Indeed, most persons of all creeds are looking for and expecting the day. They have a presentiment that the time is nigh at hand; hence the formation of Peace Societies to agitate the question and bring it before the public; and few there are but will agree with the advocates of peace principles, that war is a great and crying evil that spreads misery and destruction in its course.

But these men are mistaken in the means that is to bring about this glorious change. By reference to the 10th verse of the chapter from which the quotation at the head is taken, it will be found that at the time this reign of peace takes place, "the earth will be full of the knowledge of the Lord, as the waters cover the sea."

And if inquiry should be made as to the means that will be employed to bring about this universal knowledge of the

Lord, hear what the same Prophet says about it in his 2nd chapter, wherein he describes the setting up of God's house in the top of the mountains, and the people of all nations flowing thereto, that they may learn of God and of his ways. Here is the description of the means by which the earth is to be filled with truth; and the Prophet says that it shall be in "the last days."

And these men will return to their own countries and "beat their swords into plowshares, and their spears into pruning-hooks;" for the knowledge there learnt will teach them that all men are God's children (and therefore brethren); and it is God's wish that they should dwell together in peace and love; for "He hath made of one blood all nations of men to dwell on all the face of the earth."

When this glorious state of things shall be brought about, and Christ our King shall come to reign on the earth in

righteousness over the meek, whom he has said shall inherit it, then "the wilderness shall blossom as the rose," and the desert land become a fruitful field.

We are looking and longing for the fulfilment of these prophecies; and "though it tarry, it will surely come, and not fail;" "for the Lord of hosts hath sworn, and who shall disannul it?"

As Saints of God, we see the fulfilment of these prophecies daily. He has es-

tablished his kingdom in the mountains, and the nations are beginning to go up thereto. His messengers go out from thence to the nations to tell them of these things, and of the judgments that will come upon the wicked, pointing to Zion as the refuge where they may be hid in the chambers of the Lord while he bringeth destruction on those nations who disregard his voice and mock and despise his servants.

HISTORY OF JOSEPH SMITH.

(Continued from page 9.)

[August, 1843.]

Thursday, 28th. Started on our journey this morning early. Saw in the forenoon a flock of elk. The Indian went up the hollow to shoot one, while I held the horses out of sight of the elk. He crawled in the grass some fifty or sixty rods, and snapped four times at them when they were lying down: he could not get his gun off. The elk ran off a rifle shot and looked at him. He broke his gun to pieces on the ground, and threw it away down the hill, and came back to me swearing mad. Went on until three o'clock, then baited our horses and prepared for a shower that was apparently nigh at hand. We went until sundown, then pitched our tent in the grass; and such rain and thunder and lightning I never before witnessed. Lay all night in the rain. Our tent blew over.

Friday, 29th July. We dried our things by the fire, and then went on about twenty-five miles; came to a village of the Pottawatamies about sunset; found nobody at home; went into the house of my guide: his wife was dead, and his son and wife gone to the north on a buffalo hunt. We made a fire, and got something to eat. Late in the night there came four Indians and one old squaw: they brought some jerked venison and some half-boiled corn.

Saturday morning, 30th July. We were sent for to the chief's house. We went. The Indians, squaws, and children came from every quarter to see the man that had come with Neotahah. Breakfast was ready for us as soon as we came in. This was the first time that I ever eat at a wigwam, amongst little and great, when the victuals relished as it did at this time; but this is easily accounted for: hunger will make anything that is eatable taste good. Stayed all day at the chief's house. My rifle seemed

to be the great wonder amongst all, Indians and squaws: it went the rounds, from one to another, as if it had been one of the seven wonders of the world. This Indian town stands on the creek called the Pottawatamie Tour-se-paa. This creek is from three to eight rods wide and deep, and often overflows its banks. Its length is sixty miles, and it enters into the Missouri river, thirty miles from Pottawatamie town.

Sunday, 31st. Nothing this day transpired worth mentioning. About three o'clock, p.m., a delegate from the Pottawatamie tribe returned from Iowa River, where he met in council with two of the Sioux and one Winnebago. He said the distance from the Pottawatamies to Galena is five hundred miles.

Monday, 1st August, 1843. This day I spent in looking up the creek for a mill seat, and found one, and two beds of iron ore.

Tuesday, 2nd. This morning, the chief of the warriors brought me two catfish, and left them in the wick-a-up where I stayed. I cooked half of one of them, and it eat very good. The Indians all are very kind to me, more so than I could expect. This tribe is somewhat scattered through the timber up and down the creek; but the main village or town stands on an eminence that overlooks the whole of the rest of the Indian habitations. It appears to be a healthy habitation. The water is good, and the climate wholesome. Some considerable timber, though no very good sawing timber, except basswood, black walnut, some cottonwood. This tribe have been here for six years, from Rock River.

The Pottawatamies this side of the Missouri River, they say, will number 2,000 men, women, and children. Thirty-four miles from this Pottawatamie town to the Council Bluffs, 200 miles south, lies Fort Leavenworth; and about the same distance

south-east lies Far West. 100 miles north is a buffalo country, where the Pottawatomies hunt and catch buffalo.

Wednesday, August 3rd. Council met at two o'clock. They own five millions of acres of land. Last annuities, the number was 1,552 souls. Council arose at sunset, when the decision was made that Neotanah should conduct me back again to the agency in Iowa, on the nearest and most convenient route. The head chief was to conduct me home; but in council a messenger arrived, and brought news that the superintendent of the annuities had arrived at the garrison, Leavensworth, and the middle of August he would visit the chiefs at Council Bluffs to pay them their money. He said he was very sorry that he could not conduct me to Nauvoo; he wanted to see the place and the people. The interpreter appeared very friendly indeed, and regretted much that he could not go with me home; but said he would visit Nauvoo in the spring, as early as the weather and streams of water would permit.

Thursday, 4th. This morning I discovered a little dissatisfaction in some, which began to cause a division, that the same Indian that conducted me to their nation should conduct me back again. The Pawnees on the head of the Big Platte, 150 miles from Council Bluffs; the Sacs, 600 men, came against the Pawnees, 100. They fought from daylight until noon, killed sixty Sioux, and about sixty-two of the Pawnees. The missionary went upon the bluff and saw the battle. They offered no abuse to the whites. This battle was fought about the 7th of July, 1843.

Friday, 5th. Nothing of note passed.

Saturday, 6th. This day I took dinner with a friend who had just come from the buffalo hunt. His daughter cooked a johnnycake and got some tea; had sugar a plenty, and buffalo meat. This, for the first time that I had seen any corn meal, was pounded in a mortar, and the finest sorted out and baked; but the manner in which it was wet up and shortened was a caution to the hogs. But this all passed over very well. I have no reason to complain, for they did the best they knew how. Severe hunger made all things relish well that was eatable for dogs.

Sunday, 7th. Went down the creek to make some arrangements about returning home. Saw some new Indians, and had to go and dine with them; then, after dinner, went up town, and stayed all night.

Monday, 8th. Went about eight or ten miles after wild honey; found two trees, got the honey, and returned home by dark the same day.

Tuesday, 9th. This morning, had break-

fast of honey and buffalo meat dried and smoked; then, in about one hour and a half, corn boiled and elk bones broth was served up. This was a great dish amongst the Lamanites; but not so good a dish for me as I have seen in past days in my own land and amongst my own people.

On the 8th instant, a great feast was held at the Black Chief's, called the buffalo feast, or after the buffalo hunt was over; and all returned in safety, and their labours crowned with abundant success. An address was delivered by the chief speaker, because the chief was very ill. This address or sermon was lengthy, and delivered in great oratorical style. At the ending of the last sentence, the congregation responded a loud amen; then they commenced eating, as the feast was prepared already. After the feast, the singers commenced to sing, and sang three songs: the dancers commenced, at a loud whoop from the war chief. After dancing was passed off, the priest offered up a prayer to the Great Spirit for giving them good hunting. The congregation then dispersed.

Wednesday, 10th. Another feast was prepared for the lower town, who were absent at the first feast. This last feast held all night, or the dance continued all night.

Thursday, 11th. I went to the lower town and visited them: they also were very friendly. This town is situated on the east bank of the river, about three miles below the middle town, and the middle town about one mile below the upper town. The head chief lives in the middle town, and one chief in each of the other towns.

Friday, 12th. All was still and quiet, nothing going on worthy of notice; all busy about their employment. The old men were lying on their couches and smoking their pipes; the old women were making sacks to gather their corn, and beans, and potatoes; the young women were making rush mats to sleep on, and weaving wampum belts for the warriors; the young men were constantly riding from town to town, visiting and playing cards and gambling continually, after the return from their buffalo hunt, which lasted fourteen days.

When a hunter rides out for elk or deer, and returns with the spoils, he rides to the door of his wigwam, where he finds his wife sitting at work, and a kettle of corn and beans, and a little buffalo meat or bones broken, or elk meat, all ready for him. If not quite done, she steps to the next door, and returns with his wooden bowl and ladle full. The Indian throws off at the door his meat in a great hurry, unharnesses his horse, lies down on some skins of blankets,

and eats his food prepared for him, enough for four white men.

The meat is left in charge with the squaw. He has no more care of it. He has done his part in getting the meat and bringing it to his house. The squaws then prepare and dry or smoke the meat. This they call jerking the meat, so that it will not hurt. Meat prepared this way is dried in the blood, and will keep year after year, if not eaten before. Nothing of notice occurred through the day.

I spent the forenoon in the town. In the afternoon, I went to see the Indian who was appointed by the council to conduct me home. He was gone to the lower town on a drunken frolic. I stayed until he came home, which was a little before sunset. I then returned to my place of lodging. Soon after I had got to bed or laid down upon my blanket, I heard the beating of a drum. An Indian came in, or came to the door, and said that we must all attend the feast or dance. At an instant each one caught a bowl and ladle, and ran for the place of gathering. I went with the crowd, though not equipped. I had no bowl or ladle, but was made welcome as though I was an Indian with the rest. A place was prepared for me to sit or lie down as I chose; and as they all lay down, I lay down with the rest, between two large warriors, who soon commenced smoking their pipes.

(To be continued.)

The music was continually playing. After smoking was past, the war chief began to dance, and was followed by his braves with a hideous yell as each fell into the dance. They passed round the room some three or four times, and then they were joined by the squaws. They all and each one performed their parts well that was assigned them, from the least to the greatest; and I think better time kept by those that danced I never saw before. All was solemn and silent, as though they were going to be burnt at the stake,—except, when the chief gave the whoop, they all answered with a yell that would reach the very heavens. This dance continued about one hour, while the supper was preparing. They then all took supper; and after supper, commenced dancing again as usual. This performance lasted until about three o'clock in the morning, when all went quietly to their homes.

The next morning, the chief sent for me to take breakfast with him. I immediately went. The two little girls were cooking, frying flour pancakes. The chief's wife was busily engaged, attending on her sick child in a small booth built for that purpose out at the door. These cakes above mentioned, fried by those little girls, were just scorched a little on either side, and the middle was dough. As it was, those cakes and sweetened water was a good breakfast.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 14, 1860.

EMIGRATION.—Again we wish to remind the Saints that the season of emigration is close at hand, and they cannot be too soon in sending up their names and deposits. There is much to be done on the other side of the water to make all the necessary arrangements for receiving and forwarding the Saints without unnecessary delay or extra expense. Brother George Q. Cannon, who has the charge and direction of the emigration from their landing in New York, and all the labor of the preparation to perform, must have the cattle, waggons, carts, tents, and provisions all purchased and delivered at Florence ready for a start when the emigration arrives. To accomplish this requires much time and labor; but yet he cannot commence until he receives the money and the orders. This, of course, we cannot furnish him until the Saints send up their names, orders, and deposits. A few days since, we addressed a letter to the Pastors, requesting them to urge upon the Saints the necessity of turning their immediate attention to this subject. In that circular we stated that we could not then fix upon a definite sum for teams, waggons, carts, and outfit; but that, for the present, they should send up the same amount as last year—namely, £60 for two yoke of oxen and waggon, and £3 for each person for handcarts, provisions, and

other outfit. Since then, we have received advices from brother Cannon, enabling us to fix more definitely upon the sum required. Last year, we were unable to get any advices or positive and direct information from the States as to what would be the actual amount required for these purposes; and acting upon the supposition that it would require and could be accomplished for about the same amount that it had required in former years, we required £60 for teams of two yoke of oxen, and one waggon, and necessary outfit for eight or ten persons; and £3 per head for hand-carts. From late advices from brother Cannon, we find that those sums were insufficient to procure all the necessary outfit, the £60 being only about two or three pounds more than enough to purchase the two yoke of oxen, waggon, and tents; and the handcart, outfit, tents, and provisions requiring £4 12s. per head, instead of £3 as deposited and forwarded. It also cost £2 18s. for railway fare for each adult from New York to Florence, and at the rate of 15s. per 100 lbs. for carriage of all extra luggage, 100 lbs. only to each adult going free. These amounts do not include the item of provisions while travelling to and remaining at Florence, all of which must be paid for by the Saints themselves, in addition to the several sums before mentioned.

In view of all these statements, then, we are compelled to require of the Saints a deposit of £4 instead of £3 each for handcart. They should also have £3 each adult for railway fare from New York to Florence, and at the rate of 15s. each for every 100 lbs. of extra luggage. In addition to the above, the provisions from the time of landing in New York to starting from the frontiers must in all cases be provided by the emigrants themselves. The amount of provisions served out on shipboard, however, is in most cases much more than is consumed; and if the Saints will provide themselves with small sacks, be prudent and saving, and waste nothing, they will have a surplus left from their daily rations of nearly or quite enough of many things to last them to and while they are encamped at Florence.

It is to be hoped that, by taking the business in hand at once, the outfit on the frontiers may be furnished a little cheaper than last year; but this cannot be done unless the Saints at once send up their names and deposits, that we may make the necessary orders for them.

In conclusion, we wish every one who can raise enough to go by handcart not to remain another season with the view of going out some other time with a waggon, but, trusting in the Lord for strength according to their day, to fortify their souls, gird up their loins, and set their faces Zionward, with a determination not to slacken their efforts till they reach the home of the Saints.

THE VISITOR.

A PICTURE FOR THE SEASON.

It is a cold, bitter night in the early part of the week preceding Christmas of 1859. Snow covers the ground, though it is not deep, nor are the white flakes falling on this particular night to the amusement of saucy, mischievous urchins posted at the corners of streets, snow-balling the passers by. The younger children are not clapping their hands with

glee to see the "old woman picking her geese" for Christmas, nor are the more knowing ones of age and experience prognosticating a long, deep snow during the Christmas season. Nevertheless, it is cold and bitter and very wintry, and, indeed, is one of those nights when saucy, mischievous urchins prefer the fireside to the corners of the streets, and younger

children delight more in the blankets and the downy pillows than in watching the "old woman picking her geese."

There are but few human beings abroad in the town of C—, and they hurry along as if anxious to get home to their warm hearths. The air is humid; and as the trees on the borders of the town catch the falling moisture of heaven, old Winter turns it into white frost to cover with his spotless sheets the naked limbs and branches. The warm breath freezes as it leaves the mouth, and those few of the male sex who are abroad exhibit speckled beards, while here and there a moustached "gent" may be seen with little globes of ice hanging from his upper lip.

Blest are they who have a warm, comfortable home and cheerful fireside on such a night; for it is one of those occasions when "sweet home" becomes doubly dear, and a cosy domestic circle the most attractive scene in the world. On such occasions grateful hearts specially appreciate the blessings of kind Heaven, and the thoughtful and benevolent will sympathize with the needy, and remember them in their prayers as they offer thanks to the Father and Friend above for comforts and blessings bestowed upon themselves.

It is to the fireside of one who is at once grateful, thoughtful, and benevolent that I would introduce my readers. Brother Warmheart is a Saint, and is the Presiding Elder of the Branch. He is a baker, and also keeps one of those country provision shops that sell nearly everything necessary for the consumption of the working man's family. At the moment of my introducing him, he is sitting in his nice little comfortable parlour, and sister Mary, his wife, is sitting opposite, mending the children's clothes, while the servant girl is attending to the shop.

Brother Warmheart is in a thoughtful mood; for though he is evidently of a happy disposition, he is by no means light, nor incapable of thoughtfulness. He is one who can feel and rejoice in God's goodness; and while he is ever ready to bear the glad tidings of the Latter-day Gospel to those who sit in darkness, his warm heart burns towards "the household of faith;" and as one of Israel's shepherds, his fatherly care is over the sheep of the fold. His dear wife, Mary, is truly the other half of him.

Brother Warmheart is evidently dwell-

ing on a benevolent object; for there is that peculiar bright moisture in his eyes which springs from the actual or anticipated performance of benevolent and saving deeds. Moreover, there is a fatherly care and tenderness sitting on his whole countenance; and as he throws himself back into his armchair, with a sigh of satisfaction of a good resolve, he exclaims—"He that giveth to the poor lendeth to the Lord."

"Yes, John, that's true," replied sister Mary; "and the Lord has always paid us back with interest. We have received many evidences of this, for you were always liberal, and have often given to God's poor since we have been in the Church; and surely the Lord has not remained our debtor."

"You say truly, Mary. He has not, indeed, remained our debtor! Besides, he blessed us first; and my maxim is, that the most acceptable way of showing gratitude for blessings received, whether from man or our Heavenly Father, is to confer as much as possible the like blessings upon others."

"That's true 'Mormonism,' John. At least, that's the 'Mormonism' that you have taught me."

"And that's the 'Mormonism,' Mary, that God has taught me, both by his Priesthood and his Spirit, and also by my own experience. Besides, the Gospel has been glad tidings and gifts and blessings to us; and I will endeavour to practically interpret it so to others, especially to 'the household of faith,'—especially to 'the household of faith,' Mary!"

After a moment's pause, brother Warmheart continued—

"But our text, my dear! For though 'Mormons' don't often take formal texts," he parenthetically observed with a smile, "we must by no means wander from our subject and lose ourselves. There is, however, a text taken now, and it is—'He that giveth to the poor lendeth to the Lord.' And this is a night that should make us all remember the poor—especially our poor brethren and sisters."

"It should, indeed," she replied; and then playfully added—"Well, John; now for the subject. You've given the text. I am an attentive auditor."

"We have a family, Mary."

"Thank God, we have!" she replied with maternal joy. "And little Joseph and Brigham and Mary and Annie are

warm and sleeping in their comfortable, snug little beds; and you and I are comfortable and blessed by our prosperous fireside."

"Right, my dear. But you know that I am father to more than them; for the Lord has called me to be a father in Christ, and a shepherd over his flock. And all my spiritual children are not so comfortable as our natural children, nor so prosperous as you and I are. Yet they are the children of the greater Father, and He has called me to act in his stead. There is brother H., a worthy brother, who has always paid his Tithing and answered to the calls of the Church, and been a true 'Mormon' generally. But he has been out of work these two months. He has a wife and four children, like myself, Mary. There is no plentiful English Christmas before them."

Here sister's eyes became moist as she exclaimed—"Poor brother H! Poor sister Jane! Poor children!"

"Well, my dear, let us give effect to our sympathy—live our religion! Practical 'Mormonism!—that's the doctrine!" and brother Warmheart got up out of his chair, and sister Mary laid aside her work, ready to be a true helpmate to him in any act of benevolence."

"Let me see, Mary," said Warmheart. "There's that warm overcoat that I wore last winter. I've got a new one now! And there's a pair of trousers and waistcoat; and I know you can hunt up a flannel, and a shirt or two, and some stockings. The fact is, wife, I've *too much* clothing! You've made me *too many* things! Why, you have clothes of mine packed away mended, I do think, the accumulation of years. Now, Mary, I can't take all that to the Valley, you know."

Warmheart said this in a tone as though it was a calamity to have "*too much* clothing." But, of course, it was only his feelings of benevolence that made him for the moment almost disgusted with having "*too many* things;" and he is not the only warm heart that has felt dissatisfied with having too much when others have been in want and not had enough. And then he added—

"Anyhow, Mary, we have enough to fit out brother H. comfortably for one winter."

"Very well, John," she said, quietly; and I'll see if I cannot find something

that I have too much of. I think I have, and it will do for sister. And I should'nt wonder if I can find a few things for the children as well."

"That's it, Mary; and while you are upstairs making up a bundle, I'll pack up a few bits for the belly, and something for Christmas. Can't do without that, you know! And there are those boots I had soled last week. Brother H. is badly off for boots, and I'm afraid they'll pinch me. Anyhow, I know they will my feelings, after this."

"Very well, my dear," said sister Mary, smiling at Warmheart's benevolent sophistry; and away she went upstairs upon her errand of good doings.

Warmheart then went into the shop, and in a few moments returned with four loaves.

"There!" he said complacently, from the consciousness of a good act; and then observed musingly—

"Jesus fed the poor hungry multitude. *That's* the *Gospel spirit*; and Jesus taught it both by precept and example. He fed five thousand with a few loaves and small fishes, thus working a miracle to establish the doctrine of feeding the needy. May these loaves be also blessed! And shall not I gather up baskets full that are left? 'I believe it, just now!' There's an application of my old Methodist hymn."

During his musings, Warmheart had gone back into the shop, and now returned with a peck bag of flour.

"There!—may that go as far as the widow's meal! Why, feeding the poor is a real old doctrine!" and away Warmheart went again.

In a few moments he came back with candles, bacon, and potatoes; and then he went down into the cellar and filled a bag with coal to feed the fire for a day or so, to keep the poor brother's house warm.

"Let me see," he said, as he brought the coal up; "they don't want fishes, nor oil; but they must have some tea, sugar, and fruit for a Christmas pudding."

While he was wrapping up the articles named, he mused—

"Did'nt Brigham and Heber and the Elders keep the Saints in the Valley from starving in a time of famine? That *was* 'Mormonism!' And is it not to be said, some day, of Zion, that there is no poor among her people? That *will* be Zion; and I will begin to build up Zion here."

By this time sister Mary had prepared several bundles of wearing apparel, and had come down stairs.

"There, wife, I've done; and there is only the beef and a quarter-of-a-ton of coal that I shall order for them during the week. We can do with a little less beef, Mary, and our hearts will keep us warm. Now I'll get the truck and take the things home. There is not much doing this cold night, and I shall not be long."

All was soon ready for starting; and as he came in and buttoned up his coat, &c., he exclaimed satisfactorily—

"Now, Mary, don't you think our house is fuller than before? At any rate, I'm sure our hearts are; and the Lord won't remain our debtor, you know! I shan't be long" he added, as he prepared to leave the house.

"And I'll have the broth ready for supper by the time you are back, my dear," sister Mary observed, as he left.

Then away trudged Elder Warmheart, loaded with benevolence; and as he several times repeated his text—"He that giveth to the poor lendeth to the Lord," his warm heart made him forget the cold, bitter night.

If brother and sister H. went to bed with better prospects for Christmas, thanking Heaven, and invoking blessings upon their benefactor and his dear wife, brother and sister Warmheart felt the most blest that night; for truly are we all more blest in giving than in receiving.

I do not expect that all can be as liberal as Elder Warmheart; but this I am assured of—that nearly all of us can do something to help the needy of God's people; and they will thus lend to Him who will abundantly reward. If I have inspired any with active love towards their brethren and sisters, my visit will not have been in vain.

CORRESPONDENCE.

ENGLAND.—SOUTH PASTORATE.

16, Twerton Hayes, Bath,
December 24, 1859.

President A. Calkin.

Dear Brother,—I feel great pleasure in forwarding to you a report of the condition of the South Pastorate.

This Pastorate extends over a large tract of country, (upwards of 300 miles,) which makes it laborious for the brethren, some of whom have to travel a hundred miles a week to discharge their duties.

Our meetings are in many places attended by strangers, who manifest, by the attention they pay, the interest they feel. Several have been baptized, and the prospect for an increase of the honest in heart is very encouraging. Quite a number of those who have fallen in "a dark and cloudy day" are again assembling with us. Some have applied and been re-admitted, and others will doubtless follow their example.

Presidents Willet Harder, of the South Conference, Mark H. Forscutt, of the Wiltshire Conference, and John H. Kelson, of the Land's-End Conference, are one with me in the accomplishment of every good work. The Travelling Elders

also, of whose faithfulness and diligence I am happy to speak in the highest terms, have co-operated with their Presidents in the introduction and accomplishment of every plan that has been devised.

We have been favoured with a visit from President Budge during the last quarter, at which time we held a Conference at Devonport, and received much good instruction, by which the Saints were edified and blessed, and to which a number of respectable people listened with marked attention. He also visited the South and Wiltshire Conferences, and expressed himself pleased with the labours of the brethren and condition of the Saints generally.

I am pleased to have the opportunity of thanking you for the assistance of Elder Andrus, from Zion. The good spirit he has breathed has warmed and invigorated the Saints, and we have felt his labours a blessing wherever he has been. On Sunday, December 11th, we held a Conference for Wiltshire at Devizes; and although but a few days' notice was given, our room was densely crowded by Saints from all parts of the Conference, and some could scarcely gain admittance. As an evidence of the spirit that manifests itself in the Wiltshire

Conference, I need but state that, to attend the meeting above referred to, some brethren walked 36 miles, and some sisters 20 miles.

This Conference, however, being very widely scattered, and having but one Travelling Elder, and part of the time none, has not been so extensively visited as the others; but being supplied now with two good faithful men as Travelling Elders, our future prospects are encouraging.

Considering the circumstances of the people in this Pastorate, (by far the majority of whom earn only from six to nine shillings per week, and that for the support of the entire family,) they have done exceedingly well. Our figures, though not so high as those of more wealthy Pastorates, will, I think, bear me out in the above statement. The Saints, generally speaking, pay an honest and faithful Tithing, and have most liberally responded to every call that has been made upon them. They manifest by their works their faith in God, his Priesthood, and their religion.

We have been compelled, however, to prune off a few dead branches that were a detriment both to our growth and appearance. We have had a severe and protracted combat with that formidable foe—the old book debt; and though the conflict has been severe, we have achieved a complete victory; and, by establishing the system of prepayment, prohibited his return within the precincts of this Pastorate.

In conclusion, I am happy to say that, having travelled through and visited the Branches of each Conference myself, I am prepared to report all things as moving along satisfactorily “down south.”

With sentiments of the highest esteem, in which the brethren join,

I am yours faithfully,

THOMAS HARDING.

SHEFFIELD PASTORATE.

1, Parkfield Terrace, Dewsbury Road,
Leeds, December 31, 1859.

President Asa Calkin.

Dear Brother,—I take very great pleasure, at the close of the year 1859, in writing to you to give you a brief representation of the Sheffield Pastorate, knowing your constant care for the prosperity

of the high and important work committed to your charge, and of your joy in hearing of its wellbeing in any place.

I have had much pleasure during the year in labouring with my brethren, the Conference Presidents and Travelling Elders, who have been faithful and untiring in their labours. They have succeeded, by the help of the Good Spirit, in doing our excellent work, considering the circumstances under which they have laboured, and have gained the love and confidence of all faithful Saints; for they begin to perceive more fully that their brethren have laboured not only for their present good, but their future advancement, if faithful. I take pleasure also in saying that the local Priesthood and Saints are a good people, who, with few exceptions, faithfully abide the counsels of their instructors.

We have endeavoured to be one in understanding and carrying out your instructions from time to time; and the more particular we have been in doing so, the more our condition has been improved.

There are in the Pastorate, at the present time, 250 men holding the Priesthood, who are mostly energetic. And although converts are fewer than in former times, I am pleased to say we have baptized 94, and the total number of the Pastorate, at this time, is 1,042.

Our meetings in many places are well attended by strangers, who appear very much interested in the instructions given. The Priesthood are still particular, at public meetings, in carrying out your advice in reference to preaching the Gospel as it sacred import demands. And we hope that the time is near when many hearers of the word will be doers of it also. I believe, if the Saints were more courteous to strangers, and would seek to make their acquaintance, and would clearly and faithfully explain to them the principles of our religion, that many would fall in love with them. And if our success was not so great as could be desired, we should have the consciousness of knowing that we had complied with one great duty, which is to warn our neighbours.

As it regards our financial condition, I believe, everything taken into consideration, that it is very good; for we have been able, through the help of our Heavenly Father, to raise for various pur-

poses the sum of £2,400, being very much more than was raised the previous year.

I am pleased to say that the Saints of this part take increased interest in the Individual Emigration Fund; and, as a natural consequence, their donations for emigration increase weekly, as you will have perceived by my monthly reports; and the hopes of the Saints increase, and their belief is that the time is near at hand when they will be able, by God's help and their own industry and economy, to extricate themselves from Babylon's meshes, and to place themselves in that so-much-to-be-desired place, "Zion."

Many of the Saints of this Pastorate have already sent in their names to emigrate in the spring, who, two years ago, thought it impossible for them ever

to save enough means out of their earnings to gather themselves home. And I am confident, if many continue to deposit their means as they have so freely commenced, that in a year's time a great many can leave this land.

Myself and brethren throughout this Pastorate are now busy auditing all the Individual Emigration Account books; and so far as I have seen, (which I feel certain is the case with all,) I find them correct and kept in a very creditable manner.

The visit of yourself and brothers W. Budge and N. V. Jones to this Pastorate of late have had a very beneficial effect.

With prayers for your present and future prosperity in the cause of truth,

I remain yours faithfully,

C. F. JONES.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 14.)

(From the *Penny Cyclopædia*, published in 1833.)

"The great number of separate languages proves that a considerable portion of the American tribes have long existed in that savage solitude in which they are still plunged. Dr. Von Martius (*London Geographical Journal*, vol. ii.) has ascertained the names of more than two hundred and fifty tribes, some of them consisting of very small numbers, in the interior of Brazil. Many of these numerous subdivisions are, no doubt, closely related to one another; but the present splitting up of the Brazilian Indians is a curious phenomenon. The want of a common language among so many tribes may be the effect of some great political convulsion; and it is, at the same time, a cause of gradual decay and extinction of races. Traditions, monuments, manners, and customs seem to indicate some affinity with Asia; but the communications, if any, must have been anterior to the development of the state of things prevailing in the present day. . . . America presents, both in the northern and southern continents, traces of the labour of man, which perhaps belonged to no race that inhabited the continent at the time of its European discovery. In the valley of the Ohio, and indeed in numerous other parts of the United States, are found mounds of earth, and fortifications undoubtedly of high antiquity. Some of these mounds are overgrown with ancient trees, like a part of the primeval forest,—a fact indicating an antiquity of at least many hundred years."

(From the Abbé Don Lorenzo Hervás' Letter to the Abbé Clavigero upon the Mexican Calendar, translated by Cullen and published in English in 1787.)

"This Calendar has not been the discovery of the Mexicans, but a communication from some more enlightened people; and as the last are not to be found in America, we must seek for them elsewhere, in Asia or in Egypt. This supposition is confirmed by your affirmation, that the Mexicans had their Calendar from the Toltecas (originating from Asia), whose year, according to Boturini, was exactly adjusted by the course of the sun, more than a hundred years before the Christian era."

(From the Abbé Clavigero's *History of Mexico*, translated by Cullen, and published in London in 1787.)

"Amongst the monuments of ancient architecture which are extant in the Mexican empire, the edifices of Mictlan in Mizteca, are very celebrated. There are many things about them worthy of admiration, particularly a large hall, the roof of which is supported by various cylindrical columns of stone 80 feet high, and about 20 in circumference, each of them consisting of one single piece. . . . The gems most common among the Mexicans were emeralds, amethysts, cornelians, turquoises, and some others not known in Europe. Emeralds were so common, that no lord or noble wanted them. . . . An infinite number of them were sent to the Court of Spain in the first year after the Conquest."

(To be continued.)

PASSING EVENTS.

GENERAL.—The neighbourhood of Calne was on the 30th ult. visited by one of the most destructive storms ever witnessed: it appears to have been a regular tornado, having a curvilinear motion, and progressing at a rapid rate: the whole atmosphere became thick and heavy: it was so dark that it was scarcely possible to read without artificial light: presently the vault of heaven was lit up by vivid flashes of lightning, accompanied by loud and sudden claps of thunder, which, together with the big hailstones falling thick and fast, and the roaring of the mighty wind, produced a scene at once awful and sublime: the destruction of property of all kinds was immense: chimneys, tiling, and other portions of houses were blown away; hundreds of trees were either torn up by the roots or snapped asunder and carried away to a distance, some being 30 feet long, and some eight or ten feet in circumference: whole ricks of wheat were carried away, and several cottages blown down. On the 31st ult., the Spanish squadron burnt and blew up the forts at the mouth of the river of Tetuan: two tribes, not wishing to continue the war, withdrew to their mountains. A telegram dated Madrid, Monday, Jan. 2, says—"After a glorious fight, the Spanish army, commanded by General Prim, defeated the Moors on the whole line, and advanced as far as Gastilligos: the Hussars executed several heroic charges, and captured a flag: the Moors were 40,000 strong, and lost at least 1,500: the Spanish loss was 400 to 600."

AMERICAN.—News from Mexico state that Miramon continues in power as President at Mexico, and Jarrerez at Vera Cruz: three skirmishes have taken place, in all of which Miramon was successful. An express arrived at Carthagena on the 11th of December, with news of the taking of the town of Barraquilla, on the 2nd, by the Liberal forces, after three hours' fighting: General Posado was dangerously wounded.

MEMORABILIA.

MENTAL ARITHMETIC.—The value of a dozen, a score, a hundred, or a gross being given, the price of one article may be found as follows:—Reckon so many pence for the shillings in the price per dozen; shillings for the pounds in the price per score; and pence (divided by 12) for the shillings in the price per gross.

PER CENTAGES.—2½ per cent is 6d. per pound; 3 per cent is 7½ per pound; 4 per cent, 9½d. per pound; 5 per cent, 1s. per pound; 6 per cent, 1s. 2½d. per pound; 7½ per cent, 1s. 6d. per pound; 10 per cent, 2s. per pound; 12½ per cent, 2s. 6d. per pound; 15 per cent, 3s. per pound; 17½ per cent, 3s. 6d. per pound; 20 per cent, 4s. per pound; 22½ per cent, 4s. 6d. per pound; 25 per cent, 5s. per pound.

THE WEDDING FINGER.—In the ancient ritual of English marriages, the wedding-ring was placed by the bridegroom first on the top of the left hand thumb, saying, "In the name of the Father;" then, removing it to the first finger, he added, "And of the Son;" then, to the middle finger, adding, "And of the Holy Ghost;" and lastly to the fourth finger, concluding with "Amen." Hence the fourth finger by custom and law became the acknowledged wedding finger.

PUNIC WARS.—What are called in Roman history the "Punic Wars" were the three celebrated wars between Rome and Carthage; the first lasting 24 years, succeeded by an interval of 24 years peace; the second lasting but 17 years, and succeeded by an interval of 49 years peace; the third lasting only four years and a few months, but terminating in the total destruction of Carthage.

VARIETIES.

A COLD hand is accounted a sign of vigorous health.

POLITENESS is like an air-cushion: there may be nothing solid in it, but it eases the joints wonderfully.

A CHAMELION has a horror of black; a bull, a buffalo, and a viper, of scarlet. Bright yellow flowers decoy perch. The elephant and the hippopotamus are fond of music; and the hare is fond of a drum.

SMALL BOY: "Ha'porth o' stuff to make one's face white." **SHOP BOY:** "It's white enough as it is, if it was washed." **SMALL BOY:** "It's not for me; it's for our Susan: she's going to a party, and wants to look interesting."

TO PREVENT SNEEZING.—A sneeze is instantaneously dispersed, dispelled, scouted, broken up, by pressing the finger upwards against the division of the nose, at the point where the upper lip, inside, joins the gum. Another plan is to expire all the air possible from the lungs the moment you perceive indications of a sneeze.

CURIOUS CALCULATION.—The vast number of inhabitants who do live and have lived upon the face of the earth appears at first sight to defy the powers of calculation. But if we suppose the world to have existed six thousand years; that there now exist one thousand millions; that a generation passes away in thirty years; that every past generation averages the present; and that four individuals may stand on one square yard, we shall find that the whole number will not occupy a compass so great as one-fourth the extent of England. Allowing six thousand years since the creation, and a generation to pass away in thirty years, we shall have two hundred generations, which, at one thousand millions each, will be two hundred thousand millions; which being divided by four persons to a square yard, will leave fifty thousand millions of square yards. There are in a square mile three millions ninety-seven thousand six hundred square yards; by which, if the former sum be divided, it will give sixteen thousand one hundred and forty-one square miles, the root of which, in whole numbers, is one hundred and twenty-seven; so that one hundred and twenty-seven square miles will be found sufficient to contain the immense and almost inconceivable number of two hundred thousand millions of human beings; which vast number rather outnumber the seconds of time that have passed since the creation.

POETRY.

A PSALM OF LIFE.

(Selected.)

Tell me not in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,

Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, how'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

Footprints that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

H. W. LONGFELLOW.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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MESSIAH'S APPEARING.

No. II.—THE GENTILES RECEIVE MESSIAH'S FIRST APPEARING.

"I say, then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles."—PAUL.

There can be no doubt that God from the beginning understood that the Jews would reject Messiah at his first appearing. Granting the very evident fact that he did foreknow this, the following points seem certain:—In the first place, God designed to turn the Jews' rejection of Messiah to the fulfilment of some glorious purpose in the Divine scheme of salvation; and in the second place, he has provided for a greater appearing of Messiah, which shall cover the sins of the chosen seed, fulfil the covenants made to Abraham, Isaac, and Jacob, and bring the earth under Messiah's millennial reign. No consistent believer in Christ will doubt this, and every true teacher of biblical theology will feel certain upon these points.

We may, then, consider it certain, in the case of Israel's rejection of Messiah, as in all other cases, that God, through his Christ, will make the wrath of the wicked to praise him, and the antagonism of Satan to bring at once greater glory to his name and broader salvation to mankind. Such has been and will more fully be the results of the Jews' rejection of their King. Through this rejection,

the dominion of the Messiah of Israel was extended also to the Gentiles, while it made his mission more potent and saving, and put salvation within the reach of every son and daughter of Adam. Thus were the entire series of Jehovah's purposes extended, and thereby will the consummation of those vast purposes become more glorious.

Now, it should never be forgotten, but be thoroughly understood and borne in mind by every intelligent believer in Christ, and by every student of the Scriptures, that salvation, blessing, and Priesthood come of Israel, and that Christ, the Saviour of the world, is of the chosen seed. It will be remembered by every Bible reader that God made a covenant with Abraham, and by an oath decreed that in his seed all the nations of the earth should be blessed. To Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, concerning the flesh, Christ came, who is over all, God blessed for ever." (Romans ix.) "Now to Abraham and his seed were the promises made: He

saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." (Galatians iii.)

In these passages of Paul's Epistles several facts are marked—namely, that the "adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" pertain to Israel; and that these are not of the "law," being "confirmed before of God in Christ to Abraham four hundred and fifty years before the law."

There could be much said concerning the covenants and blessing made to Abraham, Isaac, and Jacob not being at all dependent on the law of carnal commandments, which was given, through Moses, to Israel, because of unbelief, to be as a schoolmaster to bring them to Christ, or Messiah. There could be much advanced to prove that the proper religion of Israel, which Jehovah would have established among the chosen people, but for their unbelief, was the Gospel of faith and covenants and blessings and Priesthood and heirship and election and grace; and that all this was through Christ, or the Messiah of Israel, and all depending upon his appearing and mission. Everything pertaining to Israel, whether of institutions, Priesthood, offerings, or destiny, has some reference to Messiah's mission; and all will be worked out by Messiah's appearing, and consummated and perfected during his reign. This the people of Israel, even to this day, fondly believe; and though they rejected Christ at his first coming, and though the most glorious part of Israel's destiny is dependent on his second coming, yet the fact of the case remains, that all that pertains to Israel has reference to Messiah's mission and appearing. The very mission of Messiah, with all its glorious results, actually grows out of Messiah's appearing; that is to say, they will either grow out of his first or second appearing.

Even as it is with Israel, so is it with the Gentiles. Whatever comes to them of salvation, Priesthood, and Gospel,—whatever comes of God is through Christ, and is dependent on Messiah's appearings,

out of which grow his wondrous mission of redemption and his universal dominion which will be brought about during the glorious millennial period.

Now, in fact, it is faith in these appearings of Messiah, and in the missions which grow out of these appearings, which in reality constitutes the people and Israel of God. This is true both of the Christian Gentiles as the adopted children of Abraham, the father of the faithful, and of the literal seed of Israel, when true to their national faith, and representing legitimate children of the great Patriarch. To claim to be a Christian, without believing in the first coming and mission of Christ, would be trifling; and no Jew could be considered a true Israelite who did not believe in the Messiah that shall come, and who is not looking forward to that coming as the hope and salvation and restoration of Israel. The Church and people of God, then,—the spiritual and literal children of Abraham, are properly built upon faith in the appearings of Messiah, though the faith of the Gentiles points generally to his first coming, while that of the Jews looks forward to what in reality is his second coming. Moreover, faith in Christ and his appearings was the rock upon which the Church and people of God were built, even up to the days of Abraham, the father of the faithful—the great Patriarch of the Church. "Abraham believed God, and it was accounted to him for righteousness;" and the covenants, promises, inheritance, Priesthood, faith, and Gospel were not of the law, but growing out of the missions and appearings of Christ; and the covenants, inheritance, blessings, &c., were confirmed in Christ to Abraham four hundred and fifty years before the law. The law was given as a schoolmaster to bring Israel to Christ, that they might be justified by faith in Messiah and his appearings, and in the Gospel thereof, even as Abraham their father was justified; and having rejected their Messiah at his first appearing, it would not be too much to affirm that Jehovah gave them the schoolmaster of judgments and his displeasure to bring them to Messiah at his second appearing, when they shall be saved and comforted.

But it was the design and purposes of God to extend salvation to all mankind, and make the Messiah of Israel also the

Redeemer and hope of the world. Thus will be fulfil the promises and covenants to Abraham, that in his seed should all the nations of the earth be blessed. Now, this had to be effected by the Gentiles receiving the mission of Messiah and his first coming, even as the salvation, glory, restored nationality, and dominant power of Israel will be worked out in the dispensation of his second coming. The Gentiles, then, had to receive salvation and justification through faith in Messiah's appearing and mission, and their blessings and salvation and adoption stood marked particularly to the dispensation of his first coming; for then was a dispensation of grace given to the Gentiles. "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham." "That the blessings of Abraham might come unto the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Epistle to the Galatians.)

But before the first coming of Christ, or Messiah, the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God." (Epistle to the Ephesians.)

But this dispensation of grace to the Gentiles, and their admission into the household of faith, through receiving Christ at his first appearing, was not generally understood by Israel; nor, perhaps, did the Saints of older times clearly understand the matter. Paul says that "in other ages" it "was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the gentiles should be fellow-heirs and of the same body and partakers of his promise in Christ by the

gospel." Neither, perhaps, was it so clearly understood in older times by more than a very few of the greater Prophets that Israel would reject Messiah when he came, and be broken off and cast away, in consequence; and that, through their breaking off, the Gentiles would receive Messiah and be grafted into their place. But they did predict many events connected with that great and glorious coming which would fulfil the chief promises and covenants made to the chosen people, and give to Israel the dominant nationality, and to Messiah the dominion of the world. They dwelt much more extensively and strongly on Messiah's second coming than they did on his first appearing. This we shall see in No. III. of this series. Nevertheless, there was an appearing of Messiah to take place previous to that glorious appearing when he shall restore the kingdom to Israel and reign with his Saints a thousand years upon the earth. This first appearing the Gentiles received, even as Israel will receive his second appearing. Indeed, although God did not put into the Jews a wicked, murderous spirit to crucify his Son, and although he did not make them unbelieving and stiff-necked, yet their rejection of Messiah fitted his purposes, and was in strict accordance with his grand designs. Jesus the Christ, or Messiah, having come to his own and been rejected of them, God, to answer his many purposes, of which human understanding knows but little, could in justice cast off Israel for a period, and receive the Gentiles into the covenant of the Gospel; and thus the wild olive branch became grafted into the good olive tree. But Israel stumbled, not that they should fall, but rather that "through their fall salvation might come unto the Gentiles," by their receiving Messiah's first appearing. To use the words of Paul concerning Israel, we may say, "Now, if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness." In closing this Number, we might also add—And if the rejection of Messiah by the Jews brought such a terrible overthrow upon them, and such a long breaking off from the favour of God, while the receiving of Messiah's first appearing brought salvation, favour, and power to the Gentiles, how much more shall Israel's receiving Messiah at his second coming restore them and give them the great

blessings and destiny promised to them. And if Israel was cast away for rejecting Messiah's first appearing, how much more will God cast away the Gentiles, if they reject his second and greater appearing!

(To be continued.)

SIMPLICITY.

BY ELDER D. BONELLI.

So equivocal a language as the English contains many terms which admit of very different interpretations; and this ambiguity is very prolific of misunderstanding. The word "simplicity" belongs to this class of expressions. There is a kind of simplicity which is in nowise covetable, while another kind is highly recommendable. Of the first we shall not say much, while the latter must supply a subject for this article.

When the Redeemer sent his disciples on a mission to Israel, he told them, according to the English translation of the passage, (Matt. x. 16,) to be *wise as serpents, and harmless as doves*." The German version says—"Seid KLUG wie die Schlangen und EINFALTIG wie die Tauben;" which would, if literally translated into English, read—"Be discreet as serpents, and simple as the doves."

On another occasion, he desired them to become like little children, in order to be able to inherit the kingdom of God. He wished them to combine the greatest wisdom with the artless, natural, and genuine simplicity of innocence. Children, indeed, exemplify in their actions, plans, and in all their being, ere the tainture of the world's artfulness and falsehood overlooms their confiding innocence, that simplicity which is so admirable and so earnestly recommended by the Lord. In the years of childhood are the better powers of our being yet predominating, and the recently-incarnated spirit seems still to be susceptible of the calm and holy influences of the departed day of a prior existence in a brighter world. The innate creative qualities of the spirit shed a paradisiacal lustre over every subject that meets the gaze of the wanderer in this newly-opened existence. The purity of innocence leaves no room for suspicion; for the ability to suspect evil in fellow-beings is not acquired ere numerous proofs of its existence have

been observed. The human mind is not naturally inclined to the discovery of evil, for it finds greater felicity in the genial feelings of universal love and confidence than in the occupation of finding out and obviating the consequences of the failings of others, however necessary this may be; and it sorrows when accumulating experiences urge the sad necessity of distrust.

How sacredly we cherish in the deep recesses of the heart the sunny memories of the days of our own youthful innocence, when, rejoicing amid the circle of those we loved, we dreamt the world, with all its scenes and vicissitudes, but one great drama of ideal pleasures. It bore to us the aspect of an Eden, and we were yet ignorant of its shady side. Among the most pleasing recollections of a happy life, those are ever the dearest which reportray in vivid tints the scenes apprehended by the spirit in the days of child-like simplicity; for they were conceived most similar to the manner in which they were viewed by the immortals. In our "matter-of-fact" age, the consideration and portrayal of such and similar ideas are assigned to novelists, &c.; and the sapient man of the world smiles at what he calls "the foolishly built air-castles of an over-dieted imagination." If such things occur to his memory in silent moments, he thinks himself far wiser than he was then. No doubt he is wiser in many things, and ought to be. But the question arises—If he has gained since then, has he lost nothing? An answer, applying to most of this class, is readily found by a meditative mind. The acquirement of skill and discretion in the world's ways and manners, intermingled with the corruption of his own heart and the stains of sin, has scared away from him that purity of thought and simplicity of heart which graced his earlier days, even as the keen chill of the frost of an autumn

nal morning chases away the glorious verdure of the earth, or as the rude blast of November winds carries off the trees' fading foliage. Something valuable and essential has been gained, but a greater and dearer something has been lost. But neither the one nor the other alone can suffice to fulfil God's design in man's probation; for their joint operation is needed to accomplish it. John Huss, one of the forerunners of the Reformation on the Continent, who, one hundred years before Luther's time, died on the pyre for his faith, is reported to have said, concerning simplicity and discretion—"The one (simplicity) alone makes man an angel; the other (discretion) alone makes him a devil; and both together make him a God,—that is, they make him similar to Jesus Christ." However this may appear, (too cold, perhaps, for some ears,) it contains still a great amount of truth. Simplicity alone would certainly render man as unadapted for associating with this world as angels are; and this quality alone would never suffice to fathom and baffle all the devices which the great enemy of human redemption makes to ensnare the candidates of salvation. Discretion alone would effectually obliterate all the finer emotions of our nature, and transform a fair creation into a horrible den of deceptive, soul-destroying, diabolical exploits. But the aid of both will capacitate man to comprehend the purposes of God and the designs of Satan—the saving truths of heaven and the debasing falsehoods of the world and hell. He has enough of the heavenly in him to attract him to his spirit's home; and the views which the discretion and wisdom of the world will grant him of the opposite will enable him thoroughly to circumscribe and foil the plans of the wicked; and, comprehending the design of God when permitting the introduction of sin into the earthly paradise, he will take hold of the great plan of human redemption, and thereby secure all the advantages his probation was intended to confer upon him. There is an immensity of importance in the exhortation of Jesus to his disciples to unite these two great qualities; and its meaning is as comprehensive as the spirit of him who gave it.

As this subject is important, and its contemplation instructive in its all-comprehensiveness, so is it also in its relation to details.

In the delivery of the principles of God's Church, the Priesthood aim at that eloquence whose principal characteristics are "plainness and simplicity," because these features are the most essential ones in the communication of ideas; and, indeed, without them, nothing valuable can be done. The sublime truths of heaven cannot be embellished by human artifice; for they themselves are the sources of every glory; and he who can apprehend them in their unsullied purity, and whose intellect is brightened by their illumination, will, by delivering them in the plainest language, be their most successful promulgator. Experience bears testimony to this. But something might be said about the kind of plainness that is wanted. Some people speak very incorrectly, and their style and expressions are low and unbecoming; their discourses are nearly destitute of ideas and principles, and possess but little force and meaning; yet they will call their speaking "plain and simple." If we speak with that perspicuity that will forcibly and demonstratively convey our exact meaning, then we can make pretensions to true "plainness," and the Spirit of truth will aid the hearer in understanding our communications, because they will be worthy of being understood. And if we are actuated in our labours solely by the generous desire to promote the interest of the work of God and to effect the salvation of humanity, by extending unto all who come within the reach of the influence of our communications the saving intelligence of the Gospel in its celestial purity, not permitting any interpretations of traditionary opinions to obscure their brightness,—if all the skill and wisdom we have gathered be held subservient to the one great purpose of the life of a representative of God, to aid in saving, redeeming, and exalting the fallen race of man, then may we hope to be rewarded with the praise that will be given to them who have in this particular exemplified the union of the two great qualities which the Redeemer recommended to his disciples.

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[August, 1843.]

Saturday morning, 13th. This morning the chief told me that, in consequence of being used in the manner I was, in coming to visit them, they had come to the conclusion that they would not let the same Indian go back with me that came with me, and that they had selected in the first council; but after more investigation, they concluded to make a new selection of men that would be more respectable, and could do honour to their nation, and have authority to act for the tribe; and it would be satisfactory to the whole nation, as the nation was much displeased with the conduct of Neotansh, and in council gave him a severe flogging, and said that he was not fit to go anywhere amongst the whites. They seemed to express much regret and feeling of sorrow that I had received such treatment from one that pretended to be a friend and an honourable man of the Pottawatamies; for they consider themselves honourable men.

While I now write, I have seven of the most honourable in the tribe around me—the head chief and his counsellors. One of them is aged; his head is silvered o'er with age: many a cold and wintry frost has made his locks to shake with chill. While in his prime, none could endure more fatigue, none whose constitution was stronger than his; but now, he says, he is soon to go and shake hands with the great Shaminyto (that is, God,) that made him, and had given him strength to hunt, and in war to fight his enemies. Here the old man would show the wounds received in battle, in fighting for his nation, his wife, and little ones. He said he never had fought but on the defensive. Ninety-eight years, as nigh as he can remember, he has seen; and now, he said, he wants to know how the Mormons worship the great Shaminyto different from what he did; if the best way, he wanted to get into it before he went his journey to see the great Shaminyto.

Sunday, 14th. There is no day known amongst these Indians. Every day is alike unto them. They have no day of the month, neither day of the week. All things move on one day after another. They count their months by moons, and twelve moons make a year. They can tell how many years they have lived in the west, and most of them can tell how old they are, &c.

Monday, 15th. This morning the Indians

have arrived from Missouri, and brought an interpreter, and one to go to the East or to the Mississippi, to conduct me home and to see the big chief. Council is to sit at nine o'clock this morning; but, in consequence of the head chief's child to be buried this morning, council will be called immediately after dinner. The afternoon was spent in business matters, writing, preparing for the journey to Nauvoo.

Tuesday, 16th. This morning I went to see a squaw that was bit last night by a rattlesnake twice upon the top of her left foot. She was in great pain all night, her foot and leg very much swollen. In the afternoon, the Indians all met for worship and to prepare for drawing the blankets and money. They were as merry as bees in a hive, old and young, from the grey head to the suckling on a board. They held their meeting until one o'clock in the morning. Danced and prayed, and preached some.

Wednesday, 17th. They commenced again the worship about sunrise, dressed in the richest and best style possible, except some few who were employed in cooking for the rest. Here I will notice that the most profound silence and good order that I ever saw in any congregation whatever, small or great, was observed. All that is wanting to make them the happiest people in the world is the Gospel, a perfect knowledge of it, and to feel its power. Their sectarian creeds and ceremonies would go to the moles and bats soon. Although they labour with as much energy of body and mind, and have as much zeal as the Shaking Quakers, yet it is heathen worship, like all other sectarian societies. Their idea of the Supreme Being is much more consistent than many of the holy enlightened sectarians; for the Indians believe in the Great Shaminyto as having body and parts like unto a man.

Thursday, 18th. This morning we started for Nauvoo. A long and tedious journey to perform lay before us. We had no compass to steer our course by: the sun rising in the morning was our principal guide. Our course was due east. This course we intended to follow as near as we could.

The place we left, Belle Vue, or Mosquito Creek, is in the same latitude of Nauvoo; therefore, on our return, our course must be east; and this direction we followed until we came to the Keosauqua, on the Des-moines river. We travelled fifteen miles unto another Indian village, stayed all night; and

in the morning a council was called, and we stayed all day.

Friday, 19th. At this village we got some provisions cooked, and the chief's brother was sent as a delegate from this band. Our company now consisted of four Indians, one squaw, one interpreter, and myself, seven in number. The interpreter was a white man, half English and half French, formerly from Canada; and, since the last war, has lived with the Pottawatamies: married a squaw, sister to the chief, where we now are. We came to the conclusion to stay all day on Friday, because two of our horses went back to where we first started.

Saturday, 20th of August. Left this village at ten o'clock. Travelled all day until dark. Encamped on the battle-ground where the Sioux and Pottawatamies and sixteen of the Oneidas fought. I took up one of their blankets to ride on. We started the next morning as soon as it was light enough to see, to follow the trail.

Sunday, 21st. Came to the Naama river, or creek, at twelve o'clock. Stopped and took dinner on a high bank. On this stream, on either side, is a quantity of timber. Where we crossed is a beautiful mill seat, &c. Travelled until dark, and encamped in the weeds all night.

Monday, 22nd. We started at daybreak; went until twelve o'clock; stopped on the east bank of White Breast Creek, and took dinner. Here we found plenty of red plums, though not fully ripe; but my comrades dined heartily upon them. This was a good hit for me: when we came to eat dinner, they could eat but little. By this means I made out to get nearly enough to satisfy hunger, for I had eat nothing since the night before. We passed on until we came to English Creek. Stayed all night.

Tuesday, 23rd. Started about sunrise without breakfast. Travelled until two o'clock. Crossed the Desmoines river at Eddyville. There I bought a loaf of wheat bread, a loaf of sweet cake, and an apple pie, and went up on the side hill to the Indian Spring, and there we all took dinner. And this was a dinner indeed, good enough for the king. I thought the best that I ever ate in my life; but being so extremely hungry, it was delicious, &c. Came ten miles; stayed all night at Mosquito Creek; got two ears of green corn apiece and roasted them.

Wednesday, 24th. This morning we started at daylight, then ten miles from the old agency of the Sacs and Fox. We travelled twenty-five miles beyond the agency, which made thirty-five miles, then encamped for the night. Here we bought some bacon and half-a-loaf of warm wheat bread.

Thursday, 25th. This morning some rain and lowry. We took a bite, and then started for Nauvoo city; travelled until sunset, then camped in the woods about twelve miles from Nauvoo. We killed one grey squirrel, and eat a little dry buffalo meat, and lay down in the rain all night.

In the morning we got a few potatoes and boiled them. I killed two grey squirrels, and the squaw burned off the hair and boiled them. This we had for breakfast.

Friday, 26th. We travelled all day in the rain, and at night reached the Mississippi river, and encamped on the bank above the potter house.

I have seen much delightful country; but the prospect for bee hunting is not as good as I could wish.

[N.B. The names of places and distances were procured from the Indians, and are not accurate.]

The Quorum of the Twelve met with the Saints in the Columbian Hall, Grand Street, New York, in Conference.

Meeting opened by prayer.

President Young arose and addressed the meeting in an interesting manner upon the subject of the gathering, the building of the Nauvoo House and Temple. He spoke of the Priesthood, and said that it was a perfect system of government.

In the afternoon, the Conference re-assembled, and Elder Kimball spoke in parables—Gather in the wheat and the tares, thrash the wheat, and the mill will blow away the chaff. He said an Elder could get a people together, and could get them to receive the work, if he did not whip the sects so much. He compared such Elders to a shepherd who would call up a buck and a flock of sheep, and hand them a little salt; and just as they begin to eat, hit him with a club across the head, and the sheep will run away.

Elder George A. Smith followed, and bore testimony of the work. Spoke of the Elders spending their time in speaking about mysteries and speculating upon things beyond the veil, which they did not understand. Advised them to wait till God revealed hidden mysteries to them before they undertook to preach them to the people. "The conduct of some Elders puts me in mind of an anecdote of a wealthy farmer to whom a man applied to be hired. The farmer asked him if he was good at telling a lie; for he wanted a man who could invent a straightforward lie. The man replied that he was not much of a hand at fabricating lies, but he was tolerably dexterous at putting a good face on a lie after it was told. The farmer consented to take him on trial; and soon after, in paying a

visit to a young lady, he took his new servant with him; and, in the course of his visit, he told her a story of a very large cheese-house which he had, and of the gigantic cheeses which he made, and which took several yoke of oxen with immense lever power to press. She, being inclined to doubt his statement, took the opportunity, in the temporary absence of the farmer, to ask his servant man if it was true. 'Well, ma'am,' said he, 'I don't know; my master never suffered me to go into his cheese-house; but I do know this, that he has a grist mill of four run of stones, which is propelled by the whey which runs from that cheese-house.' Elder Smith counselled the Elders to be wise enough to let such things alone, and talk about the whey which runs from the cheese-house; or, in other words, the good things of the kingdom which we have received and do understand, and wait patiently until the Lord takes off the veil of darkness. He spoke of the collegiate education he received from President Joseph Smith, which was to preach short sermons and make short prayers, which had done him much good in life.

President B. Young said the Scriptures had been mystified to that degree, that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God: comparatively they don't know their right hand from their left. We are trying to revere the Scriptures, and to make them so simple that the people can understand them. Place a man in this room who is ignorant of science, and take everything out that we can see, and then ask him if there is anything in the room. He will say, No, only we two. I tell him there are millions of live animals in the room—that we even breathe them; and I will show him, by the aid of the microscope, that there are live animals in a drop of water, which appear to be eight feet long; but he won't believe it until he sees it through the magnifying glass. So with the unbeliever in revelation. He does not believe in God, in angels, or in spirits, because he cannot see them; but let him have spiritual glasses, or obey the commandments of God, get the Spirit of God, and then he can see the truth.

A hymn was then sung.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 21, 1860.

EMIGRATION.—In the last Number of the *Star* we stated the amount fixed upon to be deposited for an outfit from Florence to Utah by the emigrating Saints this season. It should be borne in mind that the amount then stated—namely, £4 per head, includes *all*, both old and young. The amounts thus deposited for small children and infants, if not required for hand-carts and provisions, will nevertheless be necessary for teams and waggons to accompany the hand-carts for the benefit of the company to haul those infants and their mothers occasionally, with the sick and infirm, as well as provisions and extra luggage. One team and waggon will be sent to every eight or ten carts, in all probability.

Heretofore children over three and under twelve years of age have been, and probably will again be taken from New York to Florence, or other outfitting point, for half price, so that the £3 required for railway fare from New York to Florence for each adult will also take two children of three and over under twelve years of age, in all probability. We presume that all under three years old will, as before, go free of fare; but, as we have before stated, the passengers must be prepared with means to furnish necessary provisions for *all*.

We are aware that in former years the amount required for carts and outfit on the frontiers has been £3. That amount, however, was never sufficient to procure the entire outfit for the whole journey. Besides, it should be recollected that the

market on the frontiers is very fluctuating, and that the excitement created by the Pike's Peak gold mines has caused a decided rise in all the articles required for an outfit for the Plains, as well as in oxen and waggons. These are circumstances that we cannot control, but which should stimulate the Saints to greater exertions to overcome and get out of this land before greater obstacles are thrown in their way.

Again, £2 10s. has been the amount required for railway fare from the port of disembarkation to Iowa City, or other place of outfit for the Plains, while we now require £3 to Florence. This may also appear to some as an extravagant increase; but it should not be forgotten that Florence is over 300 miles nearer to Utah than Iowa City is, and that the road between Iowa City and Florence, at the season of the year when the Saints would have to travel it, is, in point of toil and hardship, by far the worst part of the journey, owing to its being a low, wet country, and in the spring of the year subject to heavy and continual rains, which, with a clay soil much of the way, render the roads almost impassable. It has been thought wisdom to go as far as possible by steam, and avoid this toilsome and harrassing part of the journey, which has taken from fifteen to twenty days to accomplish, besides a vast amount of hard labor and a heavy draw upon the stock of patience, which is or should be stored away for the journey. By this arrangement, the Saints are enabled, in about twenty-four hours, without exertion, to accomplish what has heretofore cost about twenty days of excessive toil; and, instead of being worn down by fatigue, are fresh and vigorous for the journey across the Plains. We think the difference of ten or fifteen shillings in railway fare but a trifle, when compared with the advantage gained. We hope that when the Saints come to understand these things thoroughly, they will feel satisfied with the arrangements, and that their interest alone has been consulted therein. Should the amount required for teams and hand-carts prove to be more than sufficient, the overplus will be returned to the parties on the frontiers; should it prove too little, we hope they will be prepared to make up the deficiency.

There is another matter to which we desire particularly to call the attention of the emigrating Saints—namely, the amount of provisions to be furnished for the Plains.

On this subject, brother Cannon, in a letter recently received, writes thus:—

"I would suggest to you the propriety of making out a list of the provisions needed, so that they can be ordered from St. Louis, or some other point where they can be obtained cheap. For the Saints to rush to the frontiers, without any steps being taken to accumulate there all the provisions necessary for the outfit, would be very unwise. I learned this last season. Had it not been for the heavy supply of provisions bought by brother Eldridge at a venture, we should have fared badly last season. Merchants, seeing the demand there would be for these articles, would have put them up to ruinous prices.

For every soul over four years of age I should reckon full rations; that would be 100 lbs. of flour, 40 lbs. of bacon or other meat, and other articles such as coffee, tea, rice, sugar, dried fruit, &c., as they may think proper. One hundred pounds of flour is not sufficient to last a person throughout; but I think, by the time that is consumed, they can be met with fresh supplies from the Valley.

I forward you a list of articles, with the prices I paid last year—namely, oxen per yoke, \$80 (£16 9s. 10 $\frac{1}{2}$); cows, \$25 (£5 3s. 1 $\frac{1}{2}$ d.); waggons, \$96 (£19 15s. 10 $\frac{1}{2}$ d.); tents, \$12 (£2 9s. 5 $\frac{1}{2}$ d.); flour, \$4 25 cents (17s. 6 $\frac{1}{2}$ d.) per 100 lbs.; bacon, 12 $\frac{1}{2}$ cents (6d.) per lb.; biscuits, 8 cents (4d.) per lb.; sugar, 10 cents (5d.) per lb.; rice, 8 cents (4d.) per lb.; coffee, 13 cents (6 $\frac{1}{2}$ d.) per lb.; dried apples, 12 $\frac{1}{2}$ cents (6d.) per lb.; soap, 5 cents (2 $\frac{1}{2}$) per lb.; axes, \$1 50 cents (6s. 2d.) each; spades, \$1 25 cents (5s. 1d.) each; shovels, \$1 25 cents (5s. 1d.) each; stoves, \$20 to \$25 (£4 2s. 5 $\frac{1}{2}$ d. to £5 3s. 1d.) each.

There are some things put down that I would counsel the poor Saints to dispense with. Spades, shovels, stoves, dried fruit, &c., can all be dispensed with. I put them down, so that, if any who have means wish to get such things, they may know the price. I have wished that the Saints could be accustomed to and content with a coarser quality of flour than superfine. If they could eat corn-meal and shorts, or unbolted flour, and cook

these articles as we do, they could save considerable in the item of breadstuff, I think; I do not suppose they would like it, however, because they are unaccustomed to the use of such articles.

I find, by looking over my accounts, that the nett cost of the hand-cart emigration last season was \$22 30 cents (£4 12s.) per head from Florence. This, of course, does not include the provisions consumed during the stay in Florence. I would suggest to you, therefore, the propriety of getting a sufficient amount deposited both for hand-carts and teams, to cover all contingencies that may arise. Whatever they may deposit over and above the cost of the outfit, if any, will be returned to them. By this course, I think, money can be saved to the Saints; for there is much money spent foolishly."

From the foregoing, which, from our experience in such matters, we are fully prepared to endorse, it will be seen that the £4 deposited for hand-carts will only secure the carts, waggons, teams, and rations of flour and bacon, or other meat, and possibly a little tea and coffee; and that those things must be procured cheaper than they were last year, if they are purchased with that money even. If, therefore, any of the emigrants require any of the other articles, they should send us a list of the articles, and the amount of each which will be required, and should, at the time of making the deposits for hand-carts or waggons, send in the order and an additional deposit for the same, according to the foregoing list of prices as named in brother Cannon's letter.

The Saints should not have less than 15s. or 20s. per head for the provisions after leaving the ship, while travelling to and staying at Florence.

We are thus particular in presenting this matter before the Saints, that there may be no misunderstanding with them when they reach the frontiers, and that they may not be expecting more than their money will purchase for them. It would be better to have a few shillings coming back to them, from having deposited more than was necessary, than to have to advance more after they arrive, and purchase things at a disadvantage from having deposited too little.

We would recommend all the emigrants to defer purchasing their tins and other necessary outfit for the ship until they arrive at Liverpool. We can make arrangements for them to procure a better and cheaper article than they are likely to get elsewhere. We have done this on former occasions, and have heard no complaints on account of price, or leaky or deficient vessels, while those who have provided for themselves elsewhere have been imposed upon, and put to much trouble and inconvenience on account of leaky and deficient tins and inferior articles. We feel a confidence in recommending this course, from never having heard any complaints from those who have adopted it. We can make arrangements with one or two shops to furnish all of these things much cheaper than they can otherwise be procured, and such as can be relied upon. We would also recommend the Saints by all means to procure sacks, not boxes, to carry their luggage and clothing in. It will not cost them less than 10d. per pound for every pound weight of wood they carry to Utah. It would be a small box for clothing that would not at that rate cost twenty shillings carriage from here to G. S. L. City. A small light box for provisions is all that should be carried by the hand-cart emigrants, unless they have plenty of means.

There are doubtless many who, taking it for granted that £10 would be the sum that would be required for their emigration by hand-cart arrangements, have striven hard to accumulate that amount, and having done so, have felt that their deliverance this season was sure; but who will be sorely tried and disappointed in not being able to accomplish the object so long and ardently desired. And while we feel deeply for your disappointment—while you have our warmest sympathy for your trials, we say to you, Be not discouraged. The Lord is mindful of you; all your ways are known unto him; and inasmuch as you are faithful and diligent to keep all

his commandments as they are made known unto you, and acknowledge his hand in all things, he will bless you; and, in his own time, if you falter not, nor slacken your efforts, will bring you deliverance for bondage, joy for sorrow, and rejoicing for afflictions, till you shall feel in your hearts, It is enough; the Lord has recompensed me double for all my sorrow.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 31, 1859.

President A. Calkin.

Dear Brother,—At the end of another year, I feel happy and thankful to the Lord that I am able to inform you of the condition of the Scandinavian Mission as being good. The prospects are cheering in every part; the spirit of inquiring after the truth is upon the people,—so much so, that we, in the last quarter, have had to increase the number of the Travelling Priesthood in order to meet the call of holding meetings and preaching the Gospel. The Lord has prospered his work through the Elders in the ministry which have been faithful and united with me in carrying out your instructions in every respect.

The number of the baptized in the past year, as the enclosed Statistical Report shows, has been 929;—in Denmark, 541, in Sweden, 235; in Norway, 153. The Mission consists at present of fifteen Conferences, with 145 Branches. The total number of members, including the Priesthood, is 2,512 in Denmark, 860 in Sweden, 562 in Norway; making 3,934 in all. The Saints in general are increasing in faith and good works: they are honest, persevering, and obedient to every law and requirement, and very anxious to gather with the people of God in Zion. I feel to say, with a full heart, God bless them!

The news of the coming of our dear brethren, John Van Cott and O. N. Liljenquist, was hailed with great joy by us all, as they are much beloved here; and when they arrived, on the 23rd of November, in good health and spirits, they were greeted with a warm and hearty welcome. The Spirit bears testimony that this Mission will prosper under the charge of President Van Cott; and brother Liljenquist, as a native, will have enough to do

in bearing testimony and satisfying the curiosity of both Saint and sinner with regard to Zion. May the Lord bless and prosper these our brethren, that a good work may be done through their instrumentality!

Pursuant to your letter of November 16th, I have wound up the business of the Mission, and delivered it over to the hands of President Van Cott. We held a General Council here on the 22nd, 23rd, and 24th instant, when we had a good and profitable time. Favourable and cheering reports were given by the Presiding Elders from all parts of the Mission; the necessary business was transacted; the spirit of Zion prevailed, and was felt abundantly. Brother Van Cott addressed us in Danish unexpectedly well. He seems rather to have gained in the Danish tongue than lost, since he was here.

The enclosed Financial Report shows that the Saints have not neglected to pay Tithing and offerings. The wide-spread Mission makes the expenses rather heavy, though we have economized as much as possible. The amount of Tithing I have been able to remit to your Office this year is £1,195 18s. 10½d., and £95 0s. 5d. as book money.

I feel exceedingly happy and thankful to the Lord and his servants that I am released, with permission to go home to Zion to join the happy throng. It would be in vain if I should try to express my feelings of gratitude to my God and Father in heaven for his mercy towards me, that I have been preserved in faith, and have a number among his Saints.

I am also indebted to you, dear brother, for your fatherly kindness and instructions, which, next to the guidance of the Spirit of the Lord, have enabled me thus far to discharge the duties devolving upon me.

My co-workers, brothers N. Wilhelmsen and P. O. Thomassén have faithfully aided me in my labours, as well as the

young brother Charles Larsen, who has been assistant clerk in the Office since the 1st of July, this year. The Presidents of Conferences and the Travelling Priesthood in general are also deserving much credit for their integrity in the cause, labouring as they are in many places under disadvantageous and trying circumstances. I have felt it to be a great honour to preside over so goodly a people as the Scandinavian Saints; and I am satisfied that we have parted with mutual good feelings, judging from the kindness and love they have manifested towards me.

Now, dear brother, I will close this communication, praying that the Lord may bless you abundantly in your high and holy calling, together with all your co-workers in the Priesthood, and all the good English Saints. Please remember me to those associated with you.

With kindest regard to yourself, in which brothers Van Cott, Liljenquist, Thomassen, Wilhelmsen, and all the Saints join, I am, faithfully, your humble fellow-servant in the Gospel Covenant,

C. WIDERBORG.

ENGLAND.—BEDFORD PASTORATE.

Bedford, January 9, 1860.

President Calkin.

Dear Brother,—As the fourth quarter of the year is now closed, I will give you a brief account of the work of God in this Pastorate, which I am pleased to say is in a good condition. Unity and peace prevail in our midst, both with officers and members. I can speak in the highest terms of the Presidents of Conferences and Travelling Elders. They have been united with me in all things to carry out

your instructions; and the consequence is, the Conferences are in healthy condition, and completely out of debt. The meetings are pretty well attended in many of the Branches, and a few have been baptized: at the same time, some have been cut off; but I think there is a prospect of a steady increase in the future. The Branches are mostly small, and the Saints are scattered over a great extent of country, which makes it difficult to get many together at any one place. It also causes a great deal of travelling for the Elders, as many of the Saints have to be visited at their houses to be instructed, or they could not obtain much from the Priesthood, on account of the distance they live from the places of meeting.

We are not able to make our meetings quite so interesting and efficient as I should like to have them, on account of the scarcity of officers, and, in some instances, from the uneducated condition of those we have; but, as a whole, I believe the Saints in this Pastorate are doing about the best they know how; and as such, I pray that God may bless them with an increase of faith and means to carry out his work on the earth, and gain their own salvation.

The Saints, including myself, have been cheered and blessed with a visit from yourself and brother Gates during the last quarter. It is indeed a great privilege to meet with our brethren from the Valleys of the Mountains.

In conclusion, let me say, May God bless you and your Council, and those associated with you in the holy ministry.

Yours truly,

WILLIAM BAYLISS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Extracts continued from page 884, Vol. XXI.)

JOWETT.

"The meaning of the former part of this verse [Rom. vi. 4.] will be more clearly brought out, if we recall the picture of baptism in the apostolic age, when the rite

was performed by immersion, and Christians might be said to be buried with Christ; and the passing of the Israelites through the cloud and the sea, (1 Cor. x. 1, 2,) and even the deluge itself, (1 Pet. iii. 21,) seemed no inappropriate types of its waters."

MILTON.

"Under the Gospel, the first of the sacraments, commonly so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit and their union with Christ in his death, burial, and resurrection."

"'Buried with him in baptism.' Hence it appears that baptism was intended to represent figuratively the painful life of Christ, his death, and burial, in which he was immersed, as it were, for a season: Mark x. 38—'Can ye be baptized with the baptism that I am baptized with?' Compare also Luke xii. 50."

BURKITT.

"The ancients made use of divers ceremonies in baptizing adult and grown persons, thereby to represent the death, and burial, and resurrection of Jesus Christ: Immersion, or putting the person three times under water, either as our Saviour was under the earth three days, or in allusion to the three persons of the Trinity, in whose name we are baptized; and likewise emersion, then coming up out of the water, resembling our Lord's arising out of the grave."

"'We are buried with him by baptism into death.' The Apostle alludes, no doubt, to the ancient manner and way of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water; which rite had also a mystical signification, representing the burial of our old man, sin, in us, and our resurrection to newness of life."

"The Red Sea, through which they [Israel] passed, had its waters gathered into two heaps—one on the right hand, and the other on the left; betwixt which the Israelites passed, and in their passage seemed to be buried in the waters, as persons in that age were put under the water when they were baptized."

DR. MACKNIGHT.

"He [Jesus] submitted to be baptized—that is, to be buried under the water, by John, and to be raised out of it again, as an emblem of his future death and resurrection."

"In the expression, [in Gal. iii. 27,] 'have put on Christ,' there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his clothes before he went

into the water, and put on new or clean raiment when he came out of it, to signify that he had put off his old corrupted nature, with all his former bad principles and practices, and was become a new man. Hence the expressions, 'putting off the old man,' and 'putting on the new.' Eph. iv. 22, 24."

"'Have been planted together in the likeness of his death.' The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection."

"In the term regeneration, [Titus iii. 5,] when joined with baptism, there is an allusion to the phraseology of the Jewish doctors, who, when they admitted a proselyte into their Church by baptism, always spake of him as one *born again*."

CALVIN.

"From these words [John iii. 23,] we may infer that John and Christ administered baptism by plunging the whole body beneath the water."

"'They went down into the water.' Here we see the rite used among the men of old time in baptism; for they put all the body into the water."

"'But I have a baptism to be baptized with.' . . . He compares death, as in other passages, to baptism, (Rom. vi. 4,) because the children of God, after having been immersed for a time by the death of the body, shortly afterwards rise again to life; so that death is nothing else than a passage through the midst of the waters."

"Chrysostom, with whom the greater part of expounders agree, makes the word water [in John iii. 5,] refer to baptism."

THEOPHILACT.

"'Have been buried with him in baptism.' He, therefore, who has been baptized has been buried with the Christ."

"For the body of the Christ having been buried in the earth, brought forth a fruit of salvation. But since we indeed were buried in the water, and he in the earth, and we to sin, but he to the body, he [Paul] therefore saith, not in the death, but in the likeness of his death."

"The baptism is not a burial only, but a resurrection also."

BENSON.

"'Therefore we are buried with him.' Alluding to the ancient manner of baptizing by immersion."

"'Except a man be born of water,—that is, baptized.'"

DR. ALFORD.

"'Buried together with him in your baptism.' The new life being begun at baptism—an image familiar alike to Jews and Christians. The process itself of baptism is regarded as the burial of the former life; originally, perhaps, owing to the practice of immersion, which would most naturally give rise to the idea."

"The symbolic nature of baptism is here [Luke xii. 50.] to be borne in mind: Baptism—death. The figure in the sacrament is the drowning—the burial in the water of the old man, and resurrection of the new man. See Peter iii. 20—22."

"The cloud and the sea being both aqueous, and this point of comparison being obtained, serves the Apostle [in 1 Cor. x. 1, 2,] to indicate the outward symbols of their initiation into the Church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely; for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they *passed under* both, as the baptized passes under the water."

DR. WHITEY AND INGRAM COBBIN.

"'Baptized with the baptism that I am baptized with?'—overwhelming calamities represented by immersion in waters. (See Ps. xlii. 7; lxi. 2, &c.)"

DR. DAVIDSON.

"Baptism is used in this place [Matt. xx. 22, 23,] figuratively to express the overwhelming afflictions which our Lord endured; in which he seemed to allude to various prophecies respecting himself, where he is represented as overwhelmed in mighty waters. (Ps. lxix. 14, 15.)"

THOMAS SCOTT.

"Our Lord might, indeed, by a strong figure of speech, be said [Matt. xx. 22, 25,] to have been *immersed* in sufferings, when he endured the wrath of God as the propitiation for our sins."

BISHOP BURNET.

"The words of our Saviour to Nicodemus were [anciently] expounded so as to import the absolute necessity of baptism in order to salvation."

DR. TOWNSEND.

"Baptism was [anciently] called regeneration, as it was regarded to be a second and spiritual birth."

"The Catholic Church, through fifteen centuries, certainly, whether rightly or wrongly, identified baptism with regeneration."

CIRIL (*of Jerusalem*).

"As he who is plunged in the water and baptized is encompassed by the water on every side, so they that are baptized by the Spirit are also wholly covered over."

BISHOP TAYLOR.

"Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom; and this is the expression which our Saviour himself used to Nicodemus—'Unless a man be born of water and of the Spirit.' And it is by St. Paul called the 'laver of regeneration.'"

TOWGOOD.

"'The washing of regeneration,'—or baptism."

DR. DWIGHT.

"To be born of water, as here [John iii. 5,] intended, is, in my view, to be baptized."

DR. MANT.

"It was to this sacrament of baptism, the institution of which he was anticipating, that our Saviour alluded, when he declared to the Jewish rabbi who was inquiring into the nature of his doctrine—'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God; and when, in reply to a further inquiry, he repeated his former declaration, and stated it in more limited and specific terms, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' It should appear, I say, that he was here alluding by anticipation to the sacrament of baptism which he intended to ordain."

"I make no scruple of considering these words of our Saviour, John iii. 5, as indicating the sacrament of baptism, because I believe it to be the doctrine of the Bible; and I am sure it is the doctrine of the Church of England."

BISHOP BEVERIDGE.

"What Christ means by being born of water and of the Spirit is now made a question: I say now; for it was never made so till of late years. For many ages together, none ever doubted it, but the whole Christian world took it for granted that our Saviour, by these words, meant only that Except a man be baptized according to his institution, he cannot enter into the kingdom of God; this being the most plain and obvious sense of the words, forasmuch as there is no other way of being born again of water as well as of the Spirit, but only in the sacrament of baptism."

(To be continued.)

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER-ENDING DECEMBER 31, 1859.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belfast	Thomas Crawley	£70 19 3		Brought forward.....	£675 12 6½
Dublin	John K. Grist	54 15 1½	Cape of Good Hope	G. Rucks	12 17 0
Dundee	A. N. McFarlane	26 3 3½	San Francisco.....	G. Q. Cannon	105 5 6½
Cheltenham.....	H. A. Shaw	17 14 1½			
			F. Merryweather		1 1 0
MISSION.			Isaac Whiteley		1 0 4
Australian	Thomas Ford	306 1 3½	J. W. McLellan		0 17 9
Swiss and Italian	Jabez Woodard	199 19 6	Frederick Mackay		0 5 3
	Carried forward	£675 12 6½	(Errors excepted.)		£675 19 6

PASSING EVENTS.

GENERAL.—A French letter states that a new percussion rocket of the most destructive powers for war purposes, and having an immense range, is being tested at Vincennes. The submarine telegraph between Singapore and Batavia has been successfully laid. The treaty between China and the United States has been put in force. Late intelligence from the western coast of Africa states that a serious riot had taken place between the people of the Intins and Bentil quarters, or companies into which Cape Coast Castle is divided: the contending parties met to fight on a plain two miles distant from the castle, the Intins numbering 3,500, and the Bentils 700: the combat was put an end to by the arrival of a force of regulars and municipal volunteers sent by the authorities, but not before 15 men had been killed, and 40 wounded.

AMERICAN.—An insurrection of the negroes lately took place at Bolivar, in Missouri, and the burning of the town was threatened: the insurrection, however, has been suppressed. Advices from Vera Cruz report continued disturbances in that country. The latest news from San Francisco state that very severe snow storms have occurred in that neighbourhood, interrupting mining operations, and causing much damage and loss of property. President Buchanan's Message to Congress, dated Dec. 19th, was transmitted to that body on the 27th, although the house had not been organized.

VARIETIES.

LONDON (including suburbs) is the largest city in the world; Bath is the handsomest city in the United Kingdom; Paris is the best built city in Europe; and Constantinople is the most picturesquely situated city in the world.

A DESCRIPTION OF THE PERSON OF JESUS CHRIST, AS IT WAS FOUND IN AN ANCIENT MANUSCRIPT SENT BY LENTULLUS, PRESIDENT OF JUDEA, TO THE SENATE OF ROME.—
 “There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their Prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows in those beauteous shades which no united colours can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress the sect of Nazarites; his forehead is smooth and large; his cheeks without either spot, save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are clear, bright, and serene. He rebukes with mildness, and invokes with the most tender and persuasive language; his whole address, whether in word or deed, being elegantly grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently, and so persuasive are his tears that the whole multitude cannot withhold their tears from joining in sympathy with him. He is moderate, temperate, and wise. In short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty and divine perfection, every way surpassing man.”

MONEY LIST, DECEMBER 6—31, 1859.

Willet Harder (per Thos. Harding)	£2 11 0	Brought forward.....	£96 6 7½
M. H. Forscutt (per do.)	3 2 1½	E. Richards (per B. Evans)	0 4 0
J. H. Kelson (per do.)	3 4 9	E. Burgoyne (per do.)	1 8 9½
F. L. T. Harrison (per J. D. Ross)	25 1 5	J. Colledge (per do.)	2 0 0
E. Scott (per W. Bayliss)	3 12 9	Hugh Evans (per do.)	0 6 4
W. Jefferies (per do.)	3 15 3	J. Griffiths (per do.)	0 14 7
E. L. Sloan (per C. F. Jones)	4 14 10	Thomas Rees (per do.)	1 9 4
W. Halis (per do.)	3 11 4	Thomas Crawley	0 5 9
C. C. Shaw (per do.)	1 14 1	John K. Grist (per T. Crawley)	0 1 4
W. T. Cromar (per do.)	2 5 8	Henry A. Shaw (per C. W. Penrose)	9 8 4
J. Stanford (Durham) (per T. Wallace)	5 10 0	Lewis Bowen (per do.)	18 8 3
J. Stanford (per do.)	4 7 7	J. Redington (per do.)	2 3 6
H. W. Barnett (per do.)	8 14 2	Isaac Fox (per G. Teasdale)	17 5 9½
W. G. Noble (per W. Budge)	4 4 1	John McComie (per do.)	10 3 3½
R. Aldridge (per do.)	2 12 3½	A. N. McFarlane (per do.)	3 2 9½
John Clarke (per do.)	0 9 10	E. Oliver	15 6 4
Samuel Carter (per do.)	1 10 7	W. H. Perkes (per E. Oliver)	4 4 3½
E. Hanham (per W. Moss)	3 16 8	Thomas Liez (per do.)	1 15 0
G. Reed (per do.)	2 17 0	David John (per J. Cook)	9 10 0
C. Astle (per do.)	1 14 9	Aaron Nelson (per do.)	4 10 0½
E. Price (per B. Evans)	0 8 11½	C. R. Jones (per do.)	3 8 0
E. D. Miles (per do.)	3 12 0	Mark Barnes (per do.)	1 0 0
John Davies (per do.)	2 15 6		
Carried forward.....	£96 6 7½		£203 2 4½

The following DONATIONS were received up to Dec. 31, 1859, from the Conferences under-named, on account of the Old Book Debt, and the amounts disposed of as follows.

Sheffield	£26 11 6	Newcastle-on-Tyne Conference.....	£18 7 3
		Carlisle do.	8 4 3
		Carlisle do.	6 9 6
Bradford.....	37 12 7	Channel Islands do.	14 2 5½
		Sandwich Islands Mission	16 0 7½
		San Francisco do.	1 0 0
Lincolnshire	18 13 6	Sandwich Islands do.	18 13 6
Hull	1 6 0	Do. do.	1 6 0
Norwich	32 9 6	Do. do.	32 9 6
Bedfordshire	2 0 0	Do. do.	2 0 0
Nottinghamshire	12 0 0	Do. do.	8 2 10
		Malta do.	3 17 2
Manchester	145 10 0	Swiss and Italian do.	103 15 4½
		Bombay do.	10 1 3½
		Late Herefordshire Conference	24 17 9
Liverpool	81 9 0	Derry Branch	6 15 7
		San Francisco Mission	81 9 0
Preston	14 0 0	Malta do.	1 19 0
		Bombay do.	11 2 0
		San Francisco do.	0 10 0
James R. Reys	2 0 0	East India do.	9 18 0
London	4 14 4½	Do. do.	2 0 0
Birmingham	10 9 1½	San Francisco do.	4 14 4½
Southampton	1 4 2	Do. do.	10 9 1½
		Do. do.	1 4 2
	£389 19 8½		£389 19 8½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, January 28, 1860.

Price One Penny.

THE DARK DAY OF THE UNITED STATES.

In the current Number of the *Star* will be found a notice of the transmission of President Buchanan's Message to the Congress of the United States. It has never fallen to the lot of any former President of the United States to speak to the nation under such hopeless circumstances as those of the present. Not in the experience of that nation has its political atmosphere been so overcharged with the dreadful combustibles of civil war. Never was there a period since the birth of that once mighty and glorious confederation of States and Territories, when the dissolution of the Union appeared so inevitable,—never the close of a year so ominous to America as that of 1859, nor the opening of one so full of difficulties and even horrors as that of 1860. No Message has been transmitted to Congress under such trying circumstances; and, with such a gloomy present hanging over the nation, and a terrible frowning future in view, we may reasonably conclude that no President ever laboured under so thorough a gloom of spirit—so black a cloud of despair, as Mr. Buchanan, while giving birth to his last Presidential Message. Even though Mr. Buchanan were a Prophet, there is no glorious peaceful future to predict for the American people; but gloom, gloom, strife, strife, trouble, trouble were before him; and even though he were the greatest of American statesmen, he would not be powerful

enough to stop the mad rush of his nation to destruction, or avert the judgment of an offended God, or place the American people again upon that proud pinnacle from which they have fallen.

What, then, could be expected from Mr. Buchanan's Message more than it gives? or why should any expect his aged human arm to save his mad, lawless, wicked countrymen? He is but a man at best, and at the head of a nation who has rejected the Gospel, put to death Prophets, and sought all the day long to destroy or exterminate the Saints of the Most High. Indeed, even during his presidential administration, we have seen the whole nation willing—aye, madly eager to rush to the extermination of the Saints. When the United States committed this crowning sin, President Buchanan was at the head of the nation, and he sent the flower of the armies of the Federal States and Territories to exterminate the Saints by the sword of their countrymen.

Mr. Buchanan, then, is at the head of a nation whose cup of iniquity is nearly full, and the chief of an administration with so terrible an account to meet. Under such circumstances, in view of a dark future, without power or virtue to save the Union, or time to avert the calamities before retiring from office, President Buchanan sends his last Message to Congress. With such a dark prospect before him, and perhaps with the voices of

invisible powers whispering awful predictions of the downfall of that once mighty confederacy of nations, all that could be expected of Mr. Buchanan was that he should make out as favourable a case as consistent, and speak as little hopelessly as possible. Still there is nothing in the Presidential Message to inspire hope; and perhaps no former Message was ever sent to Congress with an aspect so funeral-like as Mr. Buchanan's last Message. Indeed, it seems very like an official funeral sermon over the virtual death of the Union, with an attempt to put on the least gloomy appearance possible for the comfort of its friends and well-wishers.

After acknowledging that "deep and heartfelt gratitude is due to that Almighty Power which has bestowed upon us such varied and numerous blessings throughout the year," and dismissing in one short sentence the "general health of the country," "unusual plentiful" "harvests," and the "prosperity" that "smiles throughout the land," Mr. Buchanan says—

"Indeed, notwithstanding our demerits, we have much reason to believe, from the past events in our history, that we have enjoyed the special protection of Divine Providence ever since our origin as a nation."

Now, we could record our belief that America has been under the "special protection of Divine Providence" "ever since" its "origin as a nation." Indeed, we could make the view of the special protection of Divine Providence over that chosen land much broader than that Mr. Buchanan takes, extending long before the origin of his nation. But this must be reserved for a future occasion. At the same time, we are sensibly impressed with the awful fact that a nation which has "enjoyed the special protection of Divine Providence" may forfeit that special protection by its "demerits." Then is their condition the most woful that can be conceived; for it is indeed an awful thing to lose the special protection of Divine Providence, and incur his special displeasure and wrath. The long-scattered Israelites are proof of this; and such is now the awful condition of the United States. Their "demerits" have been so great and numerous, that they have forfeited the "special protection of Divine Providence;" and they are now stained with the blood of Prophets, bur-

dened with retribution's imperative account of the Saints' wrongs, sufferings, and oft-attempted destruction; and now above them is hung the dreadful cloud of God's displeasure and vengeance.

After claiming for the United States the "special protection of Divine Providence," as proof thereof, Mr. Buchanan continues—

"We have been exposed to many threatening and alarming difficulties in our progress; but on each successive occasion the impending cloud has been dissipated at the moment it appeared ready to burst upon our head, and the danger to our institutions has passed away. May we ever be under the Divine guidance and protection!"

Mr. Buchanan does not seem to realize that nations as well as individuals have an agency, for which they are responsible, even as he appears blind to the awful fact that the people of the United States, as a nation, have forfeited, by their "demerits," the special protection of Divine Providence, and are now under the curse and wrath of God. Their "demerits" directly against him will make a fearful account; for they have cast from them the message which in mercy and salvation he sent to that nation above all others,—a message of infinitely greater importance than any Presidential Message; they have driven and sought the destruction of his Saints all the day long; they have put to death his Prophets, and murdered many of their followers; and, finally, Mr. Buchanan himself sent the armies of the United States to scatter and exterminate his people, and to sweep from the earth his great Latter-day Work. These are the blackest of all their "demerits." In fact, the term is by far too weak to express the enormity of such sins; and these black sins have become one vast and dark "cloud" "impending" over the nation, that will not be "dissipated at the moment it" appears "ready to burst upon" their "head." It *will* burst upon the head of that nation which has been so guilty in the sight of Heaven; and the "danger" to their "institutions," which their sins against God and humanity have brought about, will *not* be found, by Mr. Buchanan's successors, to have "passed away." Indeed, who now can predict, or who guarantee the number of his successors? or who shall say that Congress has not received nearly the last Message

from a President of the United States of North and South? In fact, a virtual separation has already taken place between the North and South, and a host of Congress-men of both sections are ready for a formal disunion. Moreover, entire States back up their representatives in this readiness; and South Carolina not only expresses readiness, but advises her sister States of the South to be prompt and dissolve the Union at once, before the North gains the advantage over them by electing a Black Republican President.

The Prophet Joseph Smith, in a revelation and prophecy published in the "Pearl of Great Price," and "given December 25th, 1832," declares thus:—

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls: The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass, also, that the remnants who are left of the land [meaning the American Indians,] will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles [meaning the people of the United States,] with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the Saints and of the blood of the Saints shall cease to come up in the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

We have not quoted this revelation with the view to attempt to do justice to its many points and wonderful predictions; for, though but short in its word-

ing, it is so full of matter, that a series of articles would not be too much to bring out its points and predictions, glancing at events since it was given in 1832, and looking into the dark future directly before us. The time is coming, and seems near at hand, when not only this revelation, but many others of Joseph's revelations and prophecies must be brought before the world, and their truth forced upon nations by the course of events and the fulfilment of those prophecies. They will bear publishing, and republishing, and repeated urging home upon those whom they concern; for be it known that Joseph's prophecies and their fulfilment concern this generation more than all besides. We have quoted this revelation now, because it is pertinent, and leave it chiefly to speak for itself, simply remarking that in 1832 its fulfilment seemed *very unlikely*, and that the Church of Latter-day Saints had not been founded two years, nor did it appear in human calculation that in the United States the Saints could have passed through their subsequent experience, and that "the cry of the Saints and the blood of the Saints" would, as it appears, with constant and irresistible importunity, "come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies." At that time, America, for its liberal institutions, its rights respecting society, and its constitutional unlimited religious toleration, was the boast of America's proud and favoured sons, and the admiration of all the liberal and tolerant in religion and politics of every nation who had heard of the fame of fair Columbia—the rising empress of the world. Then that wonderful Union was powerful and disposed for the mutual good, peace, and amity of its States and Territories; and that Union was a constant terror to the despots and tyranny of Europe.

But what now is the condition of America?—what the strength of her once mighty Union? How does she stand within herself? and how stand in the sight of those nations that once trembled in view of her Union, and shook at the sound of her liberal institutions and her unlimited religious liberty? Why, her society is nearly in a state of anarchy and general strife. Deadly hatred of one another, lawlessness, ruffianism, mobocracy, insurrections, horrid cruelty, defiant daylight murder, bowie-knife argu-

ments, Lynch-law justice, revolver courtesy, cut-throat fraternity, vigilance committees, and rowdism on the judgment seat and in the Congress and Representative Halls of the nation, are now the distinguishing characteristics of American society. As for the Union, it is now virtually dissolved. The Liberal leaders and Democracy of Europe can no longer hold up America and her institutions as the pattern and light and hope of the world; and though the transatlantic state of society affords no sound argument against truth and Liberal institutions in Europe, Liberal leaders shirk the very name of America, lest it should throw a slur upon their cause, and give their opponents the advantage. Now, instead of being a terror to the despotic nations of Europe, or a power to lead, or be allied with, or feared, European statesmen must in secret laugh to scorn that once mighty confederation of nations. They know that the dark day of America has come, and that the dissolution of the Union is near; and people generally are looking for a fearful deadly struggle between the North and South, and repeated rising of slaves against their masters. There have recently been two negro insurrections,—one, the notorious Harper's Ferry insurrection, and another negro insurrection at Bolivar, in Missouri, which has just occurred. There is every prospect of the slaves rising, some day, and executing a horrid massacre upon their master's wives and children; and there is every reason to believe that the hatred and strife of the North and South will increase and spread, until civil war shall rage with such fury, and such dreadful slaughter of life, and numerous fiendish horrors, as to form a spectacle more fearful and hell-like than has ever been seen in the experience of mankind. Indeed, there is every appearance that when once the North and South let loose upon each other the "dogs" of civil "war," the horrid carnage will not cease until the wicked and lawless and blood-stained of that nation have devoured each other nearly to a man. After the dreadful civil strife has once commenced, and the fratricidal swords of North and South have been bathed in the blood of brothers and countrymen, we may hope for nothing more than truces of war, and fitful lulls of the raging hurricane of strife, to give the combatants breathing time. These lulls, instead of being propitious of lasting peace and reconciliation of

the North and South, will be more likely to give birth to double dealing, advantage-taking, diplomatic tricks, treachery, surprises, &c.; for once the North and South become divided, with civil war fairly begun, it will be by far too much to expect that they will, when meeting during momentary cessations of strife, in love and brotherhood again grasp each other's hands, and in frankness and sincerity throw away discord, cultivate forbearance and mutual good, and re-unite in strong federal bonds. No: their hands will then have been dyed deep in each other's blood, and the slaughter and desolation which Northernmen and Southernmen will have mutually carried to each other's families will utter, trumpet-tongued, ten thousand cries of vengeance, while distrust and unquenchable hatred will increase until the fury of the hellish fire will have burnt itself out, leaving that once God-favoured nation little more than the ashes of its society and the ruins of its cities. Such seem to be the dark prospects now before the United States; and their day of full calamities appears very near, and their terrible bloody struggle close at hand.

This being the present state of American society, and the dark prospects before it, the "demerits" of the people of the United States must have been equally fearful, and their sins as black as the day before them; for those "demerits" and those sins must have been the causes which have produced the effects now seen in the condition of American society. It is almost mockery for Mr. Buchanan now to claim for the United States "the special protection of Divine Providence," and to add, "May we ever be under the Divine guidance and protection!" Surely there is little of the Divine Spirit in a nation where even its rulers and representatives are but little better than ruffians and banditti, and where rowdism and lawlessness are the order of the day. That nation *was* once under "the special protection of Divine Providence," and God sent to them a "special" message and a "special" day of opportunities by one of the greatest of Prophets. But they rejected him, and the special message, and their special day of opportunities; and the cry of Saints, with their wrongs and their repeated drivings, and the cries of the blood of Saints and the blood of Prophets and Apostles, and, finally, the injustice of

the intended exterminating Utah Expedition, and the pleadings of the last exodus of the Church have gone up into the ears of the Lord of Sabaoth. Surely for this the Lord has given them over to the buffetings of Satan, and left the wicked

to destroy the wicked. Because of their many "demerits" and special sins, they have lost "the special protection of Divine Providence." The dark day of the United States has indeed come.

HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

August, [1843.]

Then several questions were asked as follows:—

1. Can any officer in any Branch of the Church say that his word is law and shall be obeyed?

Answer. He can say that his word is law; but does that make it so? Yes, if he has the law of God, and delivers it: otherwise, it is not.

2. Is it right for a Priest to be appointed to accompany a Teacher to visit the house of each member, when his duty is set forth in the Covenants?

Answer. Yes. Any officer from a High Priest to a Deacon may visit the Church or members, and be set apart for this purpose, if the Church will receive it.

3. Can a Branch of the Church make by-laws on the principle of expediency, which are not specified in any revelation?

Answer. Yes; if they wish, they may make laws to stick their fingers in their eyes: but it is like the man who habituated himself to sticking his finger into a knot-hole in a board partition every morning, until custom compelled him to do it; for, having omitted it one morning, he felt so curiously at the breakfast table, that he could not eat. He then bethought himself, went and put his finger into the knot-hole, and returned with a good appetite, and eat a hearty breakfast.

Elder Young said that if Elders or High Priests are so situated that they cannot get word from the Prophet or the Twelve Apostles, they may get a revelation concerning themselves. The Twelve may get a revelation in any part of the world concerning the building up of the kingdom, as they have to establish it in all parts of the world. So any person can ask the Lord for a witness concerning himself, and get an answer; but not to lead the Church: that belongs to the head of the Church.

Conference met at half-past ten o'clock, according to adjournment. Meeting opened

by singing. Prayer by Elder J. M. Grant. The congregation was then addressed by Elder W. Woodruff from 2 Peter i. 20, 21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

If the prophecies that had been fulfilled were fulfilled literally, in like manner would those prophecies which are still unfulfilled be fulfilled literally. The gathering of the Saints, the building up of Zion, the gathering of the Jews, the rebuilding of Jerusalem, the establishing of the Church and kingdom of God in the last days, and the preaching of the Gospel to all the world are events looked for by the Latter-day Saints. And notwithstanding these things are unpopular, and not looked for or believed in by the world, yet we feel encouraged to persevere and press forward in assisting to accomplish these great and glorious things, with a firm belief that they will as truly be brought to pass and perfected as those things were which were prophesied in ancient days. He also bore testimony of the truth of the Book of Mormon, Book of Doctrine and Covenants, and of Joseph Smith being a Prophet of God.

Elder Kimball gave his testimony, when the meeting took a recess for two hours.

In the afternoon, after Elder J. E. Page had addressed the meeting, Elder George T. Leach was appointed to preside over the Church in New York, in place of Elder L. R. Foster, who was about to remove to Nauvoo. After which, several children were blessed, and the meeting adjourned until evening; at which time Elder O. Pratt addressed the people in an edifying manner concerning the Book of Mormon, its history, what it was, &c.; that it was a history of nearly one-half of the globe, and the people that inhabited it; that it gave a history and names of all those cities which have been of late discovered by Catherwood and

Stephens; that it spoke of the establishing of our Government; and, what is more highly interesting, it reveals its final fate and destiny; so that, by reading the Book of Mormon, you can clearly see what will befall this nation, and what will be its final end. In that book you will find recorded the pure principles of the Gospel of Jesus Christ as taught by himself on the continent of America, so plain that no two persons could disagree as to the points of doctrine set forth. He then bore testimony of the truth of Joseph Smith, junior, being a Prophet of God, and that the Book of Mormon was true; also that the Church of the Latter-day Saints was the Church of God. He spoke about two hours; and after he closed, five children were blessed, and then the people were dismissed."

I attended meeting at the Stand at ten, a.m., and made a few remarks; the following report of which is by Dr. Willard Richards:—

"Two weeks ago, to-day, something was said about Elder Sidney Rigdon, and a vote was taken to disfellowship him, and to demand his license, on account of a report brought by Elder Hyde from Quincy.

He then read a letter from Thomas Carlin to S. Rigdon, as follows:—

'Quincy, Illinois., August 18, 1843.

Dear Sir,—Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Orson Hyde, on board of the steamboat *Anacra* a short time since, was told by an officer of the boat that a Mr. Prentice, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Nauvoo) had an interview with you, (me,) said he would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians, &c. This interview is said to have taken place at the time the first warrant was issued against Smith, and that since the last warrant was issued, that the same person had written to you, (me,) or had an interview with you, giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you. Now, sir, it gives me pleasure to be perfectly able to disabuse you. I have not seen you, to my recollection, nor had any correspondence with you, until the present, since 1839; and, in all the intercourse I have had with you, I have always looked upon you as one of the most devoted followers of Joseph Smith, and one of the

pillars of the Church of Latter-day Saints. I never sought, through the aid of any person, to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully,

Your obedient servant,
THOS. CARLIN.'

He then resumed:—"The letter is one of the most evasive things, and carries with it a design to hide the truth. Has any man been concerned in a conspiracy to deliver Joseph Smith to Missouri? If so, who?"

He then read the 7th chap. Hebrews. 'Salem is designed for a Hebrew term. It should be Shiloam, which signifies righteousness and peace: as it is, it is nothing—neither Hebrew, Greek, Latin, French, nor any other language.

I say to all those who are disposed to set up stakes for the Almighty, You will come short of the glory of God.

To become a joint heir of the heirship of the Son, he must put away all his tradition.

I prophesy and bear record this morning that all the combined powers of earth and hell shall not and cannot ever overthrow or overcome this boy; for I have a promise from the eternal God.

If I have sinned, I have sinned outwardly; but surely I have contemplated the things of God.

Respecting the Melchisedec Priesthood, the sectarians never professed to have it; consequently, they never could save any one, and would all be damned together. There was an Episcopalian priest who said he had the Priesthood of Aaron, but had not the Priesthood of Melchisedec; and I bear this testimony, that I never have found the man who claimed the Priesthood of Melchisedec. The power of the Melchisedec Priesthood is to have the power of 'endless lives;' for the everlasting covenant cannot be broken.

The law was given under Aaron for the purpose of pouring out judgments and destructions.

The sectarian world are going to hell by hundreds, by thousands, and by millions.

There are three grand orders of Priesthood referred to here.

1st. The King of Shiloam (Salem) had power and authority over that of Abraham, holding the key and the power of endless life. Angels desire to look into it, but they have set up too many stakes. God cursed the children of Israel, because they would not receive the last law from Moses.

The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he

will be damned. The Israelites prayed that God would speak to Moses, and not to them; in consequence of which, he cursed them with a carnal law.

What was the power of Melchisedec? 'Twas not the Priesthood of Aaron which administers in outward ordinances and the offering of sacrifices. Those holding the fulness of the Melchisedec Priesthood are kings and priests of the Most High God, holding the keys of power and blessings! In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to to the sons and daughters of Adam.

Abram says to Melchisedec, I believe all that thou hast taught me concerning the Priesthood and the coming of the Son of Man; so Melchisedec ordained Abram, and sent him away. Abram rejoiced, saying, Now I have a Priesthood.

Salvation could not come to the world without the mediation of Jesus Christ.

How shall God come to the rescue of this generation? He will send Elijah the Prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected, and made sure.

'Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.' The Melchisedec Priesthood holds the right from the eternal God, and not by descent from father and mother; and that Priesthood is eternal as God himself, having neither beginning of days nor end of life.

The 2nd Priesthood is Patriarchal authority. Go to and finish the Temple, and God will fill it with power; and you will then receive more knowledge concerning this Priesthood.

The 3rd is what is called the Levitical Priesthood, consisting of Priests to administer in outward ordinances, made without an oath; but the Priesthood of Melchisedec is by an oath and covenant.

The Holy Ghost is God's messenger to administer in all those Priesthoods.

Jesus Christ is the heir of this kingdom—the only begotten of the Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may come up on Mount Zion and be exalted above the heavens.

I know a man that has been caught up to the third heavens, and can say, with Paul, that we have seen and heard things that are not lawful to utter."

Fifteen minutes past one, closed my address.

Sidney Rigdon said:—"I never saw Governor Carlin but three times, and never exchanged a word with any man living on the subject. I ask pardon for having done anything which should give occasion to make you think so.

In the evening, attended Council and prayer meeting with my brother Hyrum, N. K. Whitney, Willard Richards, William Law, and William Marks.

Monday, 28th. I was visited by a deputation of Pottawatamie Indians.

Tuesday 29th. Elder Brigham Young paid a visit to James Arlington Bennett, Arlington House, Long Island, and baptized and confirmed him next day.

I held a Mayor's Court, and tried several cases. Erastus H. Derby was bound over to keep the peace for six months. Previous to the close of the trial, he gave up his license as an Elder to the Church Recorder.

Wednesday, 30th. The *Nauvoo Neighbour* publishes the following article:—

"The following is extracted from the *Boston Bee*, and reflects great credit upon the writer. Whoever 'Viator' is, he has proven himself to be a man of sound sense and discernment, and of no ordinary legal talents. The sentiments advocated are those that we have always contended for. It is the only common sense view of the subject that can be taken; and we think that, on a 'sober second thought,' when the film of superstition and prejudice is removed, it is the only light that it will be seen in by all intelligent men.

'VESTED RIGHTS OF NAUVOO.

Mr. Editor,—After an abrupt leave, I am in Nauvoo again; and having been for many years what is called a Constitutional man, and feeling a deep interest in the common welfare of all, so far as the rights of 'life, liberty, and the pursuit of happiness' are concerned, you will pardon me, as a legal advocate of vested rights, (not your religious tenets, or any other's, for I consider *them* as a matter connected with the soul,) for once more offering you a little 'Bee Bread.'

I am much pleased with the liberal powers of the Charter of the goodly city of Nauvoo. The *vested rights* in that public document are sufficient for all necessary purposes of a people whose greatest object appears to be to benefit mankind in this world, and happyify them in the next. It is evident, on the face of the instrument in question, that the

Legislature of Illinois, or more properly the people of Illinois through their representatives, have vested in the corporate body of Nauvoo, over a certain district of territory which may be increased in size at pleasure, all the rights, privileges, and powers which the said State possessed in her constitutional capacity, or could claim under the broad folds of the Constitution of the United States.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 28, 1860.

THE GATHERING.—We have occasionally endeavored to lay before the Saints the subject of Emigration, the principle of gathering together to the place appointed of the Lord, and point out in some degree the advantages to be gained, and urge the necessity of obeying the command. The subject to us appears of so great importance, that we cannot refrain from again calling the attention of the Saints to it.

To us the necessity of immediate obedience to that command of increased exertion and determination on the part of the Saints to speedily gather to the Zion of the Lord appears more imperative than ever. The Lord is working with the nations of the earth in a manner to bring about the speedy fulfilment of both ancient and modern prophecy. Event follows event with such great rapidity, revolution treads upon the heels of revolution in such quick succession, and change follows change so closely, that the whole world seems in commotion, and distrust, jealousy, and an entire want of confidence seem to have taken possession of the whole human family, and pervade the whole world. As a heavy body dropped at a great distance above the earth increases in force and velocity as it approaches the earth, so does the world in its probationary course seem to increase in rapidity, and crowd on and huddle together, as it were, the events that herald the approach of the last days. The Saints who enjoy the Holy Spirit of our God can see his hand in all these things, and the fulfilment of prophecy daily taking place, and the way of emigration becoming year by year more difficult and liable to interruption. This, then, should stimulate them to renewed exertion, to bring every lawful and righteous means into requisition to effect a speedy exit from these lands, and gather to the Zion of the Lord—to the bosom of the Church. The faith of the Saints is made manifest by their works and their willingness to receive the suggestions, and adopt the plans devised and proposed for their good, and for rolling on and accomplishing the work of the last days. We are happy to know that many of the Saints have manifested their faith in the plans proposed by the servants of the Lord for the accumulation and saving of the means for their emigration; and that the adoption of and faithful adherence to these plans has realized to them the blessings promised; and that many, by their labor and savings of the last two years, have secured to themselves the means of going home to receive the blessings and rewards of the faithful. There are many, also, who have not yet secured enough to take them home, who have, nevertheless, done exceedingly well, and been blessed of the Lord, and who, if they will continue in well-doing, will in due time be gathered home with joy and rejoicing. Still we are confident that much more might have been done, and that many, through want of faith, and ignorance of their own powers, have done but comparatively little, who *might* have now been in a position to gather with their brethren. To such we would say, Lay hold,

in faith, of the plans proposed and counsels given, and add works to your faith, and see if the promises of the Lord through his servants are not fulfilled in your behalf. And some there are, we are sorry to say, who are folding their hands, and waiting for the Lord to do their work for them. To such we would say, You are mistaken. The Lord is waiting for you; and unless you repent and throw off this indolence and inactivity, and lay hold of the work before you with energy and a determination to overcome every obstacle, your day of opportunities will pass, and you will still be waiting. The kingdom of God will be built up and established, his blessings will be bestowed upon those who have been faithful and diligent in the work, and you will not be partakers. We may refer to this subject again on a future occasion.

PRESIDENT BUCHANAN'S MESSAGE TO CONGRESS.—On the 27th of December, President Buchanan transmitted his Message to Congress. Although the House had not succeeded in organizing itself, it appears that the President did not deem it wise to tarry any longer for that event before making Congress acquainted with this important document.

The Presidential Message being the official summary of the year, as well as a statement of present interests and a reflection of future policy, these Messages justly deserve to be considered as forming the capitals of American history, and their transmission to Congress as the great event to the American people of each succeeding year.

The passing events in the current history of the United States are continuously of a startling import; and while every year the interests of that mighty Federal organization of States and Territories grow so numerous, they become equally complicated; and while those interests must of necessity every year reach deeper into the great heart of the Federal Union, and touch more of the very vitals of its States and Territories, those interests are constantly becoming more radically antagonistic. Each Presidential Message, therefore, becomes bigger with importance; for it has to deal with more important events, and ought to give a comprehensive and just summary of the nation's history of the year, and the lessons which that history illustrates. It should be more searching in its probes, and more effectual in its proposed remedies, inasmuch as it has to search deeper and uglier wounds, and to attempt the healing of diseases which are fast affecting the great heart and vitals of the nation. It should be more profound and reconciling in proportion as it has to deal with increased and conflicting interests, and bold in the spirit of truth and justice as becomes the leading spirit of a mighty empire.

The American people, and indeed the people of the "mother country" also, wait with intense anxiety for these yearly Messages. Although it would have been far too sanguine for the American people to have expected President Buchanan's Message for 1859 to be so broad in scope, and so miraculous in its results and remedies, as to meet the radical difficulties and heal all the deep wounds of the nation, and by far too much to demand of him such a miraculous document, yet doubtless they have anxiously desired to see how good a summary could be made for 1859, and the hopes of Government for the Union and the future. At the same time, there is no doubt that the people of the United States, and indeed the people of other nations also, are apprehensive of coming difficulties and great danger to the Union; and though a masterly summary of the year, embracing an exposition of any liberal, reconciling, and statesmanlike policy, must be very gratifying, but few anticipate any effective remedy lastingly conservative of the Union. The thoughtful and well-wishers of

the Union rather hope that the evil day of its dissolution will be kept back, than expect that it will never come.

It is with some such views and reflections as the above that Mr. Buchanan's Message will be received and read. On the whole, it may be said to be satisfactory, and as good as could be expected, considering the fearful state of society in America, and in view of the cloud of horrors that seems to hang over the horizon of that nation's future. It is, for such an important national document, comparatively brief. Indeed, President Buchanan seems desirous to get over his arduous task. The two points which he dwelt most upon belong to the slave question. The first point bears upon slavery as belonging to the institutions of the nation, in which is included a glance at the Harper's Ferry negro insurrection: and the second point bears upon the re-opening of the slave trade, which he earnestly deprecates. These two points occupy nearly half of the Message. There is nothing in it relative to Utah, though President Buchanan could have reported to Congress very favourably of that Territory, and how like gold it has come forth from the furnace. There is a saying that no news is good news; and perhaps, under the circumstances, an absence of condemnation upon Utah should be considered high eulogy. We will, therefore, not complain.

FAITH *versus* FAITH AND WORKS.

The prospectus of a "Revival" publication now in course of issue contains the following words:—

"Only believe! and you shall be saved,
And heaven is yours for ever."

Now, this idea, that individuals, by sheer thought producing faith, or simple belief produced by mere hearing, (for the words amount to nothing more than this,) could obtain an eternal salvation and immunity from all past and future transgressions, is so monstrous, that we might well doubt if any person existed fanatical enough to receive it as truth, did not our experience prove that such is the case; and the lamentable fact indisputably exists that thousands and hundreds of thousands base their hopes of everlasting bliss upon it.

The "indulgencies" of the fifteenth and sixteenth centuries had a show of reason with them, for they required payment for their presumed blessings; but here the crowning blessing of existence is presumed to be received by the vilest of the vile—even by the murderer who "cannot have eternal life abiding in him," through merely believing in Jesus and his sacrificial atonement.

Of course, like all other theories of

Christian sectaries, this has a supposed foundation in Scripture. This supposed basis, however, we will proceed to examine.

The writings of Paul are particularly quoted in support of it, as he writes more pointedly of faith and its power, of grace and its effects, than any other of the sacred penmen. In writing to the Ephesians, he says, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Ephes. iii. 8, 9.) This seems, at a cursory glance, to favour strongly the "mere belief" salvation principle; but when we consider closely the foundation of the great redemption scheme, we come to a different conclusion. Man, placed in a state of antagonism to God, could not of *himself alone* take the first step towards propitiating the Divine Majesty whose laws had been broken and commandments disregarded. Weak and powerless in this respect, he had no avenue of escape from the punishment decreed upon transgressors, till God, in his abundant mercy, determined in the councils of eternity on a plan whereby man could regain his lost position, through sending forth, in "the fulness of time," his own Son, "the

Lamb slain from the foundation of the world." Seeing, then, that man had no power of himself to take the first step towards securing his own salvation, well might Paul say, "By grace are ye saved, for it is the gift of God;" and man could find no room for boasting of his own power or prowess; for if God had not put the means in his possession, his case was hopeless indeed. But the passage does not argue that man had no work to perform in availing himself of the salvation offered.

Again, in Romans iii. and xxviii., he says, "Therefore we conclude that a man is justified by faith, without the deeds of the law." This and many other passages of the same purport could be produced from the Epistles to the Romans and Galatians, all having a peculiar tendency; and for us to understand the *animus* that prompted them, it is first necessary that we should inquire into the peculiar circumstances in which Paul was placed, the people whom he was addressing, and the mission which was given him. Paul has not inaptly been termed the "Apostle of the Gentiles;" for while the other Apostles, to a great extent, confined their labour among the Jews, he struck out into the surrounding countries, and proclaimed a risen and glorified Redeemer to the Romans, Greeks, and Asiatics. For this mission he was eminently qualified, having studied under one of the most celebrated doctors in Jewry, and in polish and acquirements could vie even with the refined of Athens. Led away, as the Gentiles were, after their idolatrous worship, and filled with a bloated self-righteousness, it was necessary to impress them with a deep sense of their own insufficiency, and the immense importance of the salvation God had promised for them. Having raised churches in various places, a very natural idea took possession of the minds of many, that as from the Jews the Saviour had come, so everything connected with that peculiarly blessed people was worthy of inquiry into and reverence. This is evident from the tenour of some of Paul's epistles; and therefore it was that he was under the necessity in writing to the Romans, of pointing out the true value of the *Jewish law* to them. This was the more necessary, too, as many of the Jewish converts endeavoured to force the rites of the Mosaic law upon the Gentile converts, some going so far

as to assert that they could not be saved without being circumcised, (see Acts xv. 1.) Therefore we have the plain language used by Paul, which we have quoted, and many other expressions of a similar character, such as—"By the deeds of the law there shall no flesh be justified," &c., all tending to one point—namely, that the law of rites and ceremonies given to the Israelites was powerless to obtain salvation, and the works connected with the same empty and futile under another dispensation, while the saving power which accompanied it throughout the Mosaic was humble belief in a coming Saviour, practically exemplified by *ready obedience* to all God's requirements.

That many of the Saints misunderstood the language of the Apostle, and applied it in much the same manner as is done in the present day by professing Christians, is clearly evident from the reproofs and admonitions administered to them by Peter, James, and others. Peter warned them to beware lest they be led astray, in speaking of Paul's writings, "in which," he says, "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter iii. 16.) And three years subsequent to the Epistle to the Romans, we find James correcting the misunderstanding that had arisen in very plain and emphatic language. And taking up the exact illustration used by Paul in Romans iv., (that of Abraham,) he, with Paul, shows how "Abraham believed in God, and it was imputed unto him for righteousness" (James ii. 23), inasmuch as his faith wrought with his works, and by works faith was made perfect. Therefore, "by works a man is justified, and not by faith only" (James ii. 22, 24.); that is to say, works joined to and the product of faith. But what sort of works? Not the works of the law, but obedience to the conditions imposed by God, through which a full salvation is built up, resting upon the solid foundation laid by Jehovah; and "other foundation can no man lay." Therefore the Apostle directs the Saints to "work out their salvation with fear and trembling." John, "the beloved disciple," who leaned upon the breast of his Divine Master, and drank in those copious draughts of pure love which make his writings come with a sweet refreshing

to the honest heart, has said, "Whosoever believeth that Jesus is the Christ is born of God," (1 John v. 1,) which modern sectaries triumphantly point to as confirmation strong of their absurd theory, forgetting that Scripture often requires careful comparing with Scripture, to arrive at a proper understanding of it. And besides, believing in Jesus Christ *then* was quite a different thing from believing in him *now*.

Now, faith in the Divine mission of Christ is inculcated from the cradle upwards, and it is considered unfashionable to express a belief opposed to it. Then, to avow faith in the Nazarene was the precursor of stripes, imprisonments, bonds, and death. Therefore, well might John say, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 15);—not the mere fact of saying that Jesus was the Son of God, but the open confession of Christ, by entering into his Church, through the ordinances he had appointed, based upon their faith in his mission. And that that faith (the same spoken of in the 5th chap. and 1st verse.) was conjoined with other principles, is evident by reading down the chapter. In ver. 6—10, he informs us that Jesus Christ came "not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are there that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. If we receive the witness [or testimony] of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." Here he joins baptism in water, baptism by the Holy Ghost, and the blood of atonement, with belief, as inseparably connected with it, and as necessary to produce the inward witness—the Spirit of truth, which beareth witness; thereby inferring that belief requires to be perfected by works before we can be born of God. But if any doubts still existed about the matter, the same Apostle banishes them completely in the following words addressed to the Church at Ephe-

sus:—"Remember, therefore, from whence thou art fallen, and repent and do the *first works*." (Rev. ii. 5.) Here can exist no doubt as to his former meaning. The Ephesians had performed certain "works" when entering into membership with the Church of Christ; and these works they were commanded once more to perform, that a renewal of the Spirit of God might bless and strengthen them.

They were not called upon to renew their first faith. They still had faith in Jesus Christ; yet, though they had such faith—though they did "believe," heaven was not theirs for ever, unless they hearkened unto the warning voice from heaven; for they were under condemnation, and were called upon to repent, and then do the works by which they had received the witness of Christ, that they might have a renewal of that witness—the Spirit of truth. What works, then, were they called upon to perform after repentance? Peter on the day of Pentecost. Ananias to Saul, Paul to the Hebrews, (vi. 2,) and various others distinctly inform us: To be baptized for the remission of their sins, and through the imposition of hands receive that Spirit which teacheth all things, and is truth. Truly did Samuel say, "To obey is better than sacrifice, and to hearken than the fat of rams." God loves the obedient and humble, and will reward them with blessings unmentionable.

In conclusion, we will say that faith cannot be known to exist without its effects are seen, and God will not recognize nor reward a faith unaccompanied by the works which are required to perfect it. He would not recognize the faith of Abraham till the "child of promise" lay bound on the silent altar, and the uplifted knife was ready to drain the crimson current of life. Neither will he recognize as a saving faith that which is unattended by obedience to the laws and ordinances of the Gospel; and they who teach that belief alone is sufficient to secure salvation will awaken too late, except they repent, to a sense of their awful error, when God visits them with his just indignation for "teaching for doctrines the commandments of men," and neglecting the great salvation offered to them.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 30.)

(From an American paper.)

"Mr. William D. Frazer writes to the *Cincinnati Gazette* from Winchester, Ind., that half-a-mile north-west of that place there is an old fort, including about thirty-six acres of ground within the fortification. The mound in the centre is about 25 feet high, while the fort or breastwork is only about 15 feet. Directly east and west of the mound are openings or gateways, around which are other forts. A quarter of a mile north-west of the fort is the burying ground, where bones have been exhumed of men that were perhaps ten feet tall. Any man who doubts the latter statement, he says, may call at his office and see the evidence."

From Hall's "*Essay on the History of the North American Indians*," published in 1850.)

"The mounds scattered profusely over the great central plain of the Mississippi have attracted attention chiefly on account of their number and size. . . . It is worthy of remark, that these mounds are usually found in places suitable for the sites of towns; and we think that the largest mounds and the most numerous groups always exist in the most fertile tracts of country, and on the borders of rivers. . . . At some of these places the evidences of former habitation still remain; but many of them are on the open prairie, covered with long grass, and exhibiting no sign of recent population; while others are concealed in the tangled forest, in all its pristine luxuriance, and overgrown with great trees, whose ages may be computed by centuries. They are, therefore, of great antiquity. . . . Another class of remains, of a highly curious character, have recently been discovered in the Wisconsin Territory. These are mounds of earth having the outlines and figures of animals raised in relief upon the surface of the plain. They are very numerous, and the original forms so well preserved, that the respective species of animals intended to be represented are easily recognized. The figures are large—as much as thirty or forty feet in length, and raised several feet above the natural surface."

(From a paper "On the Antiquities of the Old and the New World," read by E. Getty, Esq., before the Natural History and Philosophical Society of Belfast, Feb. 1850; being a Review of Messrs. Squier and Davis's work on "The Ancient Monuments of the Mississippi Valley.")

"The monuments of which it treats consist almost entirely of extensive earthworks

and hill fortifications, bearing indubitable proofs of being the works of a very remote age and of a people of whom no trace is now supposed to be found in the present inhabitants of the New World, but who had attained a considerable advanced state of civilization. There is something of high interest in the contemplation of ancient remains and works of art, under whatever form they may present themselves to our attention; and we cannot, perhaps, spend a few leisure hours more profitably than in the examination of the evidence they afford. By this means, the past progress of the race, after the lapse of ages, becomes gradually unrolled by the hands of careful science, and is placed before us like an extended picture. . . . According to Messrs. Squier and Davis, the authors of the work now under consideration, the great monuments of the Western United States, which have attracted considerable attention for at least thirty years, and are noticed in a work entitled '*Archæologia Americana*,' consist, for the most part, of elevations and embankments of earth and stone, many of them of great extent, erected with considerable labour, combined with manifest design, and spread over a vast extent of country. They are found on the sources of the Alleghanies, in the western part of the State of New York on the east, and extend thence westwardly, along the southern shore of Lake Erie, and through Michigan and Wisconsin, to Iowa and the Nebraska Territory on the west. We have no record of their occurrence above the great lakes. Carver mentions some on the shores of Lake Pepin, and some are said to occur near Lake Travers, under the 46th parallel of latitude. Lewis and Clarke saw them on the Missouri river, 1,000 miles above its junction with the Mississippi; and they have been observed on the Kansas and Platte, and on the remote western rivers. They are found all over the intermediate country, and spread over the valley of the Mississippi to the Gulf of Mexico. They line the shores of the Gulf from Texas to Florida, and extend in diminished numbers into South Carolina. They occur in great numbers in Ohio, Indiana, Illinois, Wisconsin, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, Florida, and Texas. They are found in less numbers in the western portions of New York, Pennsylvania, Vir-

ginia, and North and South Carolina; as also in Michigan, Iowa, and in the Mexican territory beyond the Rio-Grande-del-Norte. In short, they occupy the entire basin of the Mississippi and its tributaries, as also the fertile plains along the Gulf. Ancient works, probably of a similar kind, occur on the Susquehanna river, as far down as Wyoming, in Pennsylvania; and they are also said to be observed in Oregon and California. . . . Mounds of several stages, closely resembling the Mexican *Tenacalli* in form and size, broad terraces of various heights, elevated passages, and long avenues, are mentioned among the varieties of ancient structures which abound from Florida to Texas. The mounds are often disposed with the utmost system in respect to each other. Around some of the larger ones others of smaller size are placed at regular intervals and at fixed distances. Some have spiral pathways leading to their tops, and others possess graded ascents like those at Marietta. . . . According to Lyell, one of the mounds at Marietta must be more than 800 years old, for Dr. Hilditch counted 800 rings of annual growth in a tree which grew upon it. 'When we notice,' the authors add, 'all around us, the crumbling trunks of trees half hidden in the accumulating soil, we are induced to fix upon an antiquity still more remote. Did time permit many other proofs might be adduced.' The notice intended to be given of this American volume would be imperfect, unless mention were made of the stone works that occur, many of them of great extent; as, for example, that near Bourneville, Ross County, Ohio, on the summit of a lofty hill, and embracing an area of 110 acres, the wall measuring upwards of two miles and a quarter in length. Here indications of fire are observable, as also at several other works; for instance, at the North Fork works, where it is stated that the slight wall along the terrace bank is composed chiefly of smooth, water-worn stones, taken from the creek, and cemented together by tough clayey earth. The wall of the square is wholly of clay, and its outline may be easily traced by the eye from a distance by its colour. This appearance is so marked as to induce some persons to suppose the walls were, in certain instances, originally composed of bricks partially baked, but which had, in process of time, lost their form and subsided into a homogenous mass. That they have in some cases been subjected to the action of fire is too obvious to admit of doubt. At one point, in the lower wall of the square, stones and large masses of pebbles and earth much burned, and resembling a ferruginous conglomerate, are turned up by the plough. . . . A most

important class of American works is the fortified hill, which stands at the head of works of defence. It usually occupies strong natural positions, and crowns the bluff headland and high hills with level summits,—sometimes connected by narrow isthmuses with the original table, but occasionally entirely detached. The sides of these elevations are generally steep and difficult of access,—in some cases precipitous and absolutely inaccessible, except by the regular approaches. . . . Nearly 100 enclosures are said to be found in Ross County, Ohio, and 500 mounds. In that State alone the tumuli are reckoned at 10,000, and the enclosures at 1,000 to 1,500; and they are nearly as frequently met with in several other States. It has been calculated that some of these mounds would require the labour of 1,000 modern operatives, with all their mechanical aid and the improved implements of labour, for months to form. . . . It is a striking fact, illustrative of the civilization of the people by whom these works were constructed, that the circular figures are generally perfect circles, and the rectangular perfect squares. 'This fact has been demonstrated in numerous instances by careful admeasurements, and has been remarked in cases where works embrace an area of many acres, and where the embankments or circumvallations are a mile or upwards in extent.' There is one deduction to be drawn from the fact that the figures entering into these works are of uniform dimensions, which is of considerable importance in its bearing upon the state of knowledge among the people who erected them: It is, that the builders possessed a standard of measurement, and had some means of determining angles. . . . A large—perhaps the larger portion of the enclosures are regular in outline, the square and the circle predominating. Some are parallelograms, some ellipses, others polygons, regular or irregular. . . . The square and the circle often occur in combination, frequently communicating with each other, or with irregular works directly, or by avenues consisting of parallel lines of embankment. Detached parallels are numerous. But we not only find accurate squares and perfect circles, but also octagons of great dimensions. . . . The great mound in the vicinity of Miamisburg, Montgomery County, Ohio, is 68 feet in perpendicular height, and 852 in circumference at the base, and contains 311,353 cubic feet. A truncated pyramid at Cahokia, Illinois, has an altitude of 90 feet, and is upwards of 2,000 feet in circumference at the base. It has a level summit of several acres area. The great mound at Selsertown, Mississippi, is computed to

cover six acres of ground. The mounds to the south are much larger than those to the north. . . . The works of art found in the mounds are very various. The articles of pottery are described as being much superior to anything the existing tribes of Indians are capable of forming, and rather resemble the specimens brought from Peru."

(To be continued.)

PASSING EVENTS.

GENERAL.—Advices from Rome state that the guard of the Capitol had been increased by the admission of young noblemen into its ranks. A Brussels paper says a telegram received at Athens from Crete affirms that 100 families of the Cavea have claimed the protection of the French, and embraced the religion of the West. The official Vienna *Gazette* has just published an imperial decree, which enacts that, in judicial proceedings, the testimony of Jews shall be regarded as of the same value as that of Christians: the measure is considered as preliminary to one according to Jews the same civil and political rights as are enjoyed by members of other religious communities. A fresh manifestation has occurred at Copenhagen against the new Cabinet, so that an armed force was required to restore quiet: among those arrested were persons of superior rank. A late despatch from the Spanish army in Morocco reports the Spaniards as masters of all the positions of Cabo Negro, who, after having obtained a complete victory, were commanding all the heights of the valley of Tetuan.

MEMORABILIA.

LORD MAYORS.—There are three Lord Mayors in the United Kingdom—the Lord Mayor of London, the Lord Mayor of York, and the Lord Mayor of Dublin.

LONGEST CANAL IN THE WORLD.—The longest canal of any country in the world is the Imperial, in China, which is 920 miles in length.

FIRST ENGLISH NEWSPAPER.—The name of the first newspaper issued in England was "*The English Mercurie*," which was printed in London in the year 1588.

RELATIVE HARDNESS OF METALS.—The following is a scale of the comparative hardness of different metals:—Cast iron, 1'000; wrought iron, '948; platinum, '375; copper, '301; aluminium, '271; silver, '208; zinc, '183; gold, '167; cadmium, '108; bismuth, '52; tin, '27; lead, '10.

MENTAL ARITHMETIC.—The price of one article being given in pence or shillings, the value of any number may be found as follows:—If the given price be in pence, reckon the number of articles as pence, reducing them to shillings (and pence, if any over), and multiply by the pence in the given price. If the given price be in shillings, reckon the number of articles as shillings, reducing them to pounds (and shillings, if any over), and multiply by the shillings in the price.

ECCLESIASTICAL COUNCILS.—The more ancient Church Councils were the eight Eastern Councils, convened by the Emperors,—namely, at Nice, in the year 325; at Constantinople, in 381; at Ephesus, in 431 (or 434); at Chalcedon, in 451; at Constantinople, in 553 (or 556); at Constantinople, in 680 (or 681); at Nice, in 787; at Constantinople, in 869 (or 870). Those of later date were the ten Western Councils, convoked by the Popes,—namely, the Lateran, in 1123, 1130, 1179, and 1215; Lyons, in 1245 and 1274; Vienne, (in Gaul), in 1311; Constance, in 1414; Florence, 1439 (or 1442); Lateran, in 1512; Trent, in 1545.

THE BRITISH ROYAL FAMILY.—The Royal Family at the present time consists of the following personages:—Her Majesty the Queen, Alexandrina Victoria; His Royal Highness the Prince Consort, Albert Francis Augustus Charles Emmanuel; the Princess Royal, Victoria Adelaide Mary Louisa (consort of Frederick William, Prince Regent of Prussia); the Prince Royal, Albert Edward, Prince of Wales; Princess Alice Maud Mary, Prince Alfred Ernest Albert, Princess Helena Augusta Victoria, Princess Louisa Carolina Alberta, Prince Arthur William Patrick Albert, Prince Leopold George Duncan Albert, and Princess Beatrice Mary Victoria Feodore.

VARIETIES.

"WHERE are you driving the pig, Paddy?" "To Limerick, your honour." "Limerick! This is the Cork road." "Hush! Speak low. I'm only pretending. If it knew I was driving it to Cork, it would take the Limerick road."

STINGLESS BEES.—In some parts of South America there is a singular kind of honey-bee without a sting. They are remarkable for their industry, and collect an abundance of honey, but have no way of protecting it against the marauding, burglarious attacks of their enemies.

At the last meeting of the Royal Geographical Society, Mr. J. Petherick, her Majesty's Consul at Khartum, read a paper descriptive of a journey up the White Nile to the Equator, and travels in the interior of Africa, in which he gave a lively account of his adventures among the native tribes. Polygamy is practised among them to a great extent, of which Mr P. had an embarrassing proof. Wishing to make a return to one of the natives who had done him a service, Mr P. told him he would make presents to him and his children. On the following day the father came to him, attended by 49 young men (his sons), observing that he had not brought his younger sons, nor any of his daughters, not wishing to impose upon his generosity. On inquiry, it was found that the whole family numbered about 90.

An old London periodical, called the *Grub Street News*, gives an account of the terrific thunder-storm which happened on the 1st Oct., 1661, when many buildings at Hereford were blown down and many lives lost, and a shower of hailstones as large as eggs fell, destroying the cattle in the fields, and doing other damage; after which, it says, "followed a terrible and fearful Earthquake, which continued almost for the space of half an hour, which so amazed the inhabitants, that they thought the last Day had been come; and immediately appeared a great brightness, as if it had been Noon-day, but was presently overcast with a Black Cloud, out of which appeared a perfect Armes and Hands; in the right hand was grasped a great broad Sword, and in the left a Cup or Bowl, as they conceived, full of Blood. Having glatted their eyes with amazement, and filled their hearts with great fear, with beholding these prodigious Apparitions, more to astonish both them and us, appeared to their eyes a piece of Corn ground, ready to mow, and a Sythe lying by, from whence they heard a most strange and loud voice, which said, 'Woe, woe to thee, and to the inhabitants thereof; for he cometh that is to come, and ye shall all see him!'"

POETRY.

MAN'S DESTINY.

The infant at his mother's breast
Has seen but weeks or months at best;
But Time no prayer to linger hears,
And soon the child can reckon years.

And years roll round with rapid flight,
Till weeks and months are lost to sight;
Time's plunions tire not; still he soars,
And soon the man can reckon scores.

London.

The hoary man soon Death lays low,
As heat consumes the drifted snow;
And storied urn or earthen mound
Proclaims his fate to all around.

But though this be our fate below—
Though men like moments come and go,
In worlds celestial man shall soar,
When Time and Death shall be no more.

G. C. FERGUSON.

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MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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"THE IMPENDING CLOUD."

In consideration of the great destiny that was once opened to the United States and the difficulties pending between the North and the South, and in view of the dark cloud hanging over the head of that nation, Europe, as well as herself, cannot but be anxious for America. From the fact that her Union was once a glorious reality, and her virtue at once exalting to herself, and in its effects beneficial to mankind, to see the virtue which the noble sires of that nation so eminently exemplified departing from the children is truly lamentable; and to see her Union, which was once a glorious reality, in danger of dissolution, should be enough to bring her degenerate sons to repentance before it is too late. Her blessed institutions were once a living fact, and not a dead letter; and those institutions were animated by that Divine Spirit that moved upon the fathers of liberty and the framers of her Constitution. Then the respect of rights, religious and civil tolerance, and federal fraternity of the United States, were not shams, but justly the boast of Americans and the hope of the world. In her *present* condition, and in view of the dark impending cloud apparently ready to burst upon her head, America has become an object of painful interest to the well-disposed and reflective, who will be led to consider what hopes and what fears her case presents.

It is in this spirit, and not to rejoice in

the present condition of the United States, nor to glorify in the anticipation of their dissolution, that we write. It is truly a cause of sorrow that America's sons have departed from the ways of their fathers; and were it not that we believe that Providence will bring forth good out of evil, and direct all things to the glory of God and the ultimate good of mankind, our spirits would mourn and our hopes be dark indeed, not only for the fate of America, but also for the fate of the whole world. We certainly do fear that the impending cloud must and will burst upon the head of that nation, sooner or later; and was it not from the fact that, after the bursting of the cloud that is hanging not only over the United States, but also over all nations, there will come a brighter and more glorious day to America and to all the earth, the very heavens might weep to see how black and threatening the impending cloud has become.

Carrying our readers on according to the spirit of the above, it will, perhaps, be interesting, though painfully interesting, to weigh the hopes of President Buchanan by the side of the present condition of the United States. In his Message to Congress, he says—

"We have been exposed to many threatening and alarming difficulties in our progress; but on each successive occasion the impending cloud has been dissipated at the

moment it appeared ready to burst upon our head, and the danger to our institutions has passed away."

In endeavouring to keep down alarm, and (to use his own strong language) to "allay the demon spirit of sectional hatred and strife now alive in the land," President Buchanan is certainly performing a sacred duty of his office, and his object is most commendable. So far, his case is good, and the opening passage of the Message at first seems comforting. But when we reflect that the "demerits" of the United States, to say the least of it, must have stretched to the utmost the "special protection of Divine Providence" claimed by the President for his nation, the comfort of the words are lost; and when we look closely into the impending cloud, the chances of the cloud being dissipated seem like straws to a drowning man.

In his Message, the President has considered the great questions and antagonism of the North and South, and the condition of the Union and society in America, merely as difficulties which spring up in the progress of nations. Taking this view, from the fact that the nation has "been exposed to many threatening and alarming difficulties," he would infer that such will be the case in the present instance.

Now, this view of the President's is not the full view of the case. It is only a partial view, and indeed one which does not take in the worse side. It is a case far more serious than one of mere difficulties; for there is a *condition* of society to be taken into the account; and the *kind* of condition of society must also be brought into the view. If it be true, as their leading journals declare, that there is in that society a large number of lawless, inhuman ruffians, who fear neither God nor man, and wicked men and women generally, all tending to the destruction of society, then this fact must be made to heavily underline the "many threatenings and alarming difficulties" of a political nature. American papers have pictured such scenes and such a state of things as to cause not only pain to the well-disposed, but much fear in reflective minds, of the ultimate consequences. We know how black and flaming editors will make things appear for political purposes; and although we are persuaded

that three parts of the people of America are virtuously and religiously disposed, and deplore the danger to their society and their institutions as much as we do, yet are we painfully aware that it is just the other one-quarter of lawless, wicked people that have power to endanger, not only the Union, but also the very state of society. But now for the case considered as one of mere difficulties.

Doubtless it is true that the United States are now "exposed to many threatening and alarming difficulties;" and it is equally true that alarming difficulties which threaten loudly are sometimes overcome, and clouds that look very black are sometimes dissipated at the very moment they seem ready to burst upon the head of a people, and danger to their society as well as to their institutions passes away. The history of the Latter-day Saints is full of such examples; and surely *they* could be no sceptics to the possibility of such desirable cases! But, then, it must be remembered that much depends upon the nature of the difficulties, the source and cause of the difficulties, and the virtue, conduct, and merits of the people whom the difficulties threaten, and over whose head the black frowning cloud is impending; and much depends upon the light in which they stand in the sight of Heaven and upon the protection that is around them.

Now, in the case of the Latter-day Saints, their difficulties were such as the Prophets, Apostles, and Saints of old had to meet, and from which even Jesus, the greatest and the best, was not exempt, and indeed such as the great and good of all nations and ages have had to contend with. A glorious case could be made out in favour of the Saints, in which would stand the wonderful miracle-working faith which laughs at difficulties, their not less wonderful trust in God, supported by their heroism, devotion, and unparalleled history, which has often forced admiration even from our enemies. But to make out such a case is not our present object, though we cannot help making a few passing remarks touching that case.

The Saints could very truthfully and unreservedly say—"We have been exposed to many threatening and alarming difficulties in our progress; but on each successive occasion the impending cloud has been dissipated at the moment it appeared ready to burst upon our head,

and the danger to our institutions has passed away;" and they could supplement Mr. Buchanan's words by saying—And the danger to ourselves and to our religion has also passed away, and we have been delivered from our enemies and saved from the snares. Moreover, they could add that, in such cases, their faith was strong, and their trust in the special protection of Divine Providence very great, and that their union has resisted every external force, even when it amounted to the force of the United States. They could also say—*We have* been under "the special protection of Divine Providence;" and we have invariably found that, even when Providence seems to frown, behind that frowning Providence God hides for us a smiling face.

But is this the case now of the United States? Are their difficulties of a similar kind? No—most decidedly—no. The difficulties of the Saints have not been of themselves, nor have those difficulties had their source in social corruption and disorder, internal strife, deadly hatred of each other, bursting of bonds of brotherhood, and a loss of confidence in their leaders and in each other, nor in their becoming indifferent to their sacred institutions. Had such been the case, they would long since have been dissolved as a community. They would not have given to the world the last thirty years of insurmountable difficulties of destroying the community and "solving the Mormon problem." There would have been no need of a fruitless Utah Expedition, nor, after so many attempts, would all have to admit, even to the United States, "We have tried and tried again repeatedly to get rid of Mormonism and break up the community of Saints, but have invariably found more difficulties in the attempts than the Saints have in resisting the attempts: they have surmounted all their difficulties, and resisted all action and force brought against them, while, in attempting to destroy their community and institutions, difficulties on our side have increased, and we have failed."

But then such a case is clear, and the causes of these results obvious. The Saints stood upon the firm foundation of right and truth, and their institutions and religion were as rocks beneath their feet. Upon those rocks they stood firm. They were ever peaceable, respecters of rights, law-abiding, lovers of constitu-

tional liberty, conservative in their tendencies, and healthy and sound in the state of their society. In their characters they were moral, virtuous, and God-fearing, and marvellously devoted to their religion, and loyal to their country and its institutions. Their union has been strong and indissoluble—their brotherhood a great fact; and so strong has been their confidence in their leaders and in each other, so great their love, so numerous their ties, and so remarkable their clinging to each other, that nothing has been able to separate them. In all their drivings, they could boast of a living union; and they have kept together and moved together from the time the Church numbered six individuals to the time when, at the bidding of the Prophet, the whole Territory of Utah was, as in a moment, put in motion.

But the very reverse of the Saints' case is now the case of the United States. Their difficulties are of themselves, and within themselves, and between themselves. The source of those difficulties is in their own society and body politic. Social corruption, disorder, internal strife, deadly hatred of each other, bursting of the bonds of brotherhood, and a loss of confidence in their leaders and in each other are now becoming the general characteristics of the nation; and while but few care about mutual good and mutual interests, very many are not only becoming positively indifferent to the institutions of their country, but reckless concerning their fate. Indeed, the feelings and tendencies of the United States are towards the dissolution of the Union between North and South. This is *their* case, then, and such are their difficulties.

The case of America is not *now* what it was in the days of the sires of that nation—the fathers of the Federal Union. The American patriots stood *then* upon resistance of wrongs and a declaration of the inalienable rights of man. For this purpose, and to successfully resist wrongs, and to make their declaration of the rights of man thoroughly effective, they joined themselves in holy federal bonds of national brotherhood, the avowed object being mutual good, the reaching of the greatest number of human rights, and the preservation and perpetuation of those inalienable rights and nobly fought-for privileges to their children. *Theirs* was indeed a glorious case, and all nations have had to acknowledge the force of

their declaration, the righteousness of their cause, and that confederation which they formed. We believe that never since the creation of the world has there been a *national* case so holy, so noble, and so glorious as the case presented by America at the Declaration of Independence and the birth of the Union, nor ever an entire nation so full of virtue, patriotism, and the most sterling qualities of human nature. *Then* America presented a spectacle that heaven might have rejoiced over; but *now* she presents a spectacle that heaven might weep over. *Then* Divine Providence threw around her its special protection; but *now* there is too great reason to fear that she has lost that special protection. *Then* her case was of the very best kind, and her society full of virtue and the highest human qualities; but *now* something like the very reverse is the case.

In judging the present "threatening and alarming difficulties" to which the United States unfortunately are now exposed, the case and the nature and source of the difficulties we see must be understood and taken into account. In looking at the "impending cloud," and getting a clear view of the hopes and fears of that cloud being dissipated at the moment it appears ready to burst upon the head of that nation, and whether danger to its institutions will pass away, some such views and considerations as the foregoing must be taken in. Were the present case of the United States similar to the cases noticed of the Saints and the sires of the American nation, then would there be

everything to hope, and nothing to fear. Had they not to all appearance lost the "special protection of Divine Providence" by their "demerits,"—were their difficulties of an external, instead of an internal character, and were the destructive force brought against them from foreign sources, instead of springing from themselves, then doubtless the cloud now impending over their head would be dissipated. Indeed, in such a case, they could hold their ground against all nations, and might still be justly considered the hope and pride and glory of the earth. Then would the great destiny once before them be still their glorious rising star, and America would still be on the path to become the future empress of the world. In fact, in our faith, America still stands as such; and we believe that she will yet reach this glorious destiny, and become the hope of all nations, the joy of the earth, and the empress of the world. Surely "Divine Providence," who threw a "special protection" around that nation at its birth, will not let that special protection be spent in vain; and he that marked out for America a destiny so glorious will not let that destiny be lost. Surely, if Esau sells his birthright, God will find some Jacob to purchase it. If the United States of North and South lose the glorious destiny and Union of the nation, surely some child of promise will find them, and preserve the institutions which the fathers of American independence fought for, and reassert the inalienable rights of man.

REIGN OF TERROR IN AMERICA.

Every mail brings news from the United States more distressing and unfavourable than the former one. The Kansas affair several years ago assumed very alarming proportions; but that difficulty was local and trifling, compared with that which has now sprung up between the North and South. It now bids fair to be general throughout the States, and the excitement of 1860 without an example in the history of the American nation; for a reign of terror seems to have commenced. We gather from the American press the facts

that no Speaker had been elected, and that the excitement throughout the country was alarming.

In relation to the latter, the *New York Herald* says—

"We are daily receiving information from public and private sources, which shows that a reign of terror is approaching in this country pregnant with the most disastrous results to both North and South. Travellers from the Northern sections of the Union are not only looked upon with suspicion in the Southern States, but in

many sections of that region they are stopped in their travels and obliged to give a satisfactory account of themselves and their business. If they have not some local acquaintance who can vouch for them, they are followed through all their in-goings and out-comings, and not unfrequently find themselves face to face with a vigilance committee charged with the preservation of public order and the expurgation of the community from Northern Abolitionists. This is particularly the case with the travelling agents of Northern manufacturers and merchants, who, in consequence of the prevailing excitement, are looked upon with great suspicion. There are numerous concerns in this portion of the country which have sent out agents and made great preparations to meet their orders from the South for goods, who already find themselves in pecuniary embarrassments from the fact that their agents, instead of sending home orders for goods, write the most doleful letters in regard to their business prospects. Thus the commercial connections between the North and South are being gradually severed, under the growing influence of the terror that Northern agents of the abolitionized Black Republican party are busily fomenting a servile war in the South; and every Southern man feels that it is not slavery alone, but the lives of himself and

his loved wife and children that are involved."

On the other side of the case, the North has serious cause of complaints against the Southern inhumanity. The following is a case. The *Herald* says—

"Our Black Republican contemporaries have been raising a lamentable hue-and-cry over the recent lynching of one James Power at Columbia, South Carolina. Power is a native of Ireland, a stone-cutter, and with a number of other men of his trade of different nationalities was employed in the construction of a new State House at Columbia, when the pro-slavery committee of vigilance of the said town got wind of some remarks of Power of an abolition character. The result was an unsuccessful attempt of Power to escape his capture, the infliction of twenty-nine lashes upon his bare back, after which he was served with a coat of tar and feathers, and in this condition was sent down by railroad to Charlestown, where he was conducted to prison, and thence, after a confinement of several days, shipped to New York."

We are also told that twelve families have been obliged to fly from Madison County.

HISTORY OF JOSEPH SMITH.

(Continued from page 56.)

[August, 1843.]

When I first read the charter, I supposed it was circumscribed by the statutes of the State; but, upon a second reading, I saw the beauty of that *magna charta*. I saw that the Legislature of Illinois had ceded to the City Council of the city of Nauvoo, the power to legislate for the common weal of Nauvoo; for a part of the 11th section of that Act reads as follows:—

'The City Council shall have power and authority to make, ordain, establish, and execute all such ordinances not repugnant to the Constitution of the United States or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness of said city.'

Now, if words mean anything, here certainly are vested rights as sacred, as substantial, and, according to the terms of the charter, (perpetual succession,) as durable as those of the State, or United States, for the 'benefit and convenience' of the citizens of

Nauvoo and her posterity, *ad infinitum*. It is a wise, liberal, and substantial foundation for those who may be so fortunate as to share the salutary effects of its ordinances and to partake of its growing blessings. If Illinois has power to enact laws for the *benefit and convenience of her inhabitants, so has Nauvoo for her citizens*. If the Constitution of the United States protects Illinois in her vested rights, Nauvoo has the same claim and the same power to control it. And if the City Council of Nauvoo should pass an unconstitutional act or ordinance literally repugnant to the Constitution of the United States or of this State, all that could be done would be to declare it void by some court having competent jurisdiction; and there the matter ends, without any recourse upon the charter any more than there is recourse upon the Constitution of the State for unconstitutional acts that so frequently disgrace the statutes of the several States.

When I heard that the Legislature, last

winter, was labouring to repeal or modify the said charter, it put me in mind of a father and a son who owned a horse which they were too lazy to prove and bring out his good qualities. But a gentleman, observing him, purchased, and in a few days passed by with the noble animal in full mounted harness attached to an elegant carriage, attracted the attention of all that saw him. The son immediately sought the father to sue and get the horse back; but the old man drily replied, 'It takes two to make a bargain.' So, if the Legislature should repeal or alter the charter of Nauvoo, without the consent of the citizens, they have only to put a *quietus* on the act, through the Supreme Court of the United States, as many other cases have been, according to her reports.

Reserved rights and vested rights are very different; and had the Legislature reserved any important point in the charter, and the City Council used it without the consent mutually of both parties, they would have been held amenable to the Supreme Court for the usurpation of that power. But when the '*benefit and convenience*' of Nauvoo demands ordinances no broader than the Constitution of the United States and that of Illinois justifies, no matter whether there is any law on the subject or not, the City Council has only to strew their wisdom by their ordinances, and their power by their virtues, and how beautifully the world will behold *imperium in imperio*!

Recently there has been much said about the powers of the Municipal Court of said city, because that court had the right to issue writs of Habeas Corpus under their own ordinances. Any man that objects to this power of the Municipal Court is ignorant of the vested rights of the Constitution of the United States; for '*the privilege of the writ of Habeas Corpus shall not be suspended, unless when in cases of rebellion and invasion the public safety may require it.*' The highest objection is, that the writ, according to the charter, must be confined to cases arising from the ordinances. Just so. If the writ was not issued upon the direction and rules of ordinances, what would govern it? Do the Circuit and Supreme Courts of the State issue writs of Habeas Corpus on the laws of the State, or upon the laws of Spain, Portugal, or the United States? Does the Supreme Court of the United States exercise the right of Habeas Corpus upon the United States, or upon an *ukase* of the Emperor Nicholas, of Russia.

Again, the Municipal Court of Nauvoo consists of several persons, whereas the Circuit Court is one man only; and the world has yet to learn that a 'little brief authority' is as judiciously exercised by one

man as by six—why the good old Law Book says, 'In the midst of counsellors there is safety.'

Missouri, of late, made a most desperate and illegal attempt to force the Mormon Prophet into her bosom, but met with a most sublime failure. After having been once thrust from her warm embrace by pointed steel and burning sulphur, he seems not anxious to throw himself again upon their renewed offers of hospitality and 'pretended justice;' yet General Smith treated the Agent of the State of Missouri with all due respect, introducing him to his family, and seating him at the head of his table. All is quiet at Nauvoo.

Yours,
VIATOR."

Thursday, 31st. I commenced removing into the Mansion.

Friday, September 1st. A Conference was held in Buffalo, New York, Elder John P. Greene, presiding; William H. Folsom, clerk: 13 Branches, 1 High Priest, 58 Elders, 2 Teachers, 1 Deacon, and 247 members were represented.

I attended the meeting of the High Council as a witness in the case of Cowles *versus* George J. Adams. Charges not sustained.

The following appears in the *Times and Seasons* of this date:—

"To the Editor of the *Times and Seasons*. Sir,—As the Prophet, not long since, told the Unitarian clergyman, in answer to the question, 'What is truth?' truth is a matter of fact, I have thought that a few such precious morsels, occasionally handed out to this generation, if carefully attended to, might save some. Much has been said about the bad translations of the Bible,—the meaning here and there warped to favour religious creeds; for which curious phenomena in the sectarian horizon, very few of the literati have ever attempted to give an account, or even render a reason. Every school-boy seems to know that when either of the sectarian translators failed in making the two ends of a sentence meet, he filled up the vacuity with *italics*, by which means God has been greatly helped towards expressing himself so as to be understood by the learned world, and benefit the poor heathen, if they are correct; but if their thoughts should not happen to be God's thoughts, it is a matter of fact that the mother of harlot holds in her hand a *golden cup full of the filthiness of her abominations*.

As your office has not the necessary Hebrew and Greek type to publish the original text of the Bible, I must imitate

the sounds with Roman letters; and will begin with an extract from the 33d chapter of Deuteronomy, 13, 14, 15, 16, and 17 verses, and follow it with the simplest translation, into English, that any known rules of rendition will allow; and then let candid men judge which sounds most like truth. So here it is:—

Deuteronomy xxxiii. 13, 14, 15, 16, and 17:—

‘Ooleyosafe anmare, meboracat yehovanh auretso, memagad shaum ahyeen, metaul, oometehome robatsat tanchat; oomemagad teboote shaumash; oomemagad garash yerancheem; oomerosh handeray kadame; oomemagad gebe gnote gnolaum; oomemagad arats, oomelouth; ooretson shokenay senah, taubotauh lerosh yosafe, olekandekode nezeer achauv. Bekore shoro handaur lo, vekahrenay Ream kaurenauv, banhame gnoumeem yenhagairch yahchedauv ahfesay aurats; vehame reebebote aferahyeem, vehame ahlefay menahsheb.’

Literal translation:—

‘And for Joseph he said, On account of the blessings of Jehovah on his land, from the most precious things of the heavens, from the dew and from the great deep’s resting-place beneath, and from the most precious increase of the sun, and from the most precious productions of the moons, and from the highest honours of ancient times, and from the most precious things of the hills of eternity, and from the most precious things of the earth and her fulness, and the delight of dwelling in the bush, come thou for the head of Joseph, and for the crown of the prince of his brethren. The firstling of his bullock’s majesty is for him, and the horns of the ream are his horns: with them he shall push the people together from the ends of the earth; and they will be the multitudes of Ephraim, and they will be the thousands of Manasseh.’

NOT THE PROPHET, S. T. P.”

Saturday, 2nd. I was not well, and therefore adjourned Mayor’s Court.

Sunday, 3rd. I attended Council with my brother Hyrum, N. K. Whitney, Willard Richards, William Law, and William Marks, and gave instructions to the brethren in relation to things in futurity.

A tremendous storm at Chester, Penn. The creek rose twenty-three feet in two hours, and swept away all the bridges, many factories and houses, and upwards of twenty persons drowned.

A Conference was held at Hayward’s Hotel, Manchester, England.

Charles Miller, President; William Walker,

Clerk. Present—1 Patriarch, 1 High Priest, 25 Elders, 40 Priests, 21 Teachers, and 4 Deacons.

Total number of members represented were as follows:—1,549 members, including 44 Elders, 99 Priests, 56 Teachers, 22 Deacons. Baptized since last General Conference, 80; cut off, 29; emigrated, 18; removed, 26; died, 4.

Monday, 4th. Attended Mayor’s Court, and tried three cases—viz.,

City *versus* A. Dodge, S. Dodge, and Luther Purtelow.

The two first I fined five dollars, and the last one dollar and costs. One, p.m., called and gave license for a circus performance, which I attended with my family until five, p.m.

I copy from the *New York Sun* as follows:—

“This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or other, have stamped their impress strongly on society.

Nothing can be more plebeian, in seeming, than this Joe Smith. Little of dignity is there in his cognomen; but few in this age have done such deeds, and performed such *apparent* miracles. It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city, with new laws, institutions, and orders of architecture,—to establish ecclesiastic, civil, and military jurisdiction, found colleges, send out missionaries, and make proselytes in two hemispheres: yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution. This sect has its martyrs also; and the spirit in which they were imprisoned and murdered in Missouri, does not appear to have differed much from that which has attended religious persecutions in all ages of the world.

That Joe Smith, the founder of the Mormons, is a man of great talent, a deep thinker, and eloquent speaker, an able writer, and a man of great mental power, no one can doubt who has watched his career. That his followers are deceived, we all believe; but, should the inherent corruptions of Mormonism fail to develop themselves sufficiently to convince its followers of their error, where will the thing end? A great military despotism is growing up, in the fertile West, increasing faster, in proportion, than the surrounding population,

spreading its influence around, and marshalling multitudes under its banners, causing serious alarm to every patriot.'

What is the reason that men are so blind that they cannot or will not see the hand of the Lord in his work of the last days?

Tuesday, 5th. Went to the Office at nine, a m., with Mr. Hamilton, of Carthage, who had obtained a deed from the Sheriff of the county for Lot 2, Block

103, in the city of Nauvoo, for taxes, although I had previously paid them; which is another specimen of the oppression, injustice, and rascality of Mr. Collector Bigby, who by such foul means robs me and other Saints, and abuses all who come unfortunately in his power.

I requested my clerk to make out a bill of lare for the mansion.

The ship *Mitoku* sailed from Liverpool with a company of Saints on board.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 4, 1860.

RETROSPECTIVE VIEW OF EMIGRATION.—We believe that at this stage of their course it will not be unwise to give the Saints a retrospective view of the past few years. We design that view with particular reference to emigration, and shall confine it mostly to the last eighteen months.

It is true that during the last few years—in fact, since the emigration of 1856, there have not been large emigrations from this Mission as in that and previous years. But we believe that the case is not less satisfactory and creditable to the Saints, nor do we believe that any previous years will show so much self-sacrifice for the cause, resolute exertion, and self-reliance in the history of the Mission, as the past two years will show. Such being the case, then, their acceptance in the sight of God is at least not less favourable than during seasons when thousands were obeying the Divine command to gather to Zion, and embracing the opportunities before them. Neither is their condition in any case less favourable, nor at all to be deplored, because Providence has not opened the way for a larger number to emigrate from these lands to Zion. Let us see how the case of the ungathered Saints stands.

It will be remembered that in 1856 the great yearning and benevolence of our Prophet towards the poor of this Mission were manifested by large appropriations of property for their emigration. In this he was seconded by the liberality of others in Zion towards the same end, while on this side of the Atlantic a similar spirit was manifested, and a hearty co-operation of efforts made for the emigration of the poor. Through the great and united energies of the American brethren and Elders generally in these lands, President F. D. Richards, principally through the operations of the Perpetual Emigration Fund Company, succeeded in sending home to Zion several thousand Saints. But the Perpetual Emigration Fund Company, in their noble and extensive efforts to emancipate the poor of this Mission, had more than exhausted their available means; and since then the operations of that Company have been nearly altogether suspended.

In 1857 the emigration was continued, and Elder J. A. Little was appointed to direct the emigration of the Saints across the Plains. But this season emigration consisted chiefly of independent companies made up of those who were sufficiently

wealthy to emigrate by their own means, and including a few who were sent for by friends and relatives in Utah. Thus at the close of that season, with the operations of the Perpetual Emigration Fund Company suspended, the Mission found itself nearly clear of every soul who had the means to gather. In fact, at that period there was but little means at all in the Mission, or at the command of the Saints.

Soon after the emigration of 1857, the great excitement against the Saints became strong and general, not only in the United States, but also in Europe; and in the fall of the same year the notorious Utah Expedition was despatched by the General Government to break up, in fact, our mountain Territory. The results of this Expedition were the recall of the American missionaries, the closing of the door of gathering, the crippling of industry at home, the general suspension of public works in the Valley and of efforts bearing on Foreign Missions; and, finally, the exodus, the return, and the subsequent attempts of some of the United States' officials to stir up afresh the scarcely extinguished difficulties. During this trying period of our Church history, our brethren and sisters at home had almost too much to do to care of themselves. Indeed, we believe that Providence had to assist them a great deal in the matter, and much Divine strength was needed to bear them up. Of course, then, there was but little opportunity for the display of that active benevolence and yearning of the Saints in Zion towards their brethren and sisters in these lands, nor had those already gathered from these lands the privilege of accumulating means to send for their ungathered friends and relatives. It is under these circumstances, then, that we come down to the period when the door of emigration re-opened last season.

Now, although, in the expectation and desires of the people, circumstances and difficulties are not always taken into consideration, yet they have to be taken into account in all practical operations by those who have to arrange and superintend. Thus it is in emigration operations; and though we earnestly desire to see thousands of the Saints gathered to Zion, the ways and the means to bring about these desirable events are forced into consideration. Neither must it be supposed that those upon whom the duty falls of superintending affairs can choose the ways and means according to their most favourable desires and everybody's best liking, or comfort, or pleasure. Superintending men are not only compelled to take circumstances into account, but they have measurably to bow to circumstances, act according to opportunities, measure operations to meet the peculiar cases, answer to the times and the events of the times, and endeavour to overcome difficulties and reach the desired end. Of course, the great object that should be kept in view by leading men is to reach as much good as they can, to take the best ways, use all available means wisely, do as much work in the desired direction as practicable, and as far as in their power make the arrangements and operations the most satisfactory to all, and suitable to the wants and welfare of the people.

Thus, when the door of emigration re-opened, we had the considerations of that period and several connected years, both past and future, forced into our calculations; and we had to act conformable to the circumstances of the case and the opportunities before us. Nor must we be charged with circumstances which we could not control, or our desires for the gathering of the Saints be measured by the course which we were compelled to take. Gladly would we have hailed large emigration operations, and rejoiced to have seen the Perpetual Emigration Fund Company taking their tens of thousands to Zion; and it would have been very satisfactory to us, had numerous families of the Saints been sent for to be emigrated by the means of friends and relatives already in Zion. But such was not the case; and the next great desire was

to meet the best ends, accomplish the most good, surmount the greatest difficulties, and in the absence of aid, do as much as practicable without it.

Being left to ourselves, then, and the Saints thrown upon their own resources, without aid, and in the absence of the operations of the P. E. F. Company, we aimed at the wisest policy, and endeavoured to take the best and most effective course. During the latter part of the year 1858 the Elders had been active for that coming season's emigration, and in the beginning of 1859 we devoted several Editorials particularly to emigration interests. In those Editorials we treated of "The Gathering," "The Way of the Gathering," "The Means of the Gathering," "Our Strength and Resources," "To the Ungathered," "The Beginning," "Begin at Once," "Small Beginnings," "Temporal Concerns," and "Seasons of Prosperity." Thus we not only endeavoured to throw the force of the whole Mission in that direction, but aimed also at giving the Saints correct views upon the subject of gathering, and to strengthen them and bear up their faith. In the latter part of 1859 we again devoted a portion of our Editorials, as well as some of our ministerial labours, to the same object.

Circumstances and the requirements of the time to a great extent moved us in the direction taken, and Providence shaped our ends towards self-reliance and self-exertion. Although it would doubtless have been very gratifying to have seen large emigrations and easy ways of gathering open, yet we believe that God designed to give his Saints practical, useful lessons of self-exertion and self-reliance, and to show them what can be done by the faithful working Saints, both for his cause and their own temporal as well as eternal good. It is most certain that such lessons are most necessary for the Saints to learn, especially now our community is passing into something like national existence, which demands self-reliance, self-exertion, and a knowledge of what can be done, much more than when the Saints were more in the capacity of a family. We firmly believe that the results of these practical lessons will be very great and beneficial, and that the prospects in the future for the gathering are much more favourable and satisfactory than though thousands—aye, though tens of thousands had been gathered by the means of others, or by easy ways; for they now know more fully their strength and resources, realize more the mighty power of self-efforts, even with small beginnings, when those efforts are continued, and now know more what can be done by self-reliance and self-exertion. But to return for a moment to the historical part.

In 1859, after the efforts made at the beginning of the year, we succeeded in sending over 700 Saints from this Mission. This was the first company after the suspension of emigration by Utah difficulties. It was not until late in '58 that the way of gathering re-opened, and the emigration of '59 again left the Mission clear of all who could gather. At the beginning of '59, as seen in our retrospective view, great efforts and general exertions were made throughout the Mission for emigration interests; and such has been the case, more or less, ever since. But it must be borne in mind that last year, (as will also be the case this year,) the Saints had to go by their own means and self-efforts; nor must it be forgotten that it will take several years of the efforts of the working classes of this country to raise sufficient means to emigrate their families. It is not here with the working man as in America. There, comparatively great undertakings can be accomplished in a year; but such is not the case in England. Indeed, so true is this difference, that until very lately, before these practical lessons referred to were forced upon the Saints, but few in these countries could be found to believe it possible to emigrate themselves; for all those who could gather must be understood to have already gone to

Zion, leaving the relics of old times behind, and the poorest of their brethren and sisters. It would be too much, therefore, to expect, at the first and second seasons of the re-opening of emigration, that large emigrations could be brought about, seeing that it will require several years before the efforts of the Saints can be brought to bear for a large general emigration. All that can be expected to go are those most advanced and best off, while the less prepared and poorer must wait a little longer to join in the mass. Indeed, at first there will be more done than will appear; for much of the accumulated means of the Saints will not be available, *through not being enough*. Thus it will be found that some thousands of pounds sterling will be at their credit, as the books at our Office show. Now, all this will tell in coming seasons, and then the Saints will see more clearly what they have done.

We have given our readers this retrospective view, that they may have the matter before them and understand matters rightly. We believe the view is satisfactory and creditable to the Saints, and in a future *Star* we will give a prospective view to them of coming emigrations.

MISSION OF ELIAS.

BY ELDER HENRY W. BARNETT.

We are informed, in the revelations to Joseph Smith, that the angel of the Lord, John the Baptist, appeared unto him and ordained him to the Levitical or Aaronic Priesthood, gave him the keys of the ministration of angels, and of baptism and remission of sins, and of the restoration of the sons of Levi, that they may again offer unto the Lord an offering in righteousness. After which, we are told that Peter, James, and John appeared unto him and ordained him to the Melchisedec Priesthood, which is after the holy order of the Son of God, and committed to him the keys of the dispensation of the fulness of times. The following are quotations from the History of Joseph Smith and the Doctrine and Covenants:—

“While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light; and having laid his hands upon us, he ordained us, saying unto us—‘Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.’—*History of Joseph Smith*.

“And also with Peter and James and John, whom I have sent unto you, and by

whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times,” &c.—*Doctrine and Covenants*, page 200.

“Now,” says one, “I am not inclined to believe this.”

But why not believe it, if it is reasonable and sufficiently substantiated? If Joseph Smith did behold those heavenly visions, and obtain those glorious manifestations of Jehovah’s power, (and there is no ground to dispute it,) then the Priesthood of the Most High—Divine authority, could not previously have been upon the earth. If such is the case, then was there an absolute necessity for its restoration, and that, too, by the ministration of holy angels. John the Baptist being a descendant of the house of Aaron, and holding the keys of the Aaronic Priesthood, and of baptism and remission of sins, and also of the restoration of the sons of Levi to their ancient order, the right of restoring this order of Priesthood, with its powers, preparatory to the second advent of the Messiah, pertained to him. To Peter, James, and John, who were specially favoured to accompany the Saviour upon the Mount of

Transfiguration, and who evidently formed the First Presidency of the primitive Apostolic Church, pertained the right of restoring the higher Priesthood and Apostleship of the Son of God.

John the Baptist is the forerunner of Christ. Jesus expressly mentions him as being his "messenger." (Matt. xi. 10, and Mal. iii. 1.) It was said of John, at his nativity, that he should "go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke i. 17; see also Mal. iv. 5.) From this quotation, it may clearly be seen that John is the forerunner or "messenger" of Christ, and that he will precede the two grand events—the first and second appearing of the Son of God. It may likewise be seen that restitution is a prominent feature or characteristic of John's Divine mission; and for this purpose, it seems, he was clothed with the "spirit and power" of Elijah, the great restorer, who undoubtedly holds the keys of the restitution. This will more evidently appear as we proceed.

Jesus represents John to be Elias. He says, "For the Prophets and the law prophesied until John. And if ye will receive it, this [John] is Elias, which was for to come." (Matt. xi. 14.) But this must be understood only as referring to the qualifications, "spirit, and power" of Elias; for John himself, when questioned by the Priests and Levites, denied being Elias. They alluded to Elijah, and not to his "spirit and power" manifested in the person of John.

Jesus, in answering a question of the disciples, says, evidently in reference to that "spirit and power," "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spoke unto them of John the Baptist."

But he says, (speaking of the future, and mark well his significant expression,)—"Truly Elias SHALL FIRST COME and RESTORE ALL THINGS." (Matt. xvii. 11, 12.)

Here, I will ask, Did John *restore all things* at the first coming of Christ? Certainly not. Then he must come again and finish his mission, that, in connection with Christ's final appearing, the grand and stupendous work of restitution

may be completed. The Prophet Isaiah is beautiful and expressive on the extensive character of John's mission. He says—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed." (Isa. xl. 1, 2, 3, 4.)

Now, the opinion generally held is that this prediction of Isaiah refers exclusively to the first coming of Christ. But this is not correct. That it has a more extensive signification will immediately be seen. All should know well that the first coming of Christ was a time of sore *discomfort*—of war and *dispersion*, and to Jerusalem a time of utter *desolation*. But the period to which Isaiah here alludes will be a time of *gathering* and of speaking "*comfortably*" to Jerusalem. War and strife will cease, Judah's offering will be pleasant unto the Lord, and the sons of Levi will be purified, and their offering be pleasant and acceptable to the Lord as in ancient times. Indeed, it will be a glorious period. Peace and prosperity will crown the whole house of Israel. It will, in the fullest acceptation of the word, be a time of *restitution*. The "voice" of the forerunner, or "messenger," according to Isaiah, will prepare the way, or "make straight in the desert a highway" for the Lord, seemingly, in a *mountainous* country. Here, too, I will ask, Did John prepare the way for the Lord's first appearing in a "*desert*;" and was a "*highway*" made there "for our God?" Moreover, were the valleys raised, and the mountains and hills levelled? All know full well that this was not the character of the first coming of Christ. John, therefore, must come again; and when he comes, he will prepare the Lord's way. And at that time there shall be a "*highway*" made in the "*desert*," and there, in the "*desert*," will the people be gathered and made ready for the Lord.

The western hemisphere—the land of America—the birthplace of the Prophet Joseph Smith, is the theatre of the Latter-day Work. In the hills of that land the old Prophet Moroni deposited the Book of Mormon. The Almighty caused that this book should be deposited in the hills of that land, and designed in due time to call a Prophet there, and to qualify him for the work of the last days. Isaiah, in contemplating the Latter-day Work commencing in the land of America, beheld, after a long period of “deep sleep”—of spiritual darkness and apostacy, and the departure or covering up of the “Prophets,” rulers, and the “Seers,”—that the vision of all should be as a book that is sealed, which should be “delivered” to one that was not “learned,” who, aided by the inspiration of the Almighty, should accomplish that work which is to be “marvellous” and “wonderful!” (Isa. xxix. 11, 12.)

The Prophet Zechariah saw also that an angel would be commissioned to “run” and “speak” to a “young man,” about the time of the gathering of the Jews and the rebuilding of Jerusalem. (Zech. ii. 4.) In harmony with this, John the Revelator, while rapt in heavenly vision pertaining to the future, saw an “angel fly in the midst of heaven, having the ever-

lasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.” (Rev. xiv. 6.) Jehovah’s “ambassadors” or “swift messengers” have gone forth from the land of America with the proclamation of the Gospel, or “good tidings,” inviting all nations to behold “when he lifteth up an ensign on the mountains,” on which the “feet of him” are “beautiful” that “publisheth salvation, that saith unto Zion, Thy God reigneth.” (Isa. lii. 7.) In this land (America) will exist the kingdom which Daniel saw would be as a stone “cut out of the mountain without hands,” which should “break in pieces all other kingdoms, and stand for ever.” (Dan. ii. 44.)

There Zion will “put on her strength,” and the “kingdom” its power and independence, and will rise in might and majesty, while the false and corrupt systems and institutions of Babylon will fall beneath its might. Then shall all nations know most assuredly that Joseph Smith is truly a Prophet of the Lord, and that he died a faithful martyr for the testimony of Jesus.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 63.)

(From Wilson’s “Mexico and its Religion,” &c., published in London in 1856.)

“We have removed to a greater antiquity, but have not got rid of the question of the origin of Mexican civilization. The year 600, named by Humboldt, may be considered as the time of their appearance on the table-land; but many of the ruins in the hot country might claim a thousand years earlier antiquity. These massive remains must have stood, abandoned as they now are, in the midst of the forest, for a long time before the Conquest, as their very existence was unknown to the Spaniards until near the close of the last century.”

(From Madden’s “Shrines and Sepulchres of the Old and New World,” published in London in 1851.)

“Mr. Harriss, a member of the Massachusetts Historical Society, gives an inter-

esting account of the ancient graves which are scattered over the whole face of the western country of America:—‘The places called graves are small mounds of earth, from some of which human bones have been taken. In one were found the bones, in their natural position, of a man buried nearly east and west, with a quantity of isinglass (*mica membrane*) on his breast: in others, the bones laid promiscuously; some of them appeared partly burned and calcined by fire; also stones evidently burned, charcoal, arrow-heads, and fragments of a kind of earthenware. An opening being made at the summit of the great conic mound, there were found the bones of an adult, in a horizontal position, covered with a flat stone. Beneath this skeleton were three stones placed vertically, at small and different distances; but no

bones were discovered. That this venerable monument might not be defaced, the opening was closed without further search. It is worthy of remark that the walls and mounds were not thrown up from ditches, but raised by bringing the earth from some distance, or taking it up uniformly from the surface of the place. The parapets were made probably of equal height and breadth; but the waste of time has rendered them lower and broader in some parts than others. It is in vain to conjecture what tools or machinery were employed in the construction of those works; but there is no reason to suppose that any of the implements were of iron. Plates of copper have been found in some of the mounds, but they appear to be parts of armour. Nothing that would answer the purpose of a shovel has ever been discovered."

From Hill's "*Travels in Peru and Mexico*," published in London in the present year of 1840.

"It is not possible to travel in Peru without having the mind constantly occupied with the consideration of what more concerns the ancient inhabitants than the present possessors of the country. . . . The accounts, however, given by the Peruvians concerning the origin and progress of the civilization they had attained before the arrival of the Spaniards, have been justly considered by the author of the 'History of the Conquest of Peru' as mere fable, partly because they cover a period too long to have been occupied by the reign of only thirteen Incas, which is the number mentioned in their history, and also on account of the discovery of the ruins of great edifices on the shores of the lake Titicaca, which are acknowledged by the Peruvian historians to have been erected before the reign of the first Inca. It appears, indeed, certain that a race of men considerably advanced in civilization must have existed in Peru before the time of the Incas. . . . After mounting a steep and winding pathway on the western side of the city, [Cuzco,] we first came to a terrace, upon which are the remains of the palace of

the first Inca, Manco Capac, or such as are so called; for the truth of the prevailing opinion has been doubted by several Spanish historians, which has led, indeed, to curious conjectures concerning the origin of Peruvian civilization. . . . This remarkable relic of a former age is situated immediately below the heights upon which are found the remains of the great fortress we were about to visit. It consists chiefly of a wall of about twelve feet in height, which stands upon a firm terrace paved with smooth stones of irregular forms and sizes, but fitted to one another in the same manner as those in the walls of the buildings of the ancient town. . . . After entering the open doorway upon the terrace, we mounted some stone steps which brought us to a cultivated field on a level with the front wall. On the inner side of this are found massive ruins of ancient edifices. Amongst them are the remains of a wall of about thirty feet in length, and eight or ten feet in height, the stones in which are placed with the same exactness as in the temples below. Other remains of buildings were also strewn about on the same side of the hill we were ascending, which, although they do not seem to have any connection with one another, are all supposed to have belonged to the establishment of the first Inca. . . . We reached Chinchero, an Indian village at the distance of five leagues from Cuzco, containing about 300 inhabitants. During a short stay which we made here, we observed that there were three distinct masses of ruins, besides the wreck of many other ancient buildings distributed about the place. . . . The ruins which it was the chief object of my expedition to inspect were at Ottantaambo, less than half a day's journey further. . . . Innumerable ruins of stone buildings were distributed everywhere in the most thorough confusion. . . . The whole of the ruins were strewn about in as much confusion as if an earthquake had distributed them. Neither the bounds of the particular dwellings nor the form or size of any one of them could be distinguished."

(To be continued.)

PASSING EVENTS.

GENERAL.—The official journal of the Prohibitionists in France contains a protest against the Emperor's commercial reforms, signed by 176 manufacturers, cotton-spinners, and iron-masters: the measure is described as a social and commercial revolution; and they say that they will either have to undergo the disastrous consequences the treaty will produce, or tear it by cannon shot. The very successful issue of the Ghoorka campaign against the rebels on the Nepaulese frontier is the only topic of interest in the Bombay journals: the rebel force is now considered as utterly annihilated.

AMERICAN.—A terrible calamity occurred at Lawrence, Massachusetts, on the 10th of January, when the Pemberton Mills in that city suddenly fell to the ground: there were from 600 to 700 operatives at work in the mills at the time, and it is supposed that 200 or 300 were buried in the ruins. Advice from Vera Cruz to the 22nd ult. report that "General Marquez, the butcher of Tacubay, arrived at Mexico about the 10th instant, after sacking and robbing every village on the road from Guadalajara: not a city or village escaped, each contributing forcibly to the demands of the blood-spotted Marquez: on his arrival, his interview with Corona, second in command to Miramon, resulted in an open assault and battery on Corona, and Marquez was placed under arrest in the palace: Marquez tried to escape, but was secured by Largado: Miramon left Guadalajara on the 8th instant, with 2,000 men, for Colima, to attack Col. Ogazon and Valeo, of the Constitutional army: some 2,000 men were to join him near Coala.

MEMORABILIA.

INVISIBILITY OF AIR.—Air is invisible on account of its perfect transparency, as it allows the rays of light to pass through it without reflecting any.

LONGEST BRITISH CANAL.—The longest canal in Great Britain is that between Leeds and Liverpool, which is 130 miles in length, and 42 feet in width.

HIGHEST BRITISH MOUNTAIN.—The highest mountain in Great Britain is Ben Nevis, in Inverness-shire, Scotland, it being 4,370 feet above the sea level, and its basal circumference about 25 miles.

GOODWIN SANDS.—The Goodwin Sands, on the coast of Kent, are so called on account of their having formerly formed part of Earl Godwin's lands, which were afterwards swallowed up by the sea.

KINGS OF JERUSALEM.—The kings who occupied the throne of Jerusalem from the formation of the Kingdom of Palestine by the Crusaders in 1099 to 1223, were successively as follow:—Geoffrey Bouillon, Baldwin I., Baldwin II., Falk (Count of Anjou and Milcen), Baldwin III., Amaur I., Baldwin IV., Baldwin V., Gny (of Lusignan and Sybil), Amaur II., and John (of Brienne).

THE ZOLLVEREIN.—The Zollverein consisted of the following 12 German States—namely, Prussia, Bavaria, Saxony, Wurtemberg, Baden, Luxemburg, Electoral Hesse, Ducal Hesse, the Thuringian Union, Brunswick, Frankfort, and Nassau. These States were called "the Zollverein," (from *zoll*—duty, and *verein*—union,) because they unitedly agreed to fix a scale of duties to be levied on all foreign produce entering their territories.

HOW TO TELL THE AGE OF AN OYSTER.—An oyster-shell being composed of successive layers of plates overlapping each other, (technically called "shoots,") and each of them being the distinct growth of a year, the age of the oyster is determined by the number of these annual "shoots,"—which, up to the time of the animal's maturity, are regular, but after that period become irregularly piled one over the other, rendering the shell more and more thickened and bulky.

MENTAL ARITHMETIC.—The value of an *ounce* being given, the rate per *pound* may be found, if *avoirdupois*, by dividing the farthings in the given price by 3, for the answer in shillings; but if *troy*, by dividing the farthings by 4, or by the rule for finding the value of a dozen articles from the given price of one. The value of a *pound* being given, the rate per *ounce* may be found, if *avoirdupois*, by reckoning the given shillings as farthings, and multiplying by 3; but if *troy*, by multiplying by 4, or by the rule for finding the price of one article from a given rate per dozen.

VARIETIES.

WILD ducks fly at the rate of ninety miles an hour, and the swift flies more than 200 miles an hour.

YIELD A LITTLE.—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attempts such a disposition; and, unless in a very momentous affair indeed, where other people's claims and interests are involved, we question if it is not better to lose somewhat of our precious rights, than squabble to maintain them.

A GOOD HINT.—A minister, preaching on the subject of misrepresentation and slander, said—"When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the Devil was disputing with the Archangel about the body of Moses, the Lord would not permit the Archangel to bring a railing accusation against the Devil; and until they can prove that the individual they wish to injure is worse than the Devil, and that they themselves are better than the Archangel, the Bible requires them to hold their tongues and mind their own business."

GARDENING. *MILCHAMPA.*—In order to grow water-cress, where there are neither running streams nor rivers, nor even ditches to work upon, make a pit by digging out a space fifteen inches deep, and as wide and as long as you please, so that you can reach from the sides to the middle with your hands. In this pit put as much well-kneaded clay as will make an inner coating four inches thick all over the bottom, and up the sides, to within four inches of the surface. The clay, having the air already berten out of it, can be spread out by pounding it with a rammer a little rounded on the face; if this be properly done, it will hold water. Then sift some gravel, chopped up with earth, loam, and dung rolled to mould, through a sieve that will let a nut through, and mix the four together in equal quantities. Having first proved that the clay will hold water, put four inches thickness of the compost on the bottom: and after the soil has been covered with water twenty-four hours, make holes four inches apart with a dibble, and insert the stalks of a few water-cresses. Keep the water about two inches deep, and not more, by perforating the clay about the required height; so that whatever water may rise higher than where the clay is perforated will soak away. The cress, when abundantly grown, should be cut off with scissors or shears to within an inch of the ground. Only cut each time what is wanted; and by the time the last is cut, the first will have grown again. If you cannot have water running into the pit, take care to supply it whenever growth and evaporation lessen it.

POETRY.

WHEN SHALL OPPRESSION CEASE?

How long shall Oppression's throng,
Like boundless streams, rush rudely on,
To swell Oppression's flood?—

Presumptuous Might, with all her train,
Tread upon Right, her laws disdain,
And nations rush for blood?

How long shall hunger gnaw the heart,
And labour's toils no sweets impart
To him where plenty smiles?—

The heavens their rain and dews distill,
And earth her spacious barns all
For those who never toil?

How long, O Lord, shall Baal's priests
Remain fair freedom's greatest pests,
To do old Mammon's will?—

Coventry.

With all their power of heart and mind,
Their influence lend to help mankind
Thy Prophet's blood to spill?

How long shall vile Pollution's band,
By Law's strong arm protected stand,
Earth's purest soil to stain?—
And Fiction's wand the mass incline
To bow as votaries at her shrine,
And light and truth disdain?

And wickedness of every form,
When shall it from the earth be torn,
And virtue fill its place,
And freedom take a noble stand,
Extend her laws to every land,
To bless the human race?

R. ALLDRIDGE.

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MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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ETERNITY OF MATTER.

"The elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy."—JOSEPH SMITH.

That which is believed in without sufficient evidence is believed in blindly, and may be false. Abstract faith is belief in testimony; but if the testimony be false, the groundwork of the belief is erroneous, and a faith based on such testimony is a false faith; or, if the testimony be misunderstood, the faith founded upon such misunderstanding must be a misconception.

The belief of professing Christians is that this earth was created out of *nothing*; therefore, that the elements of which it is composed had a beginning. The quotation which heads this article gives that idea a flat contradiction, and this quotation all Latter-day Saints firmly believe. Here, then, are two faiths directly and diametrically opposed to each other. Each, of course, rests on testimony; and either both testimonies cannot be true, or one of them is misunderstood.

Let us examine the testimony upon which each belief is based, that we may discover the amount of credence it is justly entitled to.

Neither reason nor science affords any groundwork for the theory that the elements had a beginning. There is no starting-point from which to pursue a course of deductive reasoning in support of it. Nature, in all her varied ramifications, affords no analogy for it, as no

organization with which science or observation has made us acquainted can, by any process of reasoning, be proved to have been formed from nothing; while science gives us every reason to believe that the elements are indestructible; which, if true, proves that they always did exist, by the axiom that "that which has no end can have had no beginning."

The only testimony, then, upon which the theory is based is revelation, and the particular revelations which are quoted are the following texts taken from the Bible:—"In the beginning God CREATED the heavens and the earth." (Genesis xix. 1.) "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made, of things which do appear." (Heb. xi. 3.)

In the former text, the word "create" is the building ground, it being understood to mean, "make or produce out of nothing." But that this is an erroneous interpretation is evident from the fact of the same authority giving it the plain and indisputable meaning, to organize out of existing element or matter, in the following words:—"So God CREATED man; male and female created he them;" (Gen. i. 27,) both male and female being organized of existing material. The latter text affirms nothing but that "the worlds

were framed," and that the elements of which they are "made" are not distinguishable to the eye, or do not "appear." In fact, the phrase, "were not made from things which do appear," is negative testimony that they were made from things which do *not* appear. Again, in Colossians i. 16, we find—"For by him were all things created that are in heaven and that are in earth, visible and invisible." But that this has reference to the organizing of material, and not the calling of element into existence, is evident from the context, "whether they be thrones, or dominions, or principalities, or powers."

The error arises from the misunderstanding of "create." Thus we have found that no evidence exists, either in reason, science, or revelation, to support the theory that the elements had a beginning; but rather that the testimony of revelation is misunderstood. We will, therefore, adduce a few reasons, based upon observation and known facts, corroborative of the quotation we commenced with.

One thing that forcibly strikes the attention of the student of nature is the mutability or changeableness of all organized matter with which we are acquainted. Change seems stamped upon every member of the mineral, vegetable, and animal kingdoms. Linnæus has said that "*stones grow*;" and he might have said that stones *decay*, the latter fact being as observable as the former; for though ages may elapse before decay is perceptible, yet the massive granite itself will yield to the attacks of time. The clay-formed mountain adobe, though plastic in the maker's hands, gradually becomes hard as the earth-formed stone; and the principle of mutability is clearly perceptible in its gradual progress to perfection and its gradual decay.

The lofty oak and the tiny plant, the mammoth and the animalcule, and man the reasoning and noble, all feel the effects of change—all are alike subject to mutability.

Another fact, in conjunction with this, that arrests the attention of the chemical student, is the impossibility of annihilating any atom of existing material. He may reduce, produce, organize, and change as much as he pleases; but the existing particles of matter are neither increased nor reduced in quantity by the varied changes

through which they may pass. In plain language, we cannot increase the actual quantity of any existing element, nor reduce it by annihilating any one particle of it.

While avoiding technicalities as much as possible, we will endeavour to give a few plain illustrations of this. Water, composed of two elements or gases, (hydrogen and oxygen,) when heated to a certain degree (212) by the process of vaporization, produces steam; but as the condensed condition of water changes to the elasticity of steam, the expansion of its constituent elements consequent upon that change causes it to seek for a corresponding increase of space,—steam occupying 1,696 times as much space as an equal weight of water. The quality of the organization is changed, for condensed and visible water has become changed into expanded and *invisible* steam,—the "white cloudy-looking matter usually called steam [but which is really vapour,] being moisture produced by the condensation of steam" (see Reid's Rud. of Chem.); *but the actual quantity of element it is composed of remains the same.*

Light a candle, and watch it as it burns. To the eye it seems to lose its existence as it disappears from the sight; while the fact is, it only loses its identity in its organization being destroyed, the elements of which it was composed gradually disorganizing and commingling with the surrounding atmosphere.

We take a lump of coal, and lay it upon the fire. It begins to burn, and sends forth flame, heat, and smoke. These disappear when the coal has burned away, and nothing visibly remains, except the ashes: yet it is not wise to draw hasty conclusions; for, if we take a small lump of that same coal, and break it into fine pieces, and with these fill the bowl of a common clay pipe, covering the bowl with stiff clay, and then insert it into the fire, in a short time a little wreath of smoke-like matter will be seen to issue from the stem; if to which a light is applied, it will immediately ignite and burn with a clear flame. Thus the coal on the fire, though disappearing to the eye, does not cease to exist, but merely changes its form, and in that change produces that which blesses and cheers millions of human beings by almost turning night into day. Nor does the gas itself cease to exist, but merely loses

its distinctive character, like the candle, and becomes mixed up with the surrounding matter.

If we step into one of the time-hallowed sanctuaries of the dead in this land, we tread on the restingplace of the bodies of thousands. But how few ask themselves the question—"Where are the bodies that have found a restingplace here?" In some such graveyards there have been buried corpses sufficient to raise them as high—aye, higher than the lofty spires which crown the ancient edifices. Even the wood used in the coffins would give them a remarkable elevation; yet, strange to say, the surface is not a foot higher than when the first sod was turned over to form a bed for the bones of the first being that ever rested within their bounds. Where are the dead gone? Not annihilated; for He who cannot lie has said he will yet call them together as resurrected beings, to be rewarded "according to the deeds done in the body." Not annihilated? No; for the elements of which they were composed still exist, and will continue to exist, all reason, experience, and revelation combining to enforce the declaration.

These few illustrations, drawn from familiar objects, are but a very few, compared with the great mass of evidence that could be produced to prove the indestructibility of the elements, which an Apostle of old informs us shall "melt with fervent heat," but nowhere informs us shall be annihilated; and, by the axiom before quoted, if they can have no end, they could not have had a beginning, or, in the language of inspired Joseph, "are eternal."

These illustrations have all been of disorganizing. We will, therefore, conclude by introducing one of organizing, though it more properly belongs to a subsequent article.

Step on board a sea-bound bark, and spread your sails to the breeze. She bounds cheerily over the waters, and gallantly speeds her way from zone to zone. Southward through the broad

Atlantic she winds her way, till she rounds the southern extremity of "the everlasting hills," amid the wild raging storms which lash that inhospitable region. On, on through the South Pacific! Favouring gales speak joy to the hardy toilworn mariners, and beauteous isles spring out of the liquid plain. But hark! a sound! The look-out shouts, "Breakers ahead!" and a long line of broken and foam-capped waves verifies his cry. Out goes the line, and soundings are taken: it may be a hundred fathoms water. The ship's boats pull gently to the dreaded spot, and in an opening of the surf they can securely examine the cause of the strange phenomenon. It is a *coral reef*—the embryo of a future island; and the tiny labourers are working by millions at the future home of plant and animal. A perpendicular wall of rock rises from the ocean's bed, solid and substantial, ever increasing in form and magnitude, destined at no very distant day to become what many of its predecessors already are—homes and haunts for life of a hundred forms. Whence comes the material of which that rock is formed? Man, with all his boasted power, is unable to make or create a solid rock out of water, or any other combination of elements, like that which the tiny coral insect has to work upon. Yet here are elements skilfully combined and elaborately organized by one of the least of God's creations.

Say, O men of wisdom, if the earth is formed from nothing, of what is the coral island formed? Or do you assign to the coral the power of calling element into existence, as well as organizing it? Or can you not perceive the mind of the Master Architect, in his humble labourer? Is it not more reasonable to believe, on the evidence of reason, science, and revelation, that matter is eternal, though its organized forms may not be so, and that the God of nature has worked and still works by natural laws, than that element had a beginning, and may yet be annihilated, in opposition to reason, science, and revelation?

S.

ONE of the neatest replies ever heard in a legislative body, or anywhere else, was lately made by Mr. Tilson, of Rockland, Me. A member had replied to something Mr. Tilson said, and, pausing a moment, inquired if he saw the thread of argument. "Mr. Speaker," said he, "in answer to the gentleman, I would say, I hear the humming of the wheel, but I cannot see any thread."

BODILY AFFLICTIONS AND THE GIFT OF HEALING.

BY ELDER G. C. FERGUSON.

The 14th and 15th verses of the 5th chapter of James form a sample of the beautiful simplicity of Gospel ordinances. "Is any sick among you, let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

What a boon is here promised to the Saints! and how simple the means of obtaining it! It seems to be necessary to the fulfilling of God's purposes, as touching us, that we should begin our career in this world in utter ignorance of all the conditions of our existence. We have everything to learn, much to lead us astray, and many obstacles to excuse, discourage, and prevent us from carrying out correct principles, even when we obtain a knowledge of them. In short, we realize continually that "Man is born unto trouble as the sparks fly upward." Under such circumstances, how comforting that the Saints can say, in the words of David, "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases." But if we look at this general promise in its absolute sense only, and expect its fulfilment at all times and under all circumstances upon the simple condition of faith, we shall run into error and experience many disappointments.

There are times when the Lord, for reasons of his own, will not grant our prayers for deliverance. Jesus himself was "a man of sorrows and acquainted with grief,"—"stricken, smitten of God, and afflicted. But he was wounded for our transgressions." Job's cup of anguish was not removed from him until he had drained it to the dregs. Paul had to leave Trophimus sick at Miletum. Paul, speaking of himself, says, "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me.

And he said unto me, My grace is sufficient for thee, for my strength is made in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." There are many other instances where servants and Saints of God were not delivered, although the righteousness and faith of the parties were both unquestioned and unquestionable.

Were I to mention afflictions sent upon God's people as chastisements for sluggishness, carelessness, and wickedness, it would fill a volume. One singular instance may be mentioned. Paul, in his 1st Epistle to the Corinthian Saints, accuses them of eating and drinking the Lord's supper unworthily, and says, "For this cause many are weak and sickly among you, and many sleep."

But, besides all this, we may be culpably negligent of the laws of health; or our position in life, or events which we cannot at the time control, may bring us into circumstances both inimical to sound health and contrariant to our recovery from disease. Thus, a man who has obeyed the first principles of the Gospel may be unclean in his house and person. He may be imprudent in eating and drinking. He may use abominations, such as snuff, tobacco, &c., that were never intended by the Creator for man at all. (See Word of Wisdom, and Doc. and Cov., sec. 81st.) His poverty may compel him to live in a close, unhealthy neighbourhood, or peradventure to work in a constrained position, and breathe the tainted air of an unventilated workshop; or, on the other hand, it may expose him, ill-fed and ill-clad, to the inclemency of the weather. His bodily powers may languish for want of sufficient exercise, or they may sink under the oppression of too much, while the food which he can obtain is not only frequently insufficient in quantity, but adulterated and unwholesome in quality. Now, to expect that "the prayer of faith" will always "save the sick," while such means of producing and perpetuating sickness are in operation among us, is simply to regard the Gospel as a great iron horse, on which we may ride roughshod over nature; and set the

immutable laws of the universe at defiance. But it is not so. Our heavenly Father does insist, even in the Gospel, upon our respecting the laws of nature. Indeed, we gather from the writings of a latter-day Apostle of Jesus that the laws of nature are the fixed rules which the Holy Spirit observes in its operations upon all substances, animate and inanimate. And we may also say that the laws of the Gospel are the fixed rules and ordinances which God, through Jesus Christ, requires us to observe, for such as the following reasons: First, lest through our being brought into contact with the seen and unseen powers of darkness, we might wander so far from physical and moral rectitude, that God's stern and unbending justice would cause him to turn us over to destruction, both temporal and eternal, and thus defeat his purpose of making us perfect through sufferings. Second, that a Redeemer from the fall being provided, we might, partly by the exercise of our natural faculties, but chiefly under the training of inspired men bearing God's authority and Priesthood, gradually make our course in all things so consonant with the laws of the Holy Spirit and the requirements of Divine justice, that these principles, so far from proving detrimental and destructive, would be our blessing in this life, and in the next become our surest guarantee for endless glory and continually-progressive advancement.

Again: Sometimes we may fail of re-

ceiving the blessing, because we do not struggle for it with sufficient earnestness. Now, although the Lord has said of believers, (Mark xvi.) "They shall lay hands on the sick, and they shall recover," we may apply a passage from Ezekiel which has immediate reference to the manifestation of God's power in another way:—"Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." God's servants have sometimes been placed in positions where the manifestation of the gift of healing seemed absolutely necessary to their getting along; and this has caused them to wrestle for the blessing with a fervour which has brought it down, when, perhaps, under easier circumstances, they would not have received it. An instance of this kind is recorded on the 14th page of "The Italian Mission;" and another, of Elijah and the widow's son. (1 Kings xvii.) In the great majority of cases, recovery is obtainable by means of the ordinance, always providing that transgressions, moral and physical, are repented of, and that the parties have faith. In some cases relief is obtained instantaneously; in others, gradually; and thus, notwithstanding the assertion of pompous, but powerless godliness, that these things are done away, we testify that the gift of healing is in the Church of Christ now, and thousands of us know it by actual experience of the fact.

HISTORY OF JOSEPH SMITH.

(Continued from page 72.)

[September, 1843.]

Wednesday, 6th. I went to the Recorder's about half-past six, a.m., and found him in bed.

Held Mayor's Court on the case, "*City versus Joseph Owen.*"

"Meeting convened pursuant to adjournment. The former chairman not being present,

Edson Whitney, Esq., was called to the chair, and the meeting being organized, the following preamble and resolutions

were submitted by the committee, and unanimously adopted:—

PREAMBLE AND RESOLUTIONS.

This meeting having convened for the purpose of taking under advisement a subject of vital importance not only to this county, but to all the surrounding counties, regret that we are necessarily and irresistibly forced to the conclusion that a certain class of people have obtruded themselves upon us, calling themselves Mormons, or Latter-day Saints, and under the sacred garb of Christianity, assumed, as we honestly believe, that

they may the more easily, under such a cloak, perpetrate the most lawless and diabolical deeds that have ever, in any age of the world, disgraced the human species.

In evidence of the above charge, we find them yielding implicit obedience to the ostensible head and founder of this sect, who is a pretended Prophet of the Lord, and under this Heaven-daring assumption claiming to set aside, by his vile and blasphemous lies, all those moral and religious institutions which have been established by the Bible, and which have in all ages been cherished by men as the only means of maintaining those social blessings which are so indispensably necessary for our happiness.

We believe that such an individual, regardless as he must be of his obligations to God, and at the same time entertaining the most absolute contempt for the laws of man, cannot fail to become a most dangerous character, especially when he shall have been able to place himself at the head of a numerous horde, either equally reckless and unprincipled as himself, or else made his pliant tools by the most absurd credulity that has astonished the world since its foundation.

In the opinion of this meeting, a crisis has arrived, when many of the evils to be expected from a state of things so threatening have transpired. We feel convinced that circumstances have even now occurred which prove to us most conclusively that Joseph Smith, the false Prophet before alluded to, has evinced, in many instances, a most shameless disregard for all the forms and restraints of law, by boldly and presumptuously calling in question the acts of certain officers, who had fearlessly discharged the duties absolutely imposed upon them by the laws, particularly when they have come in contact with his own sordid and selfish interests.

He has been heard to threaten—nay, he has committed violence upon the person of an officer, because that officer dared honestly to do his duty according to law.

He has caused his City Council to pass laws contrary to the laws of the State, and subversive of the rights of citizens of this State.

Citizens have been arrested, tried, and punished for breaches of those mock laws, from time to time, in such manner that they have been compelled to the humiliating necessity of seeking an asylum elsewhere, in order to escape the tyranny and oppression of this modern Caligula.

He has caused the writ of Habeas Corpus to be issued by the Municipal Court of the city of Nauvoo, in a case not provided for in the charter of that city, and indeed contrary to the letter of that instrument; and,

himself a prisoner, arrested under grave charges made by a neighbouring State, brought before said court, tried, and acquitted; thereby securing his own rescue from the custody of the law.

Citizens from the adjoining counties have been denied the right to regain property stolen and taken to Nauvoo, even after they have discovered both the thief and the property; and themselves, under the most frivolous pretences, arrested, fined, and other property rided from them, to satisfy the mock judgments and costs of his cormorant officers.

Persons upon whom stolen property has been found in the city of Nauvoo, have been brought before this religio-political chief; and he, in the capacity of Mayor of the city, has refused to convict, where the cases have been most clear and palpable.]

We have had men of the most vicious and abominable habits imposed upon us to fill our most important county offices, by his dictum, in order, as we verily believe, that he may the more certainly control our destinies, and render himself, through the instrumentality of these base creatures of his ill-directed power, as absolutely a despot over the citizens of this county as he now is over the serfs of his own servile clan.

And, to crown all, he claims to merge all religion, all law, and both moral and political justice, in the knavish pretension that he receives fresh from heaven divine instructions in all matters pertaining to these things; thereby making his own depraved will the rule by which he would have all men governed.

He has caused large bodies of his ragamuffin soldiery to arm themselves, and turn out in pursuit of officers legally authorized to arrest himself; he being charged with high crimes and misdemeanours committed in the State of Missouri, and those officers arrested by the vilest hypocrisy, and placed in duress, that he might enable himself to march triumphantly into Nauvoo, and bid defiance to the laws of the land.

In view of the above grievances, this meeting feel that it is their bounden duty to resist, by every laudable means, all such unwarrantable attacks upon their liberties. Therefore—

Resolved, 1st. That inasmuch as we honestly believe that the combination of people calling themselves Mormons, or Latter-day Saints, have given strong indications, in their recent movements, that they are unwilling to submit to the ordinary restraints of law, we are therefore forced to the conclusion that the time is not far distant when the citizens of this country will be compelled to assert their rights in some way.

Resolved, 2nd. That while we would deprecate anything like lawless violence, without justifiable cause, yet we pledge ourselves in the most solemn manner to resist all the wrongs which may be hereafter attempted to be imposed on this community by the Mormons, to the utmost of our ability,—peaceably, if we can, but forcibly, if we must.

Resolved, 3rd. That in the event of our being forced into a collision with that people, we pledge ourselves that we will stand by and support each other in every emergency up to the death.

Resolved, 4th. That we believe that it is also the interest of our friends in the neighbouring counties and also the neighbouring States to begin to take a firm and decided stand against the high pretensions and base designs of this latter-day would-be Mahomet.

Resolved, 5th. That provided we must necessarily, for the wellbeing of this community, the protection of our dearest rights, and the preservation of our excellent institutions, adopt measures to humble the pride and arrogance of that audacious despot; we therefore call upon all good and honest men, without distinction of party or place, to come to the rescue.

Resolved, 6th. That we pledge ourselves in the most determined manner that if the authorities of the State of Missouri shall make another demand for the body of Joseph Smith, and our Governor shall issue another warrant to stand ready at all times to serve the officer into whose hands such warrant may come, as a *posse*, in order that it may not be said of us, in future, that the most outrageous culprits have been suffered 'to go unwhipped of justice.'

Resolved, 7th. That a corresponding committee be appointed to communicate with the different parts of this county, and also with other counties; and we would also recommend to all surrounding counties to appoint like committees for the purpose of a mutual interchange of views in regard to the subjects embraced in these proceedings.

Resolved, 8th. That as it has been too common for several years past for politicians of both political parties, not only of this county, but likewise of the State, to go to Nauvoo and truckle to the heads of the Mormon clan for their influence, we pledge ourselves that we will not support any man of either party in future who shall thus debase himself.

Resolved, 9th. That if the Mormons carry out the threats they have made in regard to the lives of several of our citizens, we will, if failing to obtain speedy redress from the laws of the land, take summary

and signal vengeance upon them as a people.

Resolved, 10th. That when the Government ceases to afford protection, the citizens of course fall back upon their original inherent right of self-defence.

In pursuance of the 7th resolution, the following gentlemen were appointed to act as a central corresponding committee at Carthage—namely, Captain R. F. Smith, Major T. B. Bartlet, H. T. Wilson, F. A. Worrell, and Walter Bagby.

On motion of Henry Stevens, it was ordered that committees, consisting of two persons, be appointed in each election precinct of this county, for the purpose of communicating with the central committee at Carthage; and that those two may add to their number at discretion.

On motion of Daniel Beaver, it was made the duty of the person whose name stands first on the list of each committee to act as chairman; and that all communications from the other committees, or from any other source, shall be added.

The following gentlemen were then appointed by the chair as committees in the several precincts, to wit:—

In *Green Plains*—Edson Whitney and Levi Williams.

Bear Creek—William White and Andrew Moore.

Chili—Stephen Owen and Arthur Morgan.

Augusta—William D. Abernethy and Alexander Oliver.

Saint Mary's—William Darnell and Daniel Beaver.

Fountain Green—Thomas Geddis and S. H. Tyler.

La Harpe—Jesse Gilmer and Charles Comstock.

Camp Creek—James Graham and Thomas Harris.

Appanoose—John McCanley and John R. Atherton.

Montebello—Samuel Steel and Benjamin B. Carter.

Warsaw—Thomas E. Sharp and Mark Aldrich.

On motion of Levi Williams, Colonel Root, of McDonough County, was added to the central corresponding committee of Carthage.

On motion of Henry Newton, Esq.,

Resolved, That the central committee of correspondence act as a general committee of supervision; and, in case of a contingency occurring requiring aid, that they immediately call on the precinct committees and upon all others favourable to our cause to furnish such aid as the exigency of the case may require.

On the motion of Charles C. Stevens, the

following resolutions were unanimously adopted:—

Resolved, That the president of this meeting be requested to communicate with the Government of Missouri, and respectfully request him to make another demand upon the authorities of this State for the body of Joseph Smith, commonly called the Mormon Prophet; and in the event of a requisition and an order for his arrest and delivery to the proper officers of the State of Missouri, we offer our services to enforce said order, and pledge ourselves to sustain the supremacy of the laws at all hazards and under all circumstances.

Resolved, That a copy of the proceedings of this meeting be forwarded to the publisher

of the *Warsaw Message*, *Quincy Whig*, and *Quincy Herald*, for publication, with a request to them to add a note, soliciting all editors friendly to our cause in this State, Missouri, and Iowa Territory, to copy.

It was then moved and seconded, That this meeting adjourn, subject to the call of the central corresponding committee.

EDSON WHITNEY, Chairman.

W. D. ABERNETHY, Secretary.

Editors throughout Illinois, Missouri, Iowa Territory, friendly to the Anti-Mormon cause, are requested to publish the proceedings, in to-day's paper, of a meeting held at Carthage on the 6th instant."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 11, 1860.

PROSPECTIVE VIEW OF EMIGRATION.—In our last we took a retrospective view of emigration. In that review of the past we saw that the emigrations of the Saints from these lands to Zion during the last four years have not been upon such extensive operations as they were in the spring of 1857 and during previous years, when the Saints gathered by thousands. The chief causes were seen to be the former gigantic operations of the Perpetual Emigrating Fund Company and the temporary suspension of its operations, in consequence thereof, with the peculiar circumstances of the Church, brought about by the course of God's purposes and the Utah Expedition. We saw that out of these grew secondary causes, such as the suspension of emigration operations for a period, the cutting off of the opportunities of the Saints in Zion to help their relations and friends and their brethren and sisters in Christ to gather with them; and thus that everything tended to throw the Saints in this Mission upon self-exertions and self-efforts. Let us now take a prospective view with particular reference to the gathering of the Saints.

"What is the appearance of the prospective view?" "Is the view favourable or unfavourable? Is it full of hopes—bright hopes for the gathering and salvation of the Saints?" we can readily imagine to be the exclamation of the anxious homeward-bound Saints. "Does the future bring hopes of *my* emigration, and prospects of *my* speedy deliverance from Babylon, and *my* welcome to the bosom of the Church in Zion, and to the hearts and arms of *my* kindred and friends, and *my* brethren and sisters in Christ who have gone before?" Such questions we may also imagine to come from the tongues of thousands of the faithful Zion-bound, and from longing hearts who have yearned during many years to be gathered with the people of God, and often prayed to the Father of Saints that he would deliver them from Babylon, and let their eyes see Zion. Aye, we can even imagine that some of them have almost grown heart-sick with "hope deferred," and many ready to exclaim, "When, O when will the Father of the Saints and the Friend of the poor come to *my* help and open the way for *my* deliverance?"

We can reply to the Saints with hopefulness. To us the prospects of the future concerning the welfare of Zion, the increase of the Church, and the gathering of the Saints seem propitious, and to afford grounds for plentiful hopes, and room for many prophecies of much good and success concerning Israel and the work of God. It is true that dark clouds are hanging over the nations, and especially the United States, and that the prospects of the wicked and ungodly are frowning; but that will not make the prospects of the faithful and the diligent and the ready among the Saints less bright and cheering. Let us give to our readers some of the reasons and grounds of our hopefulness.

In the first place, we should notice our faith and trust in God, and our experience and the experience of the whole Church from the beginning, that the Saints can trust in him, and that their faith in him cannot be too great, when it answers to his wisdom and purposes. God will make all things work together for the good of his people, the success of his cause, and the gathering of Israel. We know that he will be sufficient for the Saints when they are truly faithful, and that he will make them equal to their work, and strong enough for their day, shower opportunities around them, and open the way in which he would have them tread. We know that he will gather and redeem his people and build up his kingdom. These considerations, then, make the grounds for the future prospect broad, and that prospect itself cheering. We do not envy the person who cannot take this view.

In the second place may be noticed a very significant fact. The Church has just passed through a day of trial; and Zion, who shall be "fair as the moon, clear as the sun, and terrible as an army with banners," now again puts forth her fair head from behind the dark cloud that hid her from all but the eyes of faith. This day of trial even began before the period of the Utah Expedition; for there was famine, &c., and the cloud was gathering even before the prospects of another invasion of the homes of the Saints "loomed in the distance;" and, to prepare the people for its bursting, the great reformation took place. This Mission has also had its day of trial; a cloud has rested upon it, and the emigrations of the Saints from these lands were suspended. Perhaps some one will exclaim—"But that says nothing to the point!—that argues nothing favourably for the future! Surely these facts make the prospect dark, and the fact that the Perpetual Emigration Fund Company's operations and the various helps from Zion were suspended, and emigration itself stopped, seems to argue unfavourably for the gathering of the Saints now in this Mission." Thus it may seem to the short-sighted and the unbelieving, but not so to the spiritual-minded, the discerning, and the man of faith. All these facts referred to argue much for the future; and, indeed, the entire experience of the whole Church for the last four years is full of good indications. Now, to bear this view out, the Saints have only to run through the history of the Church from the time that Joseph organized it by the command of God. What does that history show? Does it not show that after a day of trial there has invariably come a day of opportunities, and that after a cloud there has burst forth a more glorious sun, making a brighter day. Indeed, even the day of trial has been a day of opportunities, though not one of reward; and even when the face of Providence has been behind the cloud, it has possessed for the Saints a smiling face, bespeaking much hope for the future. Thus the day of trial and the cloud in every way speak well for the righteous, for all things and all days shall work together for good to those that love the Lord. While, on the other hand, cannot our readers find, in the history of this Church, how, when the sun has shone brightest, a cloud has been near?—how, while the Saints stood looking at an easy path, difficulties have sprung up? Are we not right, then, in saying that all these facts and considerations speak well for the future?

In the third place may be noticed a fact not less significant than any named, and that is the fact that the Saints have nobly borne their day of trial. This is true both of the Saints in Zion and those in this Mission; and we are persuaded that the Father of Saints never yearned towards his people more than now—never loved them better, nor approbated them more; and never was he more ready to pour out blessings upon them.

After this might be named the fact that the day to favour Zion is come, and that her course is upward, her growth rapid, her prosperity great, and her opportunities many. This will tell upon the work of God in a general sense and in all its branches, and in nothing more than in the gatherings of the Saints.

Then might be noticed the fact that in this Mission there are thousands of Saints who have been in an ungathered state long enough, and that the time has come for them to go home. With this should be coupled the fact that they have passed their days of trial and been summered and wintered in these lands, and that by their faithfulness and works they have become worthy of the blessing of gathering to Zion. Moreover, from these and other considerations concerning not only the Church, but also the movements and passing events among the nations, and the dark cloud hanging over them, we are firmly persuaded that the Lord will soon take the Saints *now* in these lands who have been in the Church many years home to Zion. All that is required of them is that they do their part, and the Lord will not fail in his, nor will they lack opportunities.

Now, for the comfort of some of our over-practical brethren, let us add a few reasons of emigration prospects that will appear more solid to their minds.

Well, then, in the first place, the Saints, having been thrown entirely upon their self-exertions and self-efforts, will accomplish much towards their emigrations, and, knowing by various kinds of experience and proof how much they can do, will do as much as they can. To this may be added the fact that they are now vigorously labouring for their emigration, and that during the coming years they will doubtless do more for that object than they have done in the past two years.

After this should come the fact that there are many of them who have already saved and laid up nearly enough, and who will in another year or two complete the required sum to take them through. This, though it has not told this year to their actual emigration, will in the coming seasons. To this may be added another simple, though very significant fact,—namely, that every deposit and every penny appropriated to that end will increase the available means for their emigration. Indeed, the foundation being thus laid, it will seem wonderful to those who are diligently and economically working out their deliverance how fast their means will now accumulate, and how soon the amounts to their credit will run up, if they continue to add, but take nothing away. Even were there no special Providence to rely upon, and no friends and relations and brethren in Zion, and no great hearts there yearning towards the Saints in these lands, and no Prophets and Shepherds to care for the ungathered sheep of the fold, even then, in the very nature of things, the Saints in this Mission would in a few years emancipate themselves, did they continue to put forth such efforts for their emigration as they have been doing for the last two years towards that object and the cause of God generally.

Then to sum up: There is every appearance of the Saints in Zion growing prosperous and wealthy. Have not the Saints in this Mission thousands of relations, friends, and those who have gone from these lands to Zion? If Providence smile upon them, will they not put forth a strong helping hand for their relations and

friends and brethren and sisters in Christ, who are longing and praying to come to them in Zion? Indeed, will not the whole territory of Saints yearn towards the ungathered faithful, and put forth, when in prosperity, a strong helping hand? And will not our American brethren and sisters be among the foremost? These questions the past has satisfactorily answered, and answered with matter far more substantial than words. Seeing that there has been a suspension in emigration operations, and not many gathered during the last few years, will not the Divine Mover of the gathering, with Joseph and the Saints behind the veil, and Brigham, and the Elders, and all the Saints on earth, desire to see some large emigrations again? Do not all things, then, seem to tend favourably and unitedly towards the gathering of the faithful during the coming seasons?

We will leave our readers to more fully answer these questions, and to the future to realize this prospective view.

APPOINTMENTS—NECESSITY OF FILLING THEM.

BY ELDER JOSEPH SILVER.

It is frequently the case, and is almost become general for the Elders, who have assigned to them extensive fields of labour, to make appointments; which, indeed, is very necessary, as by so doing they give the Saints and others, who wish to learn something concerning the great work of God recommenced upon earth, an opportunity of meeting together at stated times, when Saints are favoured with the privilege of being counselled and instructed in the things pertaining to their high and holy callings.

During the interval of meetings, they, no doubt, seriously think over the ideas and arguments used in support of the principles propounded, as well as the counsels and exhortations given, not forgetting to apply all that is necessary to themselves.

Saints accustomed to reflect on what they hear are very likely to become intelligent on things belonging to the kingdom of God; but the reverse is the case with those who do not think as well as hear. Some, not very conversant with the principles of the Gospel, try to excuse themselves on the ground of their memories not being very good. Persons advanced in years might with propriety plead such an excuse; as, in some instances, their intellects become impaired as they draw near their earthly dissolution. Such, however, is not the case with younger individuals, when in pos-

session of sound health. Let such set their thinking powers to work, and they will have little cause to find fault with memory, and the word preached will profit them.

If the Saints would attend meetings with a determination to get good, good would certainly be the result; and if the Elders would make appointments with the idea of imparting intelligence to their audiences, the Spirit of God would on every occasion aid them to do so, and fasten conviction on the minds of their hearers.

When appointments are made, those making them should on no pretence whatever (save in the case of sickness,) fail to fulfil them, either in person or by substitute; otherwise, they will lose the confidence of the people. If the Elders, with the Priesthood in general, are punctual in filling their appointments, and in performing all their duties with credit to themselves, to the Saints, and to the cause in which they are engaged, the exertions and efforts of their opponents will prove altogether futile, and the great work of God, (although its officers may have to contend against innumerable difficulties,) will overcome and ride triumphantly over all the obstacles that the enemies of truth may strew in their path. And what a satisfaction it would be to an Elder of the Church, on his retiring from the ministry in these lands, to gather

with the people of God to Zion, to feel and know that he had never wilfully neglected any known duty, nor failed to fulfil any given promise, nor purposely omitted to fill any appointment, but had all the time laboured assiduously for the spiritual and temporal welfare of the Saints, and the salvation of the honest in heart. Such a minister must leave the shores of Babylon possessing the confi-

dence and having the benefit of the prayers of all the Saints among whom he has laboured, as well as the approbation and blessing of the Priesthood over him; and if he is careful to retain the same feeling and spirit of obedience, he is almost bound to arrive in safety at his much-desired home—the present gathering-place of the Saints.

EVIL SPEAKING.

From the "Deseret News."

There is frequently a great deal of carelessness, or perhaps, more properly speaking, recklessness, manifested by many in speaking about their neighbours and in canvassing their characters. Something or other will occasionally occur in conversation that will call the name of some brother or sister into notice; and no sooner is the name mentioned than an opinion is uttered respecting them; their merits and faults are all reviewed, an estimate of their character formed, and, whether correct or not, a decision pronounced in accordance therewith. Among this people such a mode of procedure is productive of evil results. A man's character and standing among his brethren is more precious, and ought to be more highly valued, than gold or silver, or any earthly riches. Whoever speaks lightly or accusingly of it, and in a way to injure his good name, wounds him in a vital part: they do him an injury that cannot easily be remedied.

In the world, the man that is saving, and successful in accumulating property and means, expects to bequeath such to his children. With many of them wealth is looked upon as possessing more importance than anything else, and as being absolutely necessary to obtain a respectable standing in society. Its acquisition is therefore an object. But with us it is different. We might have been a wealthy people, had we been permitted to dwell in peace; but we have not been, and consequently we are poor. That which we have to-day, we know not what combination of circumstances may deprive us of to-morrow. We cannot calculate with any certainty on leaving property and any amount of worldly substance to our children. But if we have a good name—if our character be irreproachable and unspotted, we can bequeath that to them as a precious inheritance, of which they and

their children after them will be eternally proud.

Our good name and character with us, therefore, ought to be sacred and estimated at priceless value. Property is but a matter of secondary importance: it is perishable. The man that robs his brother of it takes that which can easily be replaced; but if he rob him of his good name—assail his character, he does him an injury that is felt sometimes for years. Of course, the faithful man will outlive such injuries: his character will eventually shine out bright and unspotted. But how severe the trial to which he is thus unnecessarily subjected by the thoughtlessness (to call it by no worse a name) of him or them who ought to cheer and build him up! Even if a man should have faults—should do wrong, it certainly does not comport with the dignity and profession of a Saint to publicly parade them. Those who have a disposition of this kind should remember that they themselves are not faultless; and if they seek to correct their own failings, it will so occupy their time, that they will have no leisure to pay attention to those of others.

Many who have fallen into this habit to which we allude do not seem to be aware of the evil consequences attending their indulgence in it. They have let their tongues run unbridled so long, that they have lost all perception of the enormity of such a course. They would recoil at the thought of doing their brother a great injury or wrong; yet they think it no harm to indulge in gossip about his peculiarities, which in some instances results in grievous harm to him, and grieves the Spirit of the Lord, and causes it to decrease within them. Others consider it a positive merit to speak their minds freely and unreservedly about their brethren under all circumstances. In their opinion, they would be doing very wrong

to have a feeling in their heart and not give it utterance: right or wrong, they must blurt it out. So sensitive are they lest they should conceal anything, that they will not even repress wrong feelings that may spring up in their hearts, much less control their tongues. The words of such are like daggers, piercing and lacerating wherever they fall.

We must learn to guard our tongues and never give utterance to a word that would detract in the least from our brother or

sister's character. If they should have faults, and we be aware of them, there is a proper course to be taken to have them corrected, without telling it to everybody but the one most interested. If it should be necessary to speak about them, we should say naught that we would be ashamed for them to hear, if they were within earshot. By strictly adhering to a course of this kind, confidence will grow and increase to an unprecedented extent, and the infliction of much pain be avoided.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 78.)

(From Rivero and Von Tschudi's "*Peruvian Antiquities*," translated from the original Spanish by Dr. Hawks, and published in New York in 1854.)

"Like the Jews, the Indians offer their first-fruits; they keep their new moons, and the feast of expiations at the end of September, or in the beginning of October; they divide the year into four seasons, corresponding with the Jewish festivals. According to Charlevoix and Long, the brother of a deceased husband receives his widow into his house as a guest, and after a suitable time considers her as a legitimate consort. In some parts of North America circumcision is practised, and of this Acosta and Lopez de Gomara make mention. There is also much analogy between the Hebrews and Indians in that which concerns various rites and customs, such as the ceremonies of purification, the use of the bath, the ointment of bear's grease, fasting, and the manner of prayer. The Indians likewise abstain from the blood of animals, as also from fish without scales; they consider divers quadrupeds unclean, as also certain birds and reptiles, and they are accustomed to offer as an holocaust the firstlings of the flock. Acosta and Emanuel de Moraer relate that various nations allow matrimony with those only of their own tribe or lineage, this being, in their view, a striking characteristic, very remarkable, and of much weight. But that which most tends to fortify the opinion as to the Hebrew origin of the American tribes, is a species of ark, seemingly like that of the Old Testament: this the Indians take with them to war; it is never permitted to touch the ground, but rests upon stones or pieces of wood, it being deemed sacrilegious and unlawful to open it or look into it. The American priests scrupulously guard their sanctuary, and the High Priest carries on

his breast a white shell adorned with precious stones, which recalls the *Urim* of the Jewish High Priest; of whom we are also reminded by a band of white plumes on his forehead. . . . The Mexicans . . . used hieroglyphics painted on paper, or graven on stone. . . . The indefatigable zeal of some among the learned has sought to find an explanation of the hieroglyphics; and it is not improbable that what is desired might be attained, if we had these characters in greater abundance; but the immense collection of Mexican writings was destroyed almost entirely by the fanaticism of the Spanish conquerors, and particularly of the Dominican friars who accompanied them, so that nothing has been saved but a few isolated fragments. . . . The hieroglyphics of the Mexicans were very distinct, and graven on stone or metal. In Southern Peru there has not yet been discovered any vestige of hieroglyphics painted on paper; but, according to the observations of Don Mariano de Rivero, at the distance of eight leagues north of Arequipa there exist a multitude of engravings on granite, which represent figures of animals, flowers, and fortifications, and which doubtless tell the story of events anterior to the dynasty of the Incas. In the province of Castro-Vireyna, in the town of Huaytara, there is found, in the ruins of a large edifice, of similar construction to the celebrated palace of Huanuco, a mass of granite many square yards in size, with coarse engravings like those last mentioned near Arequipa. None of the most trustworthy historians allude to these inscriptions or representations, or give the smallest direct information concerning the Peruvian hieroglyphics; from which it may plausibly be inferred that in the times of the Incas there was no know-

ledge of the art of writing in characters, and that all these sculptures are the remains of a very remote antiquity. . . . In many parts of Peru, chiefly in situations greatly elevated above the level of the sea, are vestiges of inscriptions very much obliterated by time. . . . In the last century, a European missionary among the Panos, who dwell on the banks of the Ucayali, found, in the pampas of Sacramento, manuscripts, on a species of paper made of the leaf of the plantain, with hieroglyphics joined together as well as in simple characters, containing, according to the statements of the Indians, the history of the events of their ancestors. . . . The Peruvians knew of gold, silver, copper, tin, and quicksilver; but iron was completely unknown to them, although very abundant in their country. The gold, although it was among them the most esteemed metal, they possessed, according to the best calculations, in a quantity greater than any other. Upon comparing its abundance, in the time of the Incas, with the quantity which, in the space of three centuries, the Spaniards have been able to extract from the mines and rivers, it becomes certain that the Indians had a knowledge of veins of this precious material, which the conquerors and their descendants never succeeded in discovering; and we do not believe that it would be a hazardous prognostication to predict that the day will come when Peru will withdraw from her bosom the veil which now covers more wonderful riches than those which are offered at the present day in California. In the second half of the sixteenth century, in the short space of twenty-five years, the Spaniards exported from Peru to the mother country more than four hundred millions of ducats of gold and silver; and we may be well assured that nine-tenths of this quantity composed the mere booty taken by the conquerors. In this computation we leave out of view the immense masses of precious metals buried by the natives, to hide them from the avarice of the foreign invaders."

(From Priest's "*American Antiquities*," published in 1833.)

"One of the arts known to the builders of Babel was that of brick-making. This art was also known to the people who built the works in the West. The knowledge of copper was known to the people of the plains of Shinar; for Noah must have communicated it, as he lived an hundred and fifty years among them after the flood. Also copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians. It was also known to the ancients of the West. However, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason, we draw a conclusion that they came to this country very soon after the dispersion, and brought with them such few articles of iron as have been found in their works in an oxydized state. . . . Gold ornaments are said to have been found in several tumuli. Silver, very well plated on copper, has been found in several mounds besides those at Circleville and Marietta. An ornament of copper was found in a stone mound near Chillicothe: it was a bracelet for the ancle or wrist. . . . On the shores of the Mississippi, some miles below Lake Pepin, on a fine plain, exists an artificial elevation of about four feet high, extending a full mile, in somewhat of a circular form. It is sufficiently capacious to have covered 5,000 men. Every angle of the breastwork is yet traceable, though much defaced by time. Here, it is likely, conflicting realms, as great as those of the ancient Greeks and Persians, decided the fate of ambitious monarchs. . . . Weapons of brass have been found in many parts of America, as in the Canadas, Florida, &c., with curiously sculptured stones, all of which go to prove that this country was once peopled with civilized, industrious nations, now traversed the greater part by savage hunters."

(To be continued.)

PASSING EVENTS.

GENERAL.—There was, on the 30th ult., another great riot in the Puseyite Church of St. George's-in-the-East, London: 3,000 persons were present; hassocks were thrown at the altar and cross, the cushions in the galleries were torn up and thrown into the aisle, Bibles and prayer books were flying about, and much damage was done: the police cleared the church. On the 16th inst., when in the middle of the Atlantic, (lat. 30° N., long. 36° W.,) the *Maria Auguste*, which arrived at Queenstown on Saturday, experienced a sudden and severe shock, and the vibration continued thirty seconds: it was evident to all on board that some great submarine convulsion was going on. A shock of earthquake has lately been felt at Valparaiso.

MEMORABILIA.

HIGHEST AFRICAN MOUNTAIN.—The highest point in Africa is Mount Hentet, of the Atlas cluster, whose snow-covered peak is 15,000 feet above the sea-level.

ENGLISH ECCLESIASTICAL DIVISIONS.—In England there are two ecclesiastical provinces or archbishoprics, each of which is divided into dioceses or bishoprics; each of these is subdivided into archdeaconries, these again into rural deaneries, and the latter into parishes and districts.

SODOR.—Sodor (a British diocesan seat) is the name of a village on the island of Icolmkill, one of the western isles of Scotland, also called Iona, where lie buried 48 Scottish kings, four Irish kings, eight Norwegian monarchs, one French monarch, and many Lords of the Isles.

MENTAL ARITHMETIC.—The rate per pound avoirdupois being given, the value of a hundredweight or a ton may be found as follows:—Reckon nine times as many shillings and four times as many pence as there are pence in the given price per pound, (112 pence being 9s. 4d.) for the value of a hundredweight; and reckon shillings in the value of a hundredweight as so many pounds (sterling),—for every additional 4d. reckoning 6s. 8d. The value of a hundredweight being given, the rate per pound may be found by multiplying the shillings in the given value by 3, and dividing the product by 7.

RELATIVE HARDNESS OF MINERALS.—The following is a scale of the comparative hardness of ten minerals, which are so arranged that each will scratch the one preceding it, and can itself be scratched by all that follow it:—1, talc; 2, gypsum; 3, calcareous spar; 4, fluor spar; 5, apatite, or phosphate of lime; 6, feldspar; 7, quartz; 8, topaz; 9, corundum; 10, diamond. Thus, if the degree of hardness of any mineral be given as 6, it will be found equal to that of feldspar.

VARIETIES.

A POUND of alum will soften twenty gallons of water.

FECUNDITY OF FISH.—The roe of a herring contains 36,000 eggs; that of a carp or tench, 280,000; a small perch, 300,000; a large mackerel, 500,000; a large flounder 1,500,000; a cod, 4,000,000.

"WILLIAM, look up. Tell us who made you." William, who was considered a fool, screwing his face and looking somewhat bewildered, slowly answered—"Moses, I s'pose." "That will do. Now," said Counsellor Grey, addressing the court, "the witness says he s'poses Moses made him. This certainly is an intelligent answer—more than I thought him capable of giving; for it shows he has some faint knowledge of the Scriptures; but I admit it is not sufficient to admit his being sworn as a witness to give evidence." "Mr. Judge," said the fool, "may I ax the lawyer a question?" "Certainly," said the Judge,—"as many as you please." "Well, then, Mr. Lawyer, who do you think made *you*?" Counsellor Grey, imitating the witness, "Aaron, I suppose." After the mirth had subsided, the witness exclaimed—"Well, now, we do read in the Good Book that Aaron once made a calf; but who'd have thought the tarnal critter had got in here?"

CAUSE OF THE WAR OF 1812.—"The manner in which a pig caused the war of 1812 was as follows:—Two citizens of Providence, R.I., both of the Federal school of politics, chanced to quarrel. They were neighbours, and one of them owned a pig which had an inveterate propensity to perambulate in the garden of the other. The owner of the garden complained that his neighbour's pig-sty was insufficient to restrain the pig, and the neighbour insisted that the garden fences were not in good repair. One morning as the pig was taking his usual ramble, he was surprised in the very act of rooting up some valuable bulbous roots. This was "the last feather," and the owner of the garden instantly put the pig to death with a pitchfork. At the coming election, the owner of the garden was a candidate for the Legislature, and his neighbour, who, but for the quarrel, would have voted for him, voted for the Democratic candidate, who was elected by a majority of one. At the election of U. S. Senator, a Democrat was chosen by a majority of one; and when the question of war with England was before the Senate, it was declared by a majority of only one."—*Historical Magazine*.

SAGE ADVICE.—“Ven you arrive to the dignity of sawin’ wood, Laffyette, if you is ever elevated to that ere profession, mind and saw the biggest sticks fust. Cos vy, you’ll only hev the little ones to saw ven you gets tuckered out. Ven you eats pie, as I’opes you’ll live to be a man, eat the crust fust, cos the crust aint a good thing to top off with, ‘specially if it’s tough and thick as a sole leather. Ven you piles up wood, always pile the big ones to the bottom—always, Laffyette, cos its mighty hard exercise to lift ‘em to the top of the pile. These are the results of hobservation, Laffyette, and may be depended on; and it’s for your good that I say it.”

POETRY.

HOPE ON, YE SAINTS.

Ye Saints, who long have served the Lord,
And waited for salvation’s hour,—
Have bowed obedient to his word,
Still trusting in his love and power,—
Hope on, for soon the time will come
When Israel shall be great and free;
Your way shall open to go home,
The Prophet of the Lord to see.
Call on the Lord in “ fervent prayer,”
And labour with industrious zeal;
Dark storms are looming in the air,
And singards shal the tempest feel.
Chesterfield.

Apostates may relinquish all
The blessings, and betray God’s cause,
And cowards be afraid and fall,
Disown his name, and break his laws.
But Saints of God should never swerve,
Though earth should heave, or hell boil o’er:
Their lives his purpose should subserve—
Him in his attributes adore.
Then shall deliverance ope her gates—
Then Zion’s sons shall stretch their hands
Wide o’er the earth: the Spirit waits
To gather Israel from all lands.

E. S. SHAW.

REMOVAL.—The office heretofore held at 35, Jewin Street, City, is now removed to 30, Florence Street, Cross Street, Islington, London.

ADDRESS.—E. L. T. Harrison, 30, Florence Street, Cross Street, Islington, London.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, February 18, 1860.

Price One Penny.

MESSIAH'S APPEARING.

No. III.—MESSIAH AS THE CONSOLATION AND GLORY OF ISRAEL.

"And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel."—LUKE.

The missions and appearings of Messiah form subject, the vast extensiveness of which is beyond comparison, while its branches are very numerous, and its views very many. In fact, the subject begins at the beginning of the Father's creations and redemptions, and runs through all his kingdoms, dominions, and glories, and will extend through all eternity, with all its creations and redemptions and kingdoms and glories to come. The missions and appearings of Messiah may justly be considered as the centre of all Divine subjects, and the comprehension of all,—as the beginning and the end, and the soul of revealed religion. Unless, then, this subject of Messiah's appearings be understood, with his missions involved therein,—understood at least in several of their most important branches, and seen in several of their nearest relative and principal views, nothing can be very clearly seen of revealed religion, but few of the purposes of Jehovah realized, but little known of Christ's kingdom and glory to come, and but small portions indeed experienced of the brightest hopes and highest expectations of Israel and the Saints of old.

We do not expect nor do we aim to

give to our readers all the views which belong to Messiah's missions and appearings, but rather aim to give in this series a few views which seem most necessary to be taken for a clear understanding. In Numbers I. and II. we took a glimpse of views which seem desirable for Gentile Christians to see, and our readers to understand. In those views we took a glance at Israel's nationality and headship as predicted by Moses, and of the covenants and blessings made to the fathers Abraham, Isaac, and Jacob, and of the glorious future of Israel when Jacob's scattered sons shall be restored, and the empire of earth given to them under the reign of Messiah their King. We saw that all this greatness, and the blessings, and covenants, and glory of Israel were rolled up as it were in the missions and appearings of Messiah. It was farther seen that Jesus, the Saviour of the world, was really the Messiah of Israel; but that the Jews rejected and crucified their King. In Number II. we saw that the Gentiles received the first appearing of Messiah, and that through this a dispensation of grace was given to them. In this view a remarkable fact was noticed—namely, that Israel (so says

Paul,) did not "stumble that they should fall. God forbid: but rather, through their fall, salvation is come to the Gentiles," thus fulfilling in Christ, as the great representative of Israel, the covenant of God to Abraham—"In thy seed shall all the kindreds of the earth be blessed." These views seem to us necessary for a clear understanding, and leading into our present view of "Messiah, the Consolation and Glory of Israel."

The second chapter of Luke will give to our readers several views of and considerable insight into the missions and appearances of Christ. We will here quote the 25th and seven following verses:—

"And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him, by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel."

The first point that strikes the attention in this view is that Simeon, a "just and devout" man, was "waiting for the consolation of Israel." Now, it will be remembered by our Bible readers that, for several hundred years previous to the first coming of Messiah, the people of Israel had fallen under the severe displeasure of Jehovah their God. Indeed, they had often been rebellious against him, and often unbelieving and disposed to forsake him and the ways of their fathers Abraham, Isaac, and Jacob; and even so far back as the days of Moses, the wrath of Jehovah was at times so kindled against them that Moses on several occasions had to stand between Israel and Divine wrath, and to plead with the Lord not to destroy his chosen people; and it is worthy of note that Moses invariably strengthened his mediation by pleading the covenants of Jehovah with the fathers Abraham, Isaac, and Jacob. We cannot stay to particularize upon the history of Israel and their breaking off and scattering among the nations, but will merely

notice a few facts, to give an insight into our subject.

Divine mercy was continued to the chosen people "until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day," and "there was none left but the tribe of Judah only." (See 2 Kings xvii.) This took place upwards of seven hundred years before Christ's first appearance. About a century and a quarter afterwards, Zedekiah, king of Judah, was rejected of the Lord, and his people were taken captive into Babylon; and from that day Israel has been without a king. Thus we see that the ten-and-a-half tribes who had previously revolted from the house of David, and set up kings for themselves, had been taken into captivity and scattered among the nations, or hid somewhere by the Lord. Indeed, so completely are they lost to the knowledge of the world, that they are generally spoken of as the "lost tribes." Under the reign of Zedekiah, Judah was also, as we have seen, taken into captivity; but, after seventy years, they returned and rebuilt Jerusalem and their temple. But when Christ, or the Messiah of Israel, made his first appearance, they had fallen into deeper apostacy than ever, having several hundred years previously lost their Seers and Prophets altogether, Malachi being supposed to have been the last; and he prophesied about 400 years before Christ. When Messiah made his first appearance, as the sequel plainly shows, the Jews were prepared to reject and crucify their King, and were worthy of being cast away in consequence; and thus they became scattered and broken—a hiss and a by-word among all nations, under the displeasure and frown of God during now about 18 centuries.

Under such circumstances, after such a past history of Israel, and before such a sequel, Jesus the Christ came. Now, it is very necessary to take these facts into account in viewing the first appearing of Messiah. With these items of the history of Israel remembered—with these circumstances of Messiah's first appearing vividly pictured before us side by side with the awful sequel of the destruction of Jerusalem and the subsequent history of the Jews as a hiss and a by-word among the nations, let us bring to our view this

good old man Simeon, "just and devout, waiting for the consolation of Israel."

What a contrast is here brought before us! On the one side we may view the picture of the rebellions and transgressions of Israel against Jehovah with the captivity of the ten-and-a-half now "lost tribes," and the fearful crime of the Jews in crucifying their King, and their terrible experience since that day; and by the side of this picture we may view another—namely, that of Simeon, a "just and devout" man, "waiting for the consolation of Israel." Aye, and in this latter picture, not only Simeon shall stand, but also the Seers, Prophets, and holy men before Christ, who have "waited for the consolation of Israel;" and by their side shall stand all the Apostles and Saints who have, since Messiah's first appearing, "waited for the consolation of Israel;" and standing above them all, enthroned in majesty and power, we will imagine Jehovah, who made the covenants to Abraham and the fathers, and promised to Israel the consolation and glory. What a contrast in the two pictures! Yet the one is consistent with the other. Indeed, the transgressions of the chosen people, and the dark colouring of their sad and bitter experience, in consequence of their iniquities, gives greater meaning to the picture of the consolation and pardon of the chosen people; and their restoration to the Divine favour is thereby rendered more affecting; and the glory of Israel, under the reign of Messiah their King, is heightened by the dark colouring of the crucifixion and the black cloud that has hung over the Jews in their long and bitter experience since that period.

Now, those who have "waited for the consolation of Israel" also looked upon this dark picture. If our readers will refer to several of the last chapters of Deuteronomy, they will see how graphically and boldly and truthfully Moses pictured to the children of Israel their fearful subsequent history. What a graphic and awfully true passage does the following make in the history of Israel:—"And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." But while Moses described to them in such graphic and truthful language the history of curses and casting away from Jehovah's favour, declaring that the Lord should scatter them among all

people "from the one end of the earth to the other," he pictured to them the restoration and consolation and redemption and glory of Israel in language equally as striking as that in which he described their fall; and this side of the picture is as bright and comforting as the other was dark and saddening. The Prophets also after him looked upon both pictures. But not even could the fall of Israel and their awful casting away from Jehovah's favour dim their view of their return to Divine favour, their restoration and redemption, and the consolation and glory of Israel to come through Messiah and his appearing. They all "waited for the consolation of Israel," and only longed and yearned the more for the time of the consolation from foreseeing how much the chosen people would need consolation and redemption. And this "just and devout" man, Simeon, was one of the very many of the same class who have "waited for the consolation of Israel."

We can here imagine many a Gentile Christian to exclaim—"But ah! now 'unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' *He* is the Consolation of Israel to whom the Prophets and Saints looked, and for whom they waited. And now, behold this man Simeon, who had 'waited for the consolation of Israel,' coming 'by the Spirit into the temple,' and taking Jesus into his arms, and blessing God, saying, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people.'"

Yes, Christian reader, all this is correct enough, and your view is so far clear. But did you ever mark who it was that broke out into this divine prophetic language at beholding in his inspired vision the birth of Messiah? Did you ever reflect that it was Isaiah the *Jew*, and not a Gentile, who prophetically exclaimed, "Unto us a child is born, unto us a son is given?" Did you never mark the next verse of the same chapter, which reads thus—"Of the increase of his government and peace there shall be no end, UPON THE THRONE OF DAVID AND UPON HIS KINGDOM TO ORDER IT AND TO ESTAB-

LISH IT WITH JUDGMENT AND WITH JUSTICE FROM HENCEFORTH, EVEN FOR EVER. The zeal of the Lord of hosts will perform this." Have you also compared these remarkable verses with the following salutation of the archangel Gabriel to Mary, the mother of Jesus:—"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the THRONE OF HIS FATHER DAVID; and he shall REIGN OVER THE HOUSE OF JACOB FOR EVER; and of his kingdom there shall be no end." If you have marked and well digested the import of these passages, Christian reader, you are prepared with us to notice the following very important facts, and to take into account with us a few considerations growing therefrom, besides adding many yourself of a similar kind.

First, we will notice the fact that Jesus, the Messiah of Israel, is not at this his first appearing come to establish his millennial reign, and to fulfil the words of Isaiah—"Of the increase of his government and peace there shall be no end." Eighteen hundred years have passed, and surely the reign of peace has not even yet come; the government of Christ is not yet established over all the earth, nor is the earth "full of the knowledge of the Lord as the waters cover the sea." He did not then come to be "King over the whole earth," and to sway his sceptre over universal empire, with Israel as the head of the nations. Yet the Bible, from the beginning to the end of Revelation, is full of prophecies and indications of these events, and all is to be brought about by the appearing of Messiah; and Jesus the Christ will come and fulfil all things. But, reader, he has not now at his first appearing come to consummate all this glory. Mark! He has come at this time to "descend below all things," to be humiliated, to become a "man of sorrows and acquainted with grief," to have to exclaim—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head,"—to be rejected by Israel, to be spit upon, and crowned with thorns, and crucified by the Jews, his brethren. In fact, he is come to die for the sins of the world! But by-and-by he is coming in glory as the King of the whole earth, whose right

it is to reign. By-and-by he will establish his "government and peace" over all the earth, and to the "increase" thereof "there shall be no end." By-and-by he will come to establish on earth a universal empire, and Israel his chosen shall be the head of the nations. By-and-by he will come to reign with his Saints a thousand years, and to make the chosen people what Moses gives us to understand Jehovah designed to make them—namely, a "nation of kings and priests." By-and-by "great voices" shall be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," and he shall be literally "King of kings and Lord of lords." But now, at his first appearing, he is come to be "lifted up," to suffer and to die for the sins of the world, that all the glory and dominion and salvation of Christ might be given to Israel and the Saints, and the light and grace and blessings thereof extended through the seed of Abraham to all the nations of the earth.

At his first appearing, Messiah did not come to reign "UPON THE THRONE OF DAVID AND UPON HIS KINGDOM TO ORDER IT AND TO ESTABLISH IT WITH JUDGMENT AND WITH JUSTICE FROM HENCEFORTH, EVEN FOR EVER." This King of Israel was then born; and it is he concerning whom Isaiah exclaimed, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" and it is indeed he who shall bring consolation to Israel. The archangel Gabriel testified that it was he, and declared that the "Lord God shall give unto him the THRONE OF HIS FATHER DAVID; and he shall REIGN OVER THE HOUSE OF JACOB FOR EVER." Yes, this child is born, and Simeon is about to take him in his arms and bless God that his aged eyes are permitted to see the Lord's salvation. But though Simeon was permitted to see the first appearing of the "Lord's Christ," and to take him into his arms, Messiah is not now come to fulfil all his missions, and to bring in all this dominion and restoration and glory to Israel. He is not come now to ascend the "throne of his father David," and to "reign over the house of Jacob for ever." He is now at

his first appearing coming to his own; and they are about to reject him, and spit upon him, and put upon his head a crown of thorns—not the crown of Israel. Instead of lifting him upon the throne of his father David, his rebellious subjects are about to lift him upon the cross; and as he hangs there in the agonies of death, the soldiers will honour him with such mockeries as those they hailed him with when they crowned his head with a diadem of thorns—"Hail, king of the Jews;" and the rulers and people of Judah will deride him, saying, "He saved others; let him save himself, if he be Christ the chosen of God." "Let Christ, the king of Israel, descend now from the cross, that we may see and believe."

Jesus, whom they thus treated, was their Messiah; but they knew him not. It was, indeed, he who shall restore Israel, who shall reign over Israel, who shall redeem Israel, who shall be the consolation and glory of Israel, who shall gather the chosen people, and "reign over the house of Jacob for ever." It was he who shall cause comforting words to be spoken to Jerusalem, and the proclamation to go forth "that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins." He it is who "shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness." It is such a consolation as this that the Prophets foresaw, and it was that appearing of Messiah which should bring in the restoration and glory of Israel to which their prophetic eyes were chiefly directed. And Christ *will* come and accomplish all that they foresaw and foretold. But at his first appearing he came not for this, but to die for mankind and to be lifted up on the cross to accomplish his higher mission as the Son of God—the Redeemer of man—the second Adam—"the Lamb of God which taketh away the sins of the world." *This* is his mission now at his first appearing; and through the Gentiles receiving his first appearing, they will be grafted into the good olive tree, from which Israel is now about to be broken, and Messiah will thus become "a light to lighten the Gentiles." But by-and-by he will come again with a greater mission and a more glorious appearing; and *then* shall Israel be restored and redeemed and comforted, and Christ shall be their consolation and glory.

Gentile Christians, who have entirely overlooked Christ's great literal second appearing as the consolation and glory of literal Israel, are too apt to spiritualize all this; and perhaps some may urge—"But was it not revealed to Simeon, by the Holy Ghost, 'that he should not see death before he had seen' the consolation of Israel?" No. The passage does not read so, and the facts speak so terribly strong against such an interpretation, that to accept it would be to give infidelity a decided victory. The Holy Ghost did *not* reveal unto Simeon "that he should not see death before he had seen" the consolation of Israel. The case stands thus: Simeon, "a just and devout" man, like all the Prophets, Apostles, and Saints, and also the dispersed and consolation-needing of Judah and Israel unto this day, had been "waiting for the consolation of Israel." "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen **THE LORD'S CHRIST.**" Now, Christ was he who should be the consolation and glory of Israel, and Simeon was permitted to see his first appearing; and he blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." But the whole of the narrative shows that Simeon looked for Israel to fall and Messiah to become "a light to lighten the Gentiles" before he became the glory and consolation of Israel. Mark his words to Mary, the mother of Jesus:—"Behold, this child is set for the **FALL** and **RISE** AGAIN of many in Israel, and for a sign which shall be spoken against." In fact, all the Prophets saw the fall of Israel, with their terrible experience and scattering, before the "consolation" and glory came; and Simeon was no exception. It would take volumes to embody and comment upon all that the Prophets have said concerning the consolation and glory of Israel, as connected with what is now generally denominated "the second advent." In another Number we shall take a view of his great appearing, when he shall become the consolation and glory of Israel, and when he shall restore all things. But we cannot well close a subject upon the consolation and glory of Israel without quoting the following sublime and thrilling passage of Isaiah:—

"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to

Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: SAY UNTO THE CITIES OF JUDAH, BEHOLD YOUR GOD."

That this was not fulfilled at the first coming of Messiah, it is scarcely necessary to urge. Jerusalem is still waiting to hear the "Comfort ye, comfort ye, my people;" "speak ye comfortably to Jerusalem," &c. She is still longing for her warfare to be ended, the severest part of which was about to begin when the Jews crucified their Lord, and to hear the pardon of her iniquity, when she will have "received of the Lord's hand double for all her sins." Christians know that the greatest (beyond all comparison the greatest) and deepest-dyed of her sins was committed when they said, "His blood be upon us and upon our children."

Neither has the "glory of the Lord" yet been "revealed," nor have "all flesh" seen it "together."

But, Christian reader, the day of Israel's consolation and glory is near at hand. The Lord Jesus Christ, who once appeared in Jerusalem and was crucified, has raised up his Prophet Joseph to announce to the world Messiah's glorious appearing, to open the "dispensation of the fulness of times," to prepare the way of the Lord, and bring in the millennial reign of Christ. In this dispensation he shall appear, to restore the kingdom to Israel, and to sway over the earth a universal sceptre. In this dispensation all the scattered seed of Jacob shall be restored to the lands which the Lord their God has given them. On the Western continent Zion shall be established, and the Jews will return to Palestine and rebuild Jerusalem. The Redeemer shall first come to Zion to the Saints, who will be prepared to receive him; and, by-and-by, he shall come forth from Zion to appear to the gathered Jews; and he shall now appear to them as their Deliverer and Redeemer, their Messiah and King, their consolation and glory; and he shall "reign over the house of Jacob for ever." In this dispensation all shall be fulfilled, the visions of the Prophets realized, and the consolation and glory of Israel brought in.

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

[September, 1843.]

Thursday, 7th. I took home the letter written to Harrisburg for the Church History, a small fragment of which only has been preserved, and is as follows:—

"Messrs. Editors,—The Church of Jesus Christ of Latter-day Saints was founded upon direct revelation, as the true Church of God has ever been, according to the Scriptures (Amos iii. 7, and Acts i. 2); and through the will and blessings of God, I have been an instrument in his hands, thus far, to move forward the cause of Zion: therefore, in order to fulfil the solicitations of your letter of July last, I shall commence with my life.

I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years; and from thence we removed to the town of Manchester.

My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state; and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment. If I went to one society, they referred me to one plan, and another to another, each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could

not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church, it would not be split up into factions; and that if he taught one society to worship one way and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James:—'If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D., 1823, while I was praying unto God, and endeavouring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence, that the time was at hand for the Gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came. A brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings

of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D., 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters of the unsealed parts were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

Through the medium of the Urim and Thummim, I translated the record, by the power and gift of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America, in ancient times, has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection; that he planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists,—the same

order, the same Priesthood, the same ordinances, gifts, powers, and blessings as were enjoyed on the Eastern continent; that the people were cut off, in consequence of their transgressions; that the last of their Prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth; and that it should come forth and be united with the Bible, for the accomplishment of the purposes of God in the last days. For a more particular account, I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Travelling Elders.

As soon as the news of this discovery was made known, false reports, misrepresentation, and slander flew, as if on the wings of the wind, in every direction. The house was frequently beset by mobs and evil-designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was first organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance; and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands.

From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. In the last named State a considerable settlement was formed in Jackson County. Numbers joined the Church, and we were increasing rapidly. We made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighbourhood. But as we could not associate with our neighbours, who were many of them the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice in their midnight revels, their Sabbath-breaking, horse-racing, and gambling, they commenced at first to ridicule, then to persecute; and finally, an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations; who, houseless and homeless,

contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven in this inclement season of the year. This proceeding was winked at by the Government; and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was that a great many of them, being deprived of the comforts of life and the necessary attendances, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob; many thousands of cattle, sheep, horses, and hogs were taken; and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years. There was no violence offered, but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form. From threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent; and as the authorities in that county did not interfere, they boasted that they would not in this,—which, on application to the authorities, we found to be too true; and after much violence, privation, and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them. But here we were not allowed to live in peace; but in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c.; many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls—men, women, and children, were driven from their own fire-sides, and from lands that they had warrantee deeds of, houseless,

friendless, and homeless, (in the depth of winter,) to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery, and woe that has been caused by the barbarous, inhuman, and lawless proceedings of the State of Missouri.

From this awful, bloody, and inhuman expulsion by the Government and people from Missouri, we found an asylum and friends in the State of Illinois. Here, in the fall of 1839, we commenced a city called Nauvoo, in Hancock County, which, in December, 1840, received an act of incorporation from the Legislature of Illinois, and is endowed with as liberal powers as any city in the United States.

Nauvoo, upon every point connected with increase and prosperity, has exceeded the most sanguine expectations of thousands. It now contains near 1,500 houses, and more than 15,000 inhabitants. The charter contains, among its important powers, privileges, or immunities, a grant for 'The University of Nauvoo,' with the same liberal powers of the city, where all the arts and sciences will grow with the growth and strengthen the strength of this beloved city of the Saints of the last days.

Another very commendatory provision of the charter is that that portion of the citizens subject to military duty are organized into a body of independent military men, styled the 'Nauvoo Legion,' whose highest officer holds the rank and is commissioned Lieutenant-General. This Le-

gion, like other independent bodies of troops in this Republican Government, is at the disposal of the Governor of the State, and President of the United States. There is also an act of incorporation for an Agricultural and Manufacturing Association, as well as the Nauvoo House Association.

Since the organization of this Church, its progress has been rapid, and its gain in numbers regular. Besides these United States, where nearly every place of notoriety has heard the glad tidings of the Gospel of the Son of God, England, Ireland, and Scotland have shared largely in the fulness of the everlasting Gospel, and thousands have already gathered with their kindred Saints to this the corner stone of Zion. Missionaries of this Church have gone to the East Indies, to Australia, Germany, Constantinople, Egypt, Palestine, the islands of the Pacific, and are now preparing to open the door in the extensive dominions of Russia.

There is no correct data by which the exact number of members composing this now extensive and still extending Church of Jesus Christ of Latter-day Saints can be known. Should it be supposed at 150,000, it might still be short of the truth.

Believing the Bible to say what it means and mean what it says, and guided by revelation, according to the ancient order of the fathers, to whom came what little light we enjoy, and circumscribed only by the eternal limits of truth, this Church must continue the even tenor" * * * *

Called at the Office, and administered the laying on of hands to sister Partridge and her two children.

Dreadful conflagration at Studtswissenburg, in Hungary. About six hundred houses destroyed.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 18, 1860.

A SPIRITUAL WORK.—It is very necessary that the Saints should understand the Latter-day Work really as a *work* which God has given to them to perform. It is very necessary that they should look upon the kingdom of God as a reality; and the vision thereof, as seen by Daniel and the Prophets and Saints of old, all should decidedly understand, has to be embodied and become a fact upon earth. The inspired ones of yore understood their visions as the ideal or spirit of realities which should in the last days become *facts*; and the facts and events and the glory which

they foresaw they very distinctly understood would appear and be worked out upon their native earth. They expected nothing different from this, they looked forward for nothing different, and they understood nothing different. Most decidedly, they did not understand their visions of the future as they are too generally looked upon and understood by modern sectarian Christians.

It is according to the understanding and visions of the Prophets and the expectations of the Saints of former days that the Latter-day Saints understand their religion and view the Latter-day Work of God. Moreover, while they view the Prophets and Saints of old as the seers of the visions to be embodied in realities in the last days, and as the foretellers of the kingdom to come, they consider it as their part given to them from heaven to *make* those visions realities, and, under God, to build up his great kingdom of the last days. To them religion is emphatically a work—a reality—the great end and object of their entire life. The truth of this every true Latter-day Saint constantly endeavours to manifest; and in their gatherings, establishment of settlements, building up of cities, &c., they abundantly show that the work of God to them has been a whole-life work.

Now, this is decidedly as it should be; and we would have all the Saints understand their religion according to this practical view, and make the work of God the work of their entire lives. That they may more fully do this, faithful Saints earnestly struggle to gather together, to build up Zion, and live entirely for the establishment of the kingdom, and the establishing of themselves as citizens of that kingdom.

But while this is the fact, and while we realize that our religion is a practical religion, and the work of God a something for the Saints to do, and in reality a *work* for their whole lives, we are very painfully aware how the idea of “practical” can be distorted, and our holy, heaven-born religion pulled down to the grossest earthliness, by an earthly spirit. It is true that our religion is a practical religion, and the work of God a something for the Saints to do and to perform during the whole of their lives: but, then, this practical religion is also a most holy and divine religion, and that work a most spiritual and heaven-like work which God has given to his Saints to perform. God raised up Joseph, the great Latter-day Prophet,—raised up, to say the least, one of the greatest of his Prophets, through which to reveal this religion to the sons and daughters of men, for their temporal and eternal good, and raised him up to commence that work which shall regenerate society and bring about the “restitution of all things.” To make this revealed religion of the last days effective and saving to mankind, and to accomplish this Divine and stupendous work, he has caused the holy, eternal Priesthood to be put upon a much greater number of men than in any former dispensation.

Again: What kind of religion is ours? Who are they that represent it? Why, it is the religion of the Prophets, Apostles, and Saints of old; it is the religion of the Church of the First Born. They were such who represented our religion in ancient times. God revealed it to them, angels administered in it, Prophets and Apostles and Saints lived and died for it, the Holy Ghost was witness of its holiness and the minister of its power and salvation, and the spirits of the just made perfect (the spirits of the Saints from the beginning) still rejoice and glory in this religion. They were such who represented our holy religion on earth in other dispensations, even as they now represent it in heaven, and are waiting until they shall come again, when that which is perfect is come, to represent it again on earth, but then to represent it in its fulness. And until that time comes, and to bring in that time when this religion shall be perfectly represented upon earth in all its fulness, whom has God called to be its representatives? Was not Joseph its chief representative?

Has not God called Prophets and Apostles and a large body of general Priesthood, and chosen a people to be called "THE SAINTS OF THE MOST HIGH?" Has he not called such to represent our religion? And it should ever be deeply impressed upon those who profess our religion, who have taken upon them the name of Saints, and who stand forth as its representatives, that they must represent it in a manner and with a spirit not unworthy of SAINTS OF THE MOST HIGH. They must manifest in their lives and works the spirit of the holy Gospel and the spirit of the holy Priesthood. They must manifest the spirit and faith of Saints, the motives and disposition of Saints, the zeal and devotion of Saints, the love and brotherhood of Saints, and in all manifest the spirit and salvation and blessings and power and efficacy of the religion of all Saints of the Most High of every dispensation, and of the Gospel of Jesus Christ, through Joseph, his Prophet unto this generation. If they manifest it thus, "Mormonism," as men term it, is truly a Divine religion, worthy of a God as its Author and Revealer, worthy of the name and work of Christ, and worthy of the lives and faith and hopes of all Saints from the beginning of the world to the end of time, and even throughout the never-ending periods of eternity. Such is our religion, when it is properly represented; and surely, when thus shown forth, it is truly a divine religion.

Again: What kind of a work is the Latter-day Work? and to whom is it given? We have noticed that our religion is a "practical religion," and "the work of God a something for the Saints to do, and in reality a *work* for their whole lives." We have noticed that this work concerns the establishment of the kingdom of God upon the earth, the building up of Zion, the gathering of the Saints, the regeneration of society, and the restitution of all things. We have also noticed that all the Prophets and Saints from the beginning saw this work in their most inspired moments, foretold much concerning it, and longed for the days to come when their visions should become realities, and the burden of their prophecies exist as facts. Though this work, then, is a practical work, and something for the Saints to do, and the kingdom of God a reality, and a work for their whole lives, surely that work is also a spiritual work and a divine work, and not according to the spirit of this world. God has called Joseph and Brigham and a vast number of his Priesthood to bear up and accomplish this work; and the just and the holy ones behind the veil—all God's Prophets, Apostles, and entire Priesthood, and the whole Church of the First Born in heaven, are engaged with Prophets, Apostles, general Priesthood, and the Church of Christ of Saints on earth to perform this great work of God in the last days. Though it be a practical work, then, is it not also a most holy and spiritual work?

When the Saints live according to the spirit and character of their religion, it then appears in its true character—namely, a Divine character. When they work according to the true spirit and character of the work in which they are, with the Saints and the holy ones above, engaged, then their work is truly a spiritual work and acceptable in the sight of Heaven. When they feel thus, and live thus, and act thus, they will realize that they cannot give to their religion too much faith, too much devotion, too much well-directed zeal, or too much whole-heartedness; and when they work thus, they will know, by the experience of their lives and the testimony of the Holy Ghost within, that they cannot throw into the work of God too much of their labour, too many of their energies, too much of themselves, nor, while life and strength and energies and themselves endure, be too untiring in working for God and the establishment of his kingdom. But when they live not thus—not according to the

spirit and principles of our holy religion, their professions are as emptiness; and when they labour not according to the true character of the work, their work is not acceptable, and they themselves will be rejected, while those who live according to the spirit of their holy religion, and work according to the spiritual character of the work of God, are right in the sight of Heaven, and peaceful and happy, and full of faith, and right in their own souls. It is only those who do not live thus and work thus who are otherwise, and who are troubled, and are without trust in God.

In the "History of Joseph Smith" for this week will be found a long and interesting communication to an American paper, written by the Prophet. It contains a general sketch of the rise of the Latter-day Church and of the history of the Book of Mormon, with a summary of the history of the community of Saints up to 1843. We do not call attention to this communication with the idea that the facts therein are new to the Saints; yet we cannot but think that this review of Church history, written by the Prophet himself, will prove interesting to our readers, as well as render the *Star* suitable to be loaned to friendly investigators.

ORATORY, OR THE ART OF SPEAKING.

BY ELDER D. BONELLI.

As the Church of God on the earth leaves the period of infancy, and assumes a higher position in the path of progress,—as the gloom of tradition and superstition gradually recedes into the night from whence it came, and the people of God obtain clearer views of existing truths, and evince greater capacity of appreciation, it begins to be not out of place to treat upon principles which in former days could not be touched upon without danger of incurring reprehension. But the principles, the acceptance of which initiates men into the kingdom of God and unites their destiny with that of Jehovah's covenant people, have now become sufficiently established in the Saints' minds, and amply demonstrated as infallible truths by years of investigative concentration upon them, and experience of their influence on the life, to permit a prospective glance upon the things which appertain to the accomplished work of God as a kind of embellishment. The days have gone by when disparagement of certain gifts and powers could serve as a cover of ignorance or inability; and the time has come when

God's people begin to be able to let every truth that forms an ingredient of the great compound of universal truth have its due share of estimation, and its proper place in their creed.

Oratory is a great science. It deals in words, and words are the audible representatives of the thoughts and feelings that silently course through the human spirit, and strew the seeds for the harvest of subsequent actions.

The ancients were acquainted with its influence and power. We find testimonies of its exercise on the first pages of human history. It was always connected with all government, and will continue to be in requisition as long as beings of intelligence and liberty are governed or influenced by a communicated will. The orators of ancient Greece and Rome wielded indomitable influence among their contemporaries, and continue to be revered by all who know their works. By their writings they labour still, though they are dead.

Elocution has in itself influence and power, independently of the subjects upon which it treats. It has power to carry

away the thoughts of the hearers to the highest degree of human adoration, or to rouse the passions of the soul to the impetuosity of a mighty tempest. It is to be regretted that this great power is, by erudite, but selfish spirits, often made to serve purposes which are in worth far beneath the sentiments appealed to for their accomplishment.

The purposes and sentiments of the representatives of God's Church materially alter some of the features which oratory in the world presents, though its real principles, the proper genius of the science, must essentially remain the same. To speak of what we *know*, with the freedom suggested by an unfettered current of thought, by the ready influence of the consecutively presented emotions of the heart, reciprocating as the impressions desired to be made require, is one of the first essentials of all good and interesting speaking. To be efficient in this, it requires not only a knowledge of a few rules of grammar, and the ability to form some ten thousand words into sentences, but also a thinking mind—a comprehensive soul pervaded by vivifying principles and sentiments, combined with sound judgment and an attention-eliciting purpose. The preachers of the Gospel have more assuredly the advantage over all others in these essentials. While others have to wander over wide fields of uninteresting objects to find something whereby to agitate the feelings of their hearers, and inspire them with an interest which they themselves frequently do not feel in the things they represent, the servants of God, the true ministers of the Gospel, deal with things that command universal reverence and attention—can appeal to the most profound and dearly-cherished sentiments and interests of humanity; and their own spirits are filled with boundless love and veneration for the great purposes of their mission. And more than this: When the light of human intelligence has paved the way in the minds of the audience for the ingress of higher principles than have at first been propounded—when the devoted speaker's ever-soaring spirit has reached the bounds of earthly wisdom, then, touched by the depth of his devotion, the most occult chords of his regenerated soul begin to sound a harmony of unearthly purity, and the voice

of inspiration speaks the words of the Eternal, and imparts a foretaste of the ineffable joys of a brighter and happier world. Conscious of eternal authority, they can fearlessly proclaim the Gospel's sacred truths among friends and opponents; and that intrepidity is in itself calculated to incline impartial hearers to confide in their veracity.

The Book of Mormon informs us that some of the Lord's disciples among the Nephites were mighty in speaking, having been endowed with the gift of eloquence by the Spirit of the Lord.

This gift is certainly a great blessing, and deserves to be cultivated in its place as earnestly as any other attribute of greatness.

We frequently hear instances recited in which men possessing this ability have fallen; and it is often simultaneously insinuated that its cultivation is dangerous, or at least superfluous, because it cannot be considered as forming a chief qualification for the service of God. It is certain that men who have had this gift in some degree, and, with the vain and narrow idea that its possession would counter-balance all other deficiencies, have neglected the cultivation of the more important and fundamental qualifications which would have rendered those they indisputably possessed immensely valuable, have declined in influence and sincerity, and rendered themselves entirely unavailable for the service of God. Herein lies the danger. The foundation must be laid first, and consolidated; and then the superstructure can be attended to. Without an undivided dedication of every property of the mind to holy purposes, a profound devotion to the whole of the comprehensive work of God, an implicit confidence in and entire submission to the guidance and counsels of the Priesthood, this, as well as all other capabilities, is thoroughly useless, if nothing worse.

But if those qualities of mind combine with the intelligence, discrimination, and wisdom necessary for government, &c., in a man of God, he may, by the cultivation of the science of oratory, add another star to the constellation of qualifications for the high positions that await him in the endlessly progressing and extending kingdom of God.

WORKS OF FICTION—THEIR EFFECTS.

From the "Deseret News."

The taste which is so prevalent in the world at the present time for reading works of fiction, and which is also partaken of by many of the Latter-day Saints, is productive of very great injury. This generation possesses advantages for the dissemination of thought and intelligence, superior to those of any preceding generation of which we have any account; but they have been sadly abused. The press, man's great auxiliary, instead of being used to aid him in making known and establishing truth, has been prostituted in too many instances to the propagation of falsehood and error. Works of fiction have been sent forth like an overflowing flood, and the public taste has become so vitiated thereby, that everything virtuous, truthful, or heavenly is unpalatable, and is rejected with disgust. With the masses of the present day, scarcely anything else but fiction is in the least popular. So strong has this taste become, that sectarians compose their religious tracts of fictions, and resort to the manufacture of their own imaginations, or to lies, to enforce their dogmas on the minds of their converts. They have found it to their advantage to coat with fiction what little truth they may have, in order that it may be swallowed more easily. No wonder, then, this being the situation of the reading portion of mankind, that pure and unadulterated truth, as revealed from the heavens and proclaimed by the servants of God, finds so little favour with the world, and presents so few attractions to readers of popular literature.

The injury which is done to both men and women, by their perusal of works of fiction, and their fostering of this taste, is much greater than many, probably, of this people are aware of. The fascination is so strong—the excitement which an indulgence in this habit produces is so pleasurable, that many entirely overlook the evils consequent thereupon, and they think it an innocent, harmless, yet very agreeable way of passing off their leisure moments. If novels, romances, and works of that character were a true reflection of things as they really exist, though works of fiction, their perusal might not be so hurtful; but the contrary of this is the case, as all who have any experience in the world well know. The counterparts of their heroes and heroines are never to be found in real life; the circumstances their authors place them in, the

incidents they depict as happening to them, are unnatural and grossly improbable exaggerations. Correct and truthful impressions cannot, therefore, be derived from them. They mislead the inexperienced, by giving incorrect views of the world, and produce dissatisfaction in their minds with the circumstances by which they are surrounded. Those who habitually indulge in their perusal are to a certain degree unfitted to cope with the world as it is; they have no taste for the stern and active duties of life. They become day-dreamers, and dwell in an imaginary world—a world that never had an existence, except in their own brain, or the brain of some one similarly affected.

Such books are not only injurious in this respect, but their perusal has a tendency also to impair the memory and weaken the intellectual powers. It is a task of no small magnitude for an habitual novel reader to reflect profoundly or intently upon any subject that requires concentration of thought. The habit of novel reading is averse to it. It induces superficial reading and thinking, feeds the imagination, gives it undue stimulus and consequent activity; while the larger portion of the intellect, not being called into play, and having no occasion to exercise itself, lies dormant and gradually loses its power.

Among this people, the reading of such works has a tendency also to strengthen foolish and injurious traditions, which come directly in contact with the principles of truth. The spirit they are dictated by is not the Spirit of truth; but is opposed thereto. Where they are systematically read, therefore, it may be expected that the spirit they carry with them will be imbibed to a greater or less extent: it cannot be otherwise. It may be noticed, and it will be found to be the case, with but few exceptions, that those who love to peruse these works have no taste for works of a solid, truthful character. Revelations of either ancient or modern Prophets, contained in the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, have no attractions for them. Their spirit and style, being antagonistic to fiction and untruth, are unsuitable to a mind perverted by novel reading. Such a mind can only be brought to bear upon the truths they contain by a painful effort.

In view of these facts, then, it becomes

the duty of this people to strive to check the inclination for reading works of this character, especially among the young of both sexes, where the habits of reading are being formed. To inexperienced and imaginative minds, works of this kind are very fascinating: they will peruse them with avidity, to the neglect of works more beneficial and elevating. Too much care, therefore, cannot be exercised by us in selecting and placing proper books in the hands of the young. Before they have access to works of fiction, their judgments

should be to some extent matured,—sufficiently, at any rate, to discriminate between the gold and the dross which they may meet with in the course of their reading. The growth and spread of many of the evils which have attained so rank a luxuriance in the world, we attribute to this all-prevalent and pernicious habit. But we are in a secluded position, and have a better opportunity to check their spread and counteract their influence in our midst; and we should avail ourselves of it.

PASSING EVENTS.

GENERAL.—Another fearful riot in the Church of St. George's-in-the-East, London, occurred on the 5th instant: the scenes of violence were repeated in a still more offensive form than on the previous Sunday: when the gates were thrown open for the evening service, there were at least 4,000 persons waiting for admission, and a terrific rush took place: once inside the church, they soon commenced howling and yelling, and singing scraps of ribald songs: some mimicked the clergyman, and applied to him the most filthy epithets: at the close of the sermon, which was all dumb show, there were not more than fifty people left the church; the rest remained to repeat the scene of Sunday week: the mob sang songs, and fights were going on in every part of the building: after this had continued half-an-hour, a body of police entered for the purpose of clearing the church; but it required a full hour to effect this. The news from Trient and Roveredo, in the Southern Tyrol, is bad: Victor Emmanuel is publicly spoken of as "the King," and revolutionary placards are posted regularly every night. Arrests continue at Venice to a very great extent, and spread terror among the inhabitants. Intelligence from the seat of war states that General Echague has entered the valley of Anghera, where he destroyed 200 cottages, and took one cannon, a quantity of cattle, and munitions of war. The Governor-General of Eastern Siberia has reported that the Kirghizes of Siberia, sympathising with the views of the Emperor of Russia for the abolition of serfdom, had unanimously expressed their determination to emancipate their slaves: the practice of free discussion is gaining ground daily. Late Australian news state that at Ballarat 21 hotels, stores, and dwellings, a large number of outhouses, and property, valued together at £25,500, were destroyed on the 4th ult., in about fifty minutes: another fire occurred on the 6th, in which damage to the extent of £2,500 was done: there had, within a few days of the above dates, been other fires in the same locality.

MEMORABILIA.

"MARCH HARE."—Hares are said to be unusually wild in the month of March, that being their rutting time. Hence comes the expression, "As wild" or "as mad as a March hare."

PASSING BELL.—It was a custom formerly for the Church bell to be tolled when a person was dying, or *passing* away from life, or from this world; which bell was therefore designated the "passing bell."

"QUICK STICKS."—The expression of going like "quick sticks" originated from the rapid growth of "*quick*" (or whitethorn) shoots,—that quickly-growing plant forming the common hedgerows of many parts of England.

THE "NINE WORTHIES."—The celebrated characters ranked as "The Nine Worthies" of the world were Hector, son of Priam; Alexander the Great; Julius Cæsar; Joshua, conqueror of Canaan; David, king of Israel; Judas Maccabæus; Arthur, king of Britain; Charlemagne, or Charles the Great; Godfrey of Bouillon. The first trio were pagans; the second, Hebrews; and the last, Christians.

VARIETIES.

TO PRESERVE STEEL FROM RUST.—Dust your grates with unslaked lime, and leave it on until fires are required. Table-knives not in use should be put in a box in which sifted quicklime is placed, about eight inches deep. The lime should not touch the handles.

CRITICISM.—There is a well-known fable told of an ancient painter who opened a picture to public criticism, requesting that every person who observed a fault would put a mark upon it. When the artist came in the evening to take his painting home, he found it one mass of marks of disapprobation. Every critic had found in it something to condemn. The next day, having carefully erased the marks, the painter again displayed his work of art, requesting that every beholder who noticed a beauty would put a mark upon it. At evening, he found the canvas was covered with signs of approbation. Every part had found its admirers in similar touches with those that had, only the day previous, been condemned by the critics. Is not this fable true of the world to-day? Do not the majority of those who criticise, either to praise or condemn, follow, each one, the bias of their own taste, rather than any just standard of literature or art?

POETRY.

A FABLE AND ITS LESSON.

There was a man who had an errand on a winter's day,

Who, to reach his destination, must tread a slippery way:

While warned and counselled by his friends, admitted wise and true,

He felt assured the road was strewn with dangers not a few.

'T were a thing of vast importance he should the journey take,

For on it his best int'rests for the future were at stake;

So he purposed as he started to use great skill and care,

That if by any means he might arrive in safety there.

He started well, and for a time went steadily along,
And soon began to rate himself clear-sighted, wise,
and strong:

Then his eyes began to wander in self-esteem abroad,
To watch the footsteps of the rest who trod the self-same road.

He saw one make a false step, a second reel and fall,

Then proudly tossed his head and thought, "I'm cleverest of all!"

Sheffield.

But he stumbled as he raised his head,—some said
'twas o'er a straw;

Yet, be that as it might, it seemed to give a fatal blow.

Thus his prospects fair were blighted by his foolishness and pride,—

His journey and his hopes perhaps for ever laid aside;

Yet, should he ever rise again, his journey to pursue,

With deep shame he'll oft remember lost time and folly too.

Methinks I hear a whisper low—"Served right, I do declare!"

His own dear feet (not others') should have claimed his greatest care."

I cannot feel in such a case much pity to award:
Such self-conceit, it seems, met with a just reward.

In like manner some set out eternal life to gain,
Yet soon forget the "Mormon Creed," thus failing to obtain;

But Saints of course, will wisdom 'gain, walk in humility,

Learn by the past, and safe arrive at full felicity.

W. CLEGG.

ADDRESS.—George Burgon, at Mr. Henry Hancock's, Wooburn Green, near Beaconsfield, Bucks.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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CREATION.

The subject of this article is not a speculative theory on the origin of the planet we inhabit, neither shall we try to prove how many years or thousands of years were occupied in its creation; but the order and philosophy thereof in part will afford us matter for consideration.

There exists a beautiful order of affinity in the whole range of creation, with nice collecting links between every kingdom of the same: in fact, so closely are they sometimes blended that it requires discrimination to say to which of the kingdoms certain specimens of created things belong. Thus we find the zoophyte blending in its organization both the vegetable and animal characteristics, while through all there exists a regular gradation from the clod of earth to man, the reasonable and speech-gifted child of Divinity.

Geology informs us, by indisputable facts, that the earth was gradually prepared for its present possessor—man; revelation informs us that it is hastening on to a more exalted sphere in the creative order.

We have endeavoured in a previous article (*"Eternity of Matter"*) to show that "create" means to organize out of existing material. This definition will therefore be applied in what follows.

There is no definite information to point out the precise time in the cycles of eternity when "the morning stars sang together, and all the sons of God shouted for joy," as "the foundations of the

earth were laid;" but the vastness of design and execution, the beauty and symmetry displayed, and the infinite architectural resources developed in the construction of the earth we inhabit, give us exalted ideas of that creative Intelligence by which it was organized, and lead us irresistibly to the conclusion that such a work was not destined to perish ignominiously under the destructive influence of a developed evil, but amid the galaxy of infinite worlds shine forth in its order, imbued with the eternal principles of its Author and Founder.

We can gain many useful lessons by even a casual investigation of those changes which have produced many of the organizations now existing. Thus the fact that the vast coal-beds which lie black and silent beneath the surface of the earth were once dense masses of umbrageous foliage, plants, grasses, and vegetation of a hundred kinds, amidst which crawled reptiles huge and uncouth, and myriads of insects buzzed and fluttered, fills us with wonder and admiration at the wise and beneficial workings of those eternal laws of nature, which, acting with productive power under the control of God, produce things beautiful and good.

Often does the miner bring from the dark dens of his arduous toil, forms and patterns of vegetable and animal life, and wonder why they are there, ignorant of

the creative process by which the coal he hews and disembowels from the earth was formed.

But in nothing is the process of creation better exemplified than in man's own organization. He comes into the world, tiny, weak, and helpless: he draws nourishment from many sources, and his body increases in volume, strength, and power. The vegetable and animal kingdoms are laid under contribution for his support, and parts of each assimilate with his system and combine in its formation, till he stands erect in nobleness of port, with his physical and intellectual powers amazingly developed. When we say, then, that *man* is "created from the dust of the earth," let us not forget the process by which that creation was accomplished. The bread he eats drew its particles from the earth, the air, and water, as the wheat or corn grew up from the seed scattered over the soil to the full-bodied ear. The vegetables were formed by the same process, the animal food grew in like manner, and every particle of his physical conformation is gathered from the earth he treads on and the elements which surround him. Creation with man, then, is not a formation out of nothing, but an actual organization out of existing material. Every other living organization which we gaze upon had its origin and growth in the same manner, and under the same eternal and immutable laws of nature.

By tracing the various conformations which mark the earth's progression, we obtain strong analogical evidence to confirm our faith in those revelations which point out the brilliant future yet awaiting the earth and those of its inhabitants who are faithful to the laws of Jehovah. From the time when it was (to use the language of P. P. Pratt,) "a world without landscape, without vegetation, without animal life, without man or animated beings," till it became the scene of paradisaic light and beauty, glowing with growing life and loveliness, what a change!

Stretching back into the far past, whose history is written in the petrifications and fossil remains of pre-Adamite ages, we find that the primary formations were characterized by a gorgeous floral creation. The "Royal Planter" sows the primal seeds, and vegetation clothes the infant world. Without it, living creep-

ing forms could not have found a home congenial to their natures. Seeding and shedding—anon a rank and dense mass of herbage and foliage is seen, whose carboniferous properties were destined at a future day to bless mankind and aid their progressive development. Next in order, the earth teems with reptile life; huge, living, moving things appear upon the scene. Then mighty mammals, suckling their young, walking with mountain form over the uncultivated wilds of nature; each kind transferred from another sphere, each kind being reproductive of itself, gathering the elements of organizations like their own from surrounding conformations, each in advance of the other in true progressive order. First, living vegetation; next, living creeping animals; then, living walking suckling animals. Progression marked every age of this planet's existence—eternal progression which has stamped in indelible characters its future destiny.

At last, man appeared upon the scene, in the image of his Father and his God; and to him was committed the lordship of the mighty fabric, with all its beauty and splendour, to govern and control it, and prepare for its enjoyment everlastingly, under the direction of the great Creator and Architect. Formed of the earth, as far as our outward organizations extend, the ties which bind us to it are strong and heart-woven; and they who would strive to sever those ties strive against that which is part of the being of man.

How strong, then, the reasons to receive with hopeful faith the voice of revelation as it points to further progression in the creative order, when this earth, purged, purified, and celestialized, shall become a home for exalted and immortal man! Many changes have been brought about by various causes since our first parents walked amid the sweets of Eden. Some of these causes produced almost instantaneous results; others have worked slower, but equally sure. Earthquakes, upheaving and rock-rending, have with mighty force sundered the flinty bed and rent the solid earth. Volcanoes, belching forth molten fire, have aided in altering the face of nature as the destroying lava buried cities, villages, and hamlets beneath the burning river, leaving the streets and edifices of a Herculaneum or a Pompeii with their surrounding

environs hidden beneath a solid mass of vitrified matter.

The deluge undoubtedly effected many changes as the pent-up waters rushed from their ancient bounds, and the clouds poured down their angry torrents, while the gradual alteration of the landmarks which point out the ocean's former boundaries are certain tokens that mutability is acting upon this spheroid.

The mighty action of hidden powers at the mandate of the Eternal, to effect some decreed purpose, is guarantee sufficient that at his word vast alterations can sweep across the face of creation to bring about long-promised and earnestly-hoped-for changes. "And God said, Let the waters be gathered together into one place, and it was so," writes the sacred historian; while now the oceans, seas, gulfs, lakes, and rivers record how great the change. "The name of one was Peleg; for in his days *the earth was divided*:" a vast revolution of nature to be but casually mentioned.

The fearful chasms of the American continent, produced at the crucifixion of Christ, by the earthquakes which rent huge mountains, swallowed up great cities, elevated valleys, and altered the face of the land (See Book of Mormon, pages 450-1),—the basaltic columns which show the ancient union of Ireland and Scotland, the upheavings and sinkings produced by the Lisbon earthquake, with a host of other circumstances, are confirming testimonies of the power of that Being who works unseen by mere mortal eye.

These phenomena of nature, as they are called by the learned of the world, were but the workings of nature's laws, with which man's limited knowledge is unacquainted. But all these changes, and all the changes creation ever witnessed or ever will witness, are but the subjects of

the Almighty's power and authority which control man and all things that exist, and ever work for "the good of those who love him and keep his commandments."

Therefore, in the evening of time, God called and ordained men to the holy Priesthood, and clothed them with the message of salvation, that, co-operating with those who are working beyond the veil, they might labour here for the redemption and exaltation of man, and prepare him for that change soon to take place, when the authority which reigns in the heavens will exercise its creative power, and place this earth in a higher order of the planetary spheres, fitted for the reception of God and his throne, that our Father and Author might take up his abode with his children for evermore.

"And I saw a new heaven and a new earth," says John the Apostle, who, moved upon by the Intelligence of eternity, could step beyond the narrow limits of man's bounded understanding and conceptions. Gazing on the illimitable future, the holy Prophets perceived this planet exalted and celestialized, after having filled the measure of its creation in this probation.

By water it was once purified from the pollutions of that sinful race whose wickedness in the days of Noah filled the Almighty with anger.

By fire, a still more potent purifier, will it be cleansed from the corruptions under which it now groans—sad products of increased iniquities which defile the earth and fill every pure intelligence with just indignation. When thus purified, it will be indeed "a new earth," the blessed abode of happy immortals, who, learned in the laws of eternal life, will, under the government of their God and King, continue the endless work of creation, and add to the countless worlds which stud the boundless expanse of space.

S.

PROGRESSION.

BY ELDER JOSEPH STANFORD.

The path which leads to eternal progress and the realization of immortality and celestial life we can become acquainted with only by the actual administrations of the Priesthood of the

Great I Am. We can tread that road under that holy, intelligent, governing influence, with feelings of deep satisfaction and intense joy; for as we desire to rid ourselves of the imperfections peculiar

to human nature, and banish the ignorance which enshroud the mind and hold in dark obscurity the truths pertaining to godliness and all facts associated with the interest and glory of man in the progressive states through which he has to pass, we find it a ready help—an assistant of no ordinary character, but one eternal in duration and saving in its effects.

As we pass along in the flesh, manfully grappling with hostile and soul-destroying influences, contending with adverse storms, sudden outbreaks of dreadful persecution, and successfully combating with the ills of this life, and labour to dispel the night-cloud of darkness, so do we advance in the attainment of those gifts which are beyond the power of men or devils to wrest from our grasp. Our humility, obedience, and perseverance in well-doing will put them beyond the reach of such agencies, when they will shed an ever-increasing halo of power and glory around our own heads.

It is absurd in the extreme for man to think that, without the Priesthood of God, he can become perfect; but such are the apparent conclusions of modern religionists.

They propose to "regenerate society," "usher in the reign of righteousness," and "flood the earth with the knowledge of God," and yet deny the necessity and utility of the existence of inspired servants of God, Prophets, and Apostles.

Now, we are ready to admit that man does in himself possess great power of mind: he has the faculty to invent, make improvements, and perform much for his own benefit and good. The word "*progress*" is stamped on all his doings. Nations and kingdoms have risen from a state of barbarism, and attained to a high degree of civilization. This fact is indisputable. Man, in his deep profound ignorance, feeling conscious that he had in himself certain faculties and powers which could be wrought upon to his advantage, we discover one generation after another becoming more enlightened. Discovery after discovery and improvement upon improvement have been made in all the arts and sciences of life, all tending to the growth of the human mind in intelligence, demonstrating the fact that man is a progressive being.

Yet, withal, there is a stopping-point in the career of man, in kingdoms, and empires; and that commences when the

Almighty offers them his assistance—his Priesthood and Gospel, and they reject it.

The antediluvians were destroyed for rejecting Noah. Through rejecting the Son of God, the Jewish nation became extinct; their cities, with all their splendid buildings and improvements—the work of ages, were laid in ruins, and themselves scattered to the ends of the earth.

For giving themselves over to apostasy and the working of all kinds of abominations, did the great nation of Nephites on the continent of America incur the displeasure of Almighty God. His judgments laid low their habitations, afflictions and contentions and wars wasted their numbers, and the remnant left have wandered in ignorance as outcasts, heathens, and savages.

How striking the contrast! Enoch and his followers were constant and true in keeping all the commandments of God. Enoch led them on and on from one degree of perfection to another. They confided in him, obeyed his counsels and teachings, gathered the elements of purity and life around them, subdued the Devil by becoming proof against all his temptations, gained the victory, and soared above mortality, taking their city, with all its architectural buildings, manufactories, &c., with them, and are awaiting the time when they shall return to earth, when they shall be seen as the "New Jerusalem coming down from God out of heaven." Here is an example of what can be achieved by man, when under the tuition and guidance of an inspired Priesthood. His reverence for and obedience to that authority work out for him a high destiny. But when a generation proclaim their independency of that authority, they throw themselves into the retrograde path, and, despite their own efforts to the contrary, destruction, with the loss of all that is great and good and happyfying to them, is inevitable!

A similar hope inspires the hearts of the Latter-day Saints to that which animated the bosoms of the followers of Enoch. For this faith have they suffered persecution and borne up under oppression's galling yoke, and succumbed to all the outrages that mobbers, robbers, spoilers, and assassins could inflict. Yet they do not feel discouraged. Nothing has transpired, nor ever will, to deter them from accomplishing that work which it is

their destiny to perform. Under Divine government, they will direct their efforts to build up the Latter-day Zion. Review the past, and *mark their progress!* and who can fathom their *future?*

Their numbers and strength increasing, their confidence in and obedience to their leaders unlimited and unanimous, their love for truth and right more fervent, their union and affection towards each other solid and sure, and their humility before the Lord, in the practical observance of his revealed will, are unmistakeably the very elements of a lasting, successful, triumphant progress unto the literal fulfillment of the following revelation:—

“Righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters

of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years.” (Pearl of Great Price, page 7.)

HISTORY OF JOSEPH SMITH.

(Continued from page 105.)

[September, 1843.]

Friday, 8th. I was at home all day, my wife being sick.

Stephen Markham started for Dixon with the court papers in relation to the writ of Habeas Corpus, and as a witness.

I directed William Clayton to go to Augusta, Iowa, to get a deed signed by Mr. Moffit for the steamer *Maid of Iowa*.

Master day of the first cohort.

The Twelve held a meeting in Boylston Hall, Boston. Present—Elders H. C. Kimball, O. Pratt, George A. Smith, Wilford Woodruff, and J. E. Page.

Saturday, 9th. My wife a little more comfortable. William Clayton went to Augusta, got the deed signed by Mr. Moffit and his wife, and returned in the evening.

General training of the Nauvoo Legion.

The Quorum of the Twelve met the Church in Boston, at Boylston Hall, in Conference. Sixteen Branches were represented, containing 878 members. A great deal of valuable instruction was given by the Twelve, and the Hall, a very large one, was crowded. A number were baptized during Conference, which lasted

three days. The minutes of Conference I here insert:—

“CONFERENCE

Held at Boylston Hall, Boston, September 9, 1843.

Present of the Quorum of the Twelve—Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, John E. Page, Wilford Woodruff, and George A. Smith.

Reported by Wilford Woodruff.

Conference opened with prayer by Elder George A. Smith.

After the various branches in the New England States were represented, Elder P. P. Pratt made a few remarks, of which the following is a synopsis:—

“Some Elders tell us that they have taught the gathering according to the Scriptures. But it is not sufficient to teach the principle from the Scriptures *alone*; for if there was no other guide, the people would be left in doubt as to whether they should gather to Jerusalem, Africa, America, or elsewhere. It is right to teach the gathering according to the Scriptures, although some predictions of the Prophets are obscure; but we are not left to them alone. We know and all the Saints ought to know that God has appointed a place and time of gathering, and has raised up a Prophet to bring it about, of which we are witnesses.

Our message is that we are witnesses of the fulfilment of the predictions of the Prophets.

We have not to lay down a long round-about of arguments and calculations. The specific time and place are pointed out, the stakes are driven, the foundations of the city and Temple are laid, and a people already gathered. We therefore know where to go; and to reject the revelations of God, which have pointed out these things to us, only brings condemnation. If this is not the case, then our faith is vain, and our works and hopes are vain also.

We worship a God who can inspire his servants to tell the people what to do. We have already got the opinions of men enough concerning the coming of Jesus Christ; but we need the voice of a Prophet in such a case, and we have it. I am willing to risk my all upon it; and if the Elders understand the principle of gathering, and teach it correctly, the people will have the correct spirit of the gathering.

It is time we came out and declared boldly and definitely what God has for the people. We want more than opinions—we want your works. He has said he would send a Prophet to prepare the way. And let me ask these profound sectarians, why he has not done it? If the angels found a God in heaven able to give instructions, shield them from sword and famine, &c., why have we not found him? Let the teachers bear the message they are entrusted with; and if they wish then for Scripture, tell them that they were in fulfilment of prophecy; but let them have the whole message.

Elder E. P. Magian said he for one had taught the gathering according to the Scriptures; but he considered all modern revelations Scripture as well as those given anciently.

Elder Brigham Young addressed the meeting on the subject of our faith. 'We hear the Elders represent the feeling of the brethren concerning the gathering. This is right. The Spirit of the Lord Jesus Christ is a gathering spirit. Its tendency is to gather the virtuous and good, the honest and meek of the earth, and, in fine, the Saints of God. The time has come when the Lord is determined to fulfil his purposes. The people are apt to say that, if they had lived in the days of Jesus Christ, they would have received his work. But judge ye if the people are better now than then. They are not. When the full set time was come, the Lord came in the flesh to do his work, whether the people were prepared or not; and he would not have come at all, if he had waited till the people were prepared to receive him. It was decreed from all

eternity that he should come, and he came. The people were not prepared then, nor are they any more prepared now. And now the full set time has come for the Lord God Almighty to set his hand to redeem Israel. We are not bound to make the people believe, but we are bound to preach the Gospel; and having done this, our garments are clear.

The Lord does not require every soul to leave his home as soon as he believes. Some may be wanted to go to the isles of the sea, and some to go north, and some south. But he *does* require them to hearken to counsel, and follow that course which he points out, whether to gather or stay to do some other work.

The Spirit of the Lord and this work are on the alert, and those who keep up with the work must be on the alert also. The Spirit of the Lord will leave them who sit down and refuse to obey. When the Lord says, 'Gather yourselves together,' why do you ask him what for? Had you not rather enjoy the society of Saints than sinners whom you cannot love? Is it not the principle of the Saints to mingle together and promote the great cause in which they are engaged?

Perhaps some of you are ready to ask, 'Cannot the Lord save us as well where we are as to gather together?' Yes, if the Lord says so. But if he commands us to come out and gather together, he will not save us by staying at home. Have you not received the Gospel? Yes. Then do you believe what we say? Have you not received the Holy Ghost, by receiving the Gospel which we have brought unto you? Yes, thousands have; and it stands as a testimony that God has got a Prophet on the earth. You might have been baptized seventy times seven in any way except the way God had ordained and pointed out, and you would not have received the Holy Ghost. This also is a testimony to you.

Are you engaged with us in this great work? 'Yes, certainly,' you answer, 'heart and hand.' 'Can we do any good?' Yes, you can. The sectarian world send the Bible to the nations of the earth. The poor among them put sixpence, fifty cents, or a dollar into the box to carry out that object; and can the Latter-day Saints do nothing? Let them do what God requires. He has required that we should build a house unto his name, that the ordinances and blessings of his kingdom may be revealed, and that the Elders may be endowed, go forth, and gather together the blood of Ephraim—the people of God, from the ends of the earth.

Can you get an endowment in Boston, or

anywhere, except where God appoints? No, only in that place which God has pointed out. Now, query—Could Moses have obtained the law if he had stayed in the midst of the children of Israel, instead of going up on to the mountain? The Lord said, 'Go and do so and so; stand before Pharaoh; pull off thy shoes, for the place is holy.' Moses obeyed, and obtained blessings which he would not have received if he had been disobedient.

Has the Lord spoken in these last days, and required us to build him a house? Then why query about it? If he has spoken, it is enough. I do not care whether the people gather or not, if they don't want to do so. I do not wish to save the people against their will. I want them to choose whether they will gather and be saved with the righteous, or remain with the wicked and be damned. I would like to have all people bow down to the Lord Jesus Christ; but it is one of the decrees of the Lord that all persons shall act upon their agency, which was the case even with the angels who fell from heaven.

Now, will you help us to build the Nauvoo House and Temple? If so, you will be blessed: if not, we will build it without you. And if you don't hearken, you will not have the Spirit of the Lord; for the Spirit of the Lord is on the move.

The Apostles tried to gather the people together in their day. Christ said he would gather the Jews oft as a hen gathereth her chickens under her wings, but they would not. Neither God nor angels care whether men hear or forbear: they will carry on their work; for the full set time is come for God to set up his kingdom, and we go about it. We must build a house, and get an endowment, preach the Gospel, warn the people, gather the Saints, build up Zion, finish our work, and be prepared for the coming of Christ.

Now, we want to send four missionaries to the Pacific Islands, and we want a little clothing, and beds, and money to pay their passage. Can you do something for them? This is not all. We want you to give us all you have to spare towards building the Temple. We shall be able to build it, if we have to work with a sword in one hand. But perhaps you are afraid you will not have enough for yourself when you get there; yet how easy it is for the Lord to take it away from you by fire or otherwise.

Elder Maginn had an ivory cane. I asked him for it, but he declined making me a present of it. Not long after, he had it stolen from him in a crowd, and it now does neither of us any good. Perhaps your purse may slip through your pocket, or you

may lose your property; for the Lord can give and take away. Jacob, with his faith, obtained all the best cattle his father-in-law had.

If I had a wife and ten children, I would give all my money to build the Temple and Nauvoo House, and I would trust in God for their support. Yet I will be richer for it; for God would prosper me in business. Men are apt to serve God on Sunday, and neglect him all the week. Who blesses you and all the people? God. But do the people acknowledge the hand of God in all these things? No; they turn away from him, and do not acknowledge him, or realize from whom their blessings flow. They know not who blesses them. It never comes into their heart. So with the farmer. The blessings are constantly flowing to him, and he considers not whence they come.

Let me tell you a secret. When the Lord shakes the earth, and every valley shall be exalted, and every mountain and hill shall be made low, he will bring gold for brass, silver for iron, brass for wood, and iron for stones. Then you will have no use for gold, for money, and gods as you now have. You will not care so much about it; but the Lord will think as much of it then as now.

But now we want some of the gods of the Gentiles—some of the gold and silver—to build the Temple and Nauvoo House for the accommodation of the kings, princes, and nobles of the earth, when they come to inquire after the wisdom of Zion, that they may have a place for their entertainment, and for the weary traveller to be refreshed. Let us have your gold to take to Nauvoo for this purpose.

Is there wisdom in Zion? We think so, and the world begins to think so. Let the world come forward, and translate the plates that have of late come forth, if they have wisdom to do it. The Lord intends to take away the gods of the Gentiles: he pulleth down and buildeth up at his own pleasure.

Sacrifice your gods for the building up of Zion. Administer of your substance. Send our missionaries to the islands of the seas. Don't be afraid of a dollar, or a hundred dollars, or even a thousand dollars. I would not. I have made a sacrifice of all I possessed a good many times. I am richer the more I give; for the Lord has promised and does reward me a hundredfold; and if I sacrifice all for the cause of God, no good thing will be withheld from me. I have taken this course to get rich. I have given all I had, and God has given many blessings, in consequence. If I am too bold in asking, be too bold in giving. I ask,

expecting to receive. Put your shoulders to the wheel with all your might. Give your all, and become rich by receiving a hundredfold.'

Adjourned until half-past two o'clock, when the meeting was opened by singing.
Prayer by Elder Parley P. Pratt.
Singing.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 25, 1860.

DO IT TO THE LORD.—Genuine Latter-day Saints will consider themselves as wholly belonging to the work of God. They will live not for themselves, but for the accomplishment of his purposes and the performance of his work. This will be the great object and occupation of their lives. All their labours and undertakings will have special reference to that work, and to those purposes all their energies will be directed, or at least they will have some bearing thereon, while themselves and all they possess, whether of talents, means, or aught besides, will be devoted to the services of their Divine Master. All they do will be done to the Lord, and their works of righteousness consecrated to him, while their faithfulness, devotion, trust in him, and whole-heartedness in his cause will be offered to him as the proper offering of Saints.

Now, when the Saints live according to this proper spirit, and work according to the genius and principles of the Gospel,—in fact, when they live and work as real Latter-day Saints, then everything is plain before them, and everything right with them; and all that concerns them, whether of the past, or the present, or the future, that agrees with this, will be found most satisfactory, and big with blessings and rewards for them, and heavily laden with their temporal and eternal good.

If all who are called Saints were to consider themselves as belonging to the work of God entirely, how prepared would they be for the services and purposes of their Divine Master! And then, if as Saints and servants, they would make it the maxim of their lives, in all they do, to "*do it unto the Lord*," how clear would their path be before them, and how right they themselves would always stand! There could, in such a case, be nothing wrong in their experience, and nothing to shake their faith; nor would there be anything that could take from them the reward of their work, or aught that could rob them of the blessings and favour of Heaven. It is only when they live not according to this, and do their work not unto the Lord, that they are troubled and shaken and dissatisfied and sickly as members of the body of Christ. With those who live for God and the establishment of his kingdom upon the earth,—with those who seek first that kingdom and its righteousness and its interests, and with those who do all unto the Lord, nothing can be wrong, nothing loss, and nothing to their disadvantage. Rather all things will work together for their good, and all will be right with them, all will tend to their temporal and eternal interests, and never will they be weary in their religion, tired of their works of righteousness, or disposed to forsake their God.

True Latter-day Saints will readily subscribe to the doctrine that they belong to the Church, and that the great object and occupation of their lives should be to live to the services of God and to the establishment of his kingdom upon earth. They

will, with the greatest confidence, adopt, as the proper law to govern the lives of the Saints, the maxim given by Christ—namely, “Seek first the kingdom of God and his righteousness, and all other things shall be added unto you.” Now, if they make this doctrine and this maxim really the foundation of their works and the undertakings and hopes of their lives, their foundation will be found firm and enduring. With such a foundation, all that is needed will be that they build their work right and according to a proper spirit, and, in all they do, do it unto the Lord. The language of their souls should be—“O God and Father of Saints, we are thine altogether, and not our own,—thy people and thy children, and thy instruments and means to establish thy kingdom upon the earth and thy dominion over mankind. Use us, we beseech thee, as honoured instruments, to accomplish thy purposes, and mould us to thy will. To thy services we devote our lives. We will seek first the establishment of thy kingdom and its interests and its righteousness, knowing that thou wilt add unto us all things, and that in this world thou wilt give unto us a hundred-fold for our works of righteousness, and in the world to come life everlasting, and riches and glory that will never depart or fade away. In thy name we will build, and that which we do shall be done unto thee; and all our works, and ourselves, and families, and all that belongs to us we consecrate to thee, and pray thee, Father, to accept our offering.”

Now, we are persuaded that such should be the spirit and such the language of every true Latter-day Saint; and those who cannot feel thus, or at least desire to live and act according to this, are not legitimate children of God, but bastards. Of course, what is applicable to the members of the Church is also applicable to the Priesthood. Indeed, they, above all, should live for the accomplishment of God's purposes, and they, above all others, should seek first the establishment of the kingdom and its interests and righteousness and salvation. The Priesthood, above all others, are not their own, but the property and instruments of the Church; and though men have their families to care for, they should have no interests separate from the interests of the kingdom, and especially none that are opposite to the interests of the Church and the general good of her people. In fact, they should have no exclusively private interests, and should decidedly make *all* their interests and acts tend to the interests of the kingdom and the commonwealth of Israel. Above all others, they should be devoted to the work, and, in all they do, do it to the Lord. Those of the Priesthood who are not according to this will find that, in the day of burning, their works will pass away, and themselves be in danger of being consumed.

But if the Saints live according to the proper spirit of their religion, and, in all they do, do it to the Lord, the way is clear before them; their standing is safe, they and their works are acceptable in the sight of Heaven, and their reward and blessings sure. If they live and act thus, no serious difficulties can arise in their experience, nor anything to shake their firm faith in their religion, or their trust in God. Should anybody be deranged by the change of the moon, they are not affected; and though the weathercock will vary and change with the fickle wind, they will remain fixed and unchangeable in the spirit and direction of their lives. Be they merely members of the Church, or be they Priesthood and ordained servants of the Most High, if they make the performance of the work of God and the accomplishment of his purposes the proper object and chief end of their lives, and, in all they do, do it to the Lord, they are right and acceptable in the sight of Heaven, whether they are among the nations or gathered to Zion. If they live thus, and work thus, and according to this spirit, there will be no essential difference with them at any

time, under any circumstances, or in any place. The only difference will be that sometimes they will be passing through their days of trial, and at others their days of reward and blessings, and their opportunities will increase according to their merits, and their advancement according to their righteousness. Should they plant, and reap not, or should they build, and inherit not, or should they be driven from city to city, and have to forsake their all, as the Saints have many times done, they will not be seriously troubled, and never be disposed to apostatize and forsake their God, their religion, or their brethren, and would be horrified at the thought of becoming traitors, even under the most aggravated circumstances.

What, we would ask, is there in heaven, earth, or hell that can tend to the disadvantage of those who love the Lord and his work, and live to the accomplishment of his purposes, and, in all they do, do it unto Him and for his glory? There is nothing that can tend to the disadvantage of such; but all must work together for their good temporally and eternally. Though all others should apostatize, such would not apostatize; though the works of all others should fall to ruins, their work would stand for ever; and though all others should find loss, they would find eternal gain.

In closing, we will observe that when the Saints are working for the Lord, they are as it were building a house in which they will find an eternal inheritance; but when they are not doing thus, they are leaving themselves without a dwellingplace in God's kingdom. That which they do to the Lord will be works that shall endure for ever, and be unto the righteous doers everlasting possessions, while to their increase and their blessings and rewards there will be no end. But none else can possess and hold, the works of none others will abide, and ultimately none others can be found among the Saints and Priesthood of the Most High.

CORRESPONDENCE.

ENGLAND.—NEWCASTLE-ON-TYNE
PASTORATE.

S, High Ponteland Terrace,
Newcastle-on-Tyne,
February, 14, 1860.

President Calkin.

Dear Brother,—I take pleasure in reporting the labours of myself, the Priesthood labouring with me, and the Saints in this Pastorate.

The brethren who preside over the Conferences, Elders Stanford and Barnett, are doing well. They enjoy the confidence of the bulk of the Saints, and are doing a good work. The Travelling Elders are kept busy in looking after the Saints: they try to move matters as best they can, to forward the wishes of those over them. The local Priesthood and the Saints are doing the best they can to build up the cause of truth. I would here enter the figures, to show how much money has been paid to sustain the cause;

but I do not think that figures can properly represent the progress of any people while they are labouring under great disadvantages. The Saints have done well in this Pastorate during the time I have had the honour of watching over them. They have done what none but Saints can do—laboured arduously to advance the interest of God's kingdom, by uniting their faith and works together. As a people, I would not be afraid to compare them with any other people of like experience with themselves. Exceptions to this rule are to be found in sufficient numbers among us; but, on the whole, the Saints are doing well.

An important portion of this Pastorate is to be found in the mining interest. Miners seem to despise the idea of sitting still. They love to change their locations often; and the result is, we frequently have to organize and disorganize Branches of importance. These changes are hurtful to the cause in some things, and "once

in a while" they do good by means of a few baptisms; but we hope to induce our brethren of the mines to settle better, and by so doing they will save more to help them out of bondage.

I have tried to bless the Saints, by teaching them how to save themselves, temporally and spiritually. I have tried to sustain the interest of the cause to the best of my ability. I have been blest in doing my duty as far as I have gone, and I feel determined to do my utmost to sustain the cause of God on earth.

Many thanks for the help afforded us in removing our "book debt." We are all grateful.

Elder William Gibson visited with me the principal Branches in this Pastorate,

and held meetings in each place. On Sunday, the 5th instant, we held a Conference at Sunderland. The Saints were highly gratified, and felt that you had been kind in sending one of the few Elders late from Zion to visit them.

The brethren labouring with me have been blessed by the teachings of brother Gibson. I have enjoyed his society much, and anticipate good results from his occasional visits here.

Please to accept my thanks for all your kindness and instruction, which I have received gratefully.

May the choice blessings of Israel's God comfort and sustain you, is the prayer of your brother in Christ,

THOMAS WALLACE.

NEWS FROM UTAH.

OPENING OF THE NINTH ANNUAL SESSION OF THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH.—In accordance with the resolution of the last Legislature and the Governor's proclamation, the Legislative Assembly convened on Monday, Dec. 12th, in the Social Hall of G. S. L. City. By ten o'clock there was a full attendance of the members of the Council, and only a small number of the Representatives failed to answer to the call of their names.

Previous to the organization of the new Legislature, Daniel H. Wells, Esq., was elected President *pro tem.* of the Council; and John Taylor, Esq., Speaker *pro tem.* of the House.

The House being organized, Governor Cumming's Message was transmitted to the House and duly read. Among the reports from the various Committees was the following

REPORT OF COUNCIL COMMITTEE ON COTTON CULTURE IN UTAH.

To the Legislative Council of Utah Territory:

Your committee is of opinion that the raising of cotton in the county of Washington is not impracticable, and that the experiments which have been made are so far from being failures, that they give good reason to hope for sufficient success to enable the Territory, at no distant day, to supply itself without importation. The difficulties which have been experienced by the pioneers in cotton raising have been of

no ordinary character. They were unacquainted with the climate; consequently, could not judge correctly of the proper season for planting. The seed planted had been several years old and of inferior quality, and but a small portion of it germinated. They were unacquainted with the nature of the soil of Washington County, and could not at once determine the kind of land best suited to the cotton plant. Many of them had never cultivated cotton, and were totally unacquainted with the manner of its culture. Others had cultivated it on the rich land in Texas or the Southern States, where it needed little care or attention. None of them, however, had ever seen it grown by irrigation, and were entirely unacquainted with the correct manner or proper time of applying the water; and much of the land thus planted was found unfit for cotton culture by the presence of a mineral substance in the soil.

The irrigation dams having been hurriedly built, and but temporary at best, have been carried away by flood or accident, thereby depriving the plants of water, for a time, when they most needed it. Late planting has subjected the plants to destruction by frost. Many of the fields where cotton has been planted have been destitute of fence; and even where fences had been put up, they were insufficient to protect the crops, so that much loss and damage have been sustained thereby. In one instance, a good prospect for a crop was destroyed by a hail-storm.

Notwithstanding these and several other

obstacles, every year's experience has shown a decided improvement in the quality of the cotton produced; and we see no greater reason for discouragement in the culture of cotton in the county of Washington than there existed for several years in the culture of flax in Utah County.

The cotton produced this year is of much better quality and greater in quantity per acre than any previous year, though the quantity sown was much less, in consequence of the great influx of merchandize into the Territory, destroying the market for that raised the previous year. Few in 1859 planted more than they needed for their own consumption.

Cotton was successfully raised last season at Fort Clara, Washington, Heberville, Harrisville, Virgin City, and Toquerville.

Your committee are of opinion that the appropriation of a small sum to be expended for premiums would induce experiments on different kinds of soil, modes of watering and culture, and cause a knowledge of the management of the cotton crop to become more generally diffused, by which means many obstacles to the cultivation of cotton would be overcome, and our mountain home be made to produce the necessary articles in sufficient quantities, and on such reasonable

terms as to ensure successful competition with the imported article.

We therefore beg leave to report the annexed.

GEORGE A. SMITH,

Chairman of Council Committee on Agriculture, Trade, and Manufactures.

G. S. L. City, Dec. 27, 1859.

(From the "*Mountaineer*," Dec. 31.)

COAL.—On Thursday evening Mr. W. H. Kimball returned from a visit to the coalbeds on the Weber river, in which he has a partnership. He brought in with him some 1,000lbs. of the last vein that they had tunnelled to. Portions of this were tested at the forges of President Young, Messrs. Jackson, Lawson, and Reese, yesterday. At all these places it was pronounced the best brought into this city. The iron came clean from the fire, and the blacksmiths conclude that with this coal they will be able to do any kind of work without the assistance of charcoal. It is entirely free from slate and sulphur, and promises to supply the great demand of the smithies, as well as for every household purpose. At present the route is open to the tunnel by Parley's Park. With sleighs it can be easily reached.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 94.)

(From Squier's "*Antiquities of the State of New York*," published in Buffalo in 1851.)

"Many evidences of ancient labour and skill are to be found in the western parts of New York and Pennsylvania, upon the upper tributaries of the Ohio, and along the shores of Lakes Erie and Ontario. Here we find a series of ancient earthworks, intrenched hills, and occasional mounds, or tumuli, concerning which history is mute, and the origin of which has been regarded as involved in impenetrable mystery. . . . One of the most interesting relics which has yet been discovered in the State is an axe of cast copper . . . four inches long by two and a half broad on the edge, and corresponds in shape with some of those of wrought native copper, which have been found in the mounds of Ohio. From the granulations of the surface, it appears to have been cast in sand. There is no evidence of its having been used for any purpose. Its history, beyond that it was ploughed up somewhere in the vicinity of Auburn, Cayuga County,

is unknown. No opportunity has yet been afforded of analyzing any portion, so as to determine whether it has an intermixture of other metals. It appears to be pure copper. An inspection serves to satisfy the inquirer that it is of aboriginal origin; but the questions when and by whom made, are beyond our ability to answer. . . . The hill of Xoehicalco is 300 feet in height and a league in circumference, surrounded at the base by a deep and wide ditch. Whether designed as a temple or fortress, is not apparent. It may have subserved both purposes. . . . The summit of the hill of Xoehicalco is attained by five spiral terraces faced with cemented stones and supported by bulwarks, and is crowned by the ruins of edifices which rank among the most imposing remains of the continent. An ancient fortress, which no doubt well illustrates the character of the ancient Mexican defences, is figured and described by Du Paix:—"It occupies the summit of a steep isolated rock, about a league west of Mitlan. This

rock is accessible only from the eastern side. The wall is of solid stone, 21 feet thick and 18 high, forming in its wide range, which is about a league in extent, several salient and retiring angles, with curtains interposed. On its assailable side, where is its principal entrance, it is defended by double walls which mutually flank each other. . . . On the plain surface of the rock are various ruins of square buildings, and edifices of considerable size, which were probably the ancient barracks.' . . . Near the village of Molcaxac are the remains of an ancient fortress much resembling that here described. It occupies the summit of a mountain, and consists of four concentric walls of great strength and solidity. . . . Another fortress of similar character is mentioned by Clavigero as existing at Guatusco, 25 miles north of Cordova. It consists of high walls of stone, and is only entered by high and narrow flights of steps. . . . La Vega describes the great fortress of Cuzco as constructed of three immense cyclopean walls, built rather of rocks than stones, surrounding a hill. Acosta measured some of the stones, and found them thirty feet in length, eighteen in breadth, and six in thickness. The outer wall is said to have been twelve hundred feet in compass. . . . Under the towers were subterranean passages of great extent. . . . The fortifications of Central America are very much of the same character with those already described. [Not all cited.] Juarros gives an account of one of these situated upon the river Socoleo. 'The approach, as usual to such places, was by a single entrance, and that so narrow as scarcely to permit a horseman to pass it. . . . The citadel of this great fortification was in the form of a square graduated pyramid, rising twelve or fourteen yards from the base to the platform on the top. . . . Sepulchral mounds are abundant in many parts of Central America. In the vicinity of the ruins of Ichmul, in Yucatan, they are particularly numerous, covering the plain for miles in every direction. Some of these are 40 feet in height. . . . In Chili, sepulchral mounds of earth and stone are of frequent occurrence. . . . In May, 1835, a cavern cemetery was discovered on the banks of the Ohio River, opposite Steubenville. It was thirty or forty feet in circumference, and filled with human bones. 'They were of all ages, and had been thrown in indiscriminately after the removal of the flesh. They seemed to have been deposited at different periods of time, those on the top alone being in a good state of preservation.' (*Morton's Crania Americana*, p. 235.) . . . A similar cave was discovered some years ago at Golconda, on the Ohio river, Illinois. It

contained many skeletons. (*Crania Americana*, p. 234.) . . . In the State of Durango, Mexico, some cave depositories have been discovered, which have given rise to very exaggerated accounts. Some of them have represented that as many as a million of bodies were found in a single cavern. . . . Among the South American nations, cave-burial seems to have been common. Humboldt describes a cave-sepulchre of the Atures, which he discovered on the sources of the Orinoco. It contained nearly six hundred skeletons, regularly arranged in baskets and earthen vases. Some of the skeletons had been bleached, others painted; and all, it is worthy of remark, had been deposited after the removal of the flesh. In Tennessee, as well as in Kentucky and Missouri, extensive cemeteries have been discovered. For a description of some of those of Tennessee, the public are indebted to Professor Troost, of Nashville. (*Trans. Am. Ethnol. Soc.*, vol. i., p. 358.) One is mentioned by him in the immediate vicinity of that town, which is about a mile in length and of indefinite breadth. No less than six others equally extensive are found within a radius of ten miles. The graves are lined with flat stones, and occur in ranges. . . . Near Sparta, in Tennessee, are several extensive cemeteries, in which the bones of the dead were deposited, inclosed in short coffins or boxes made of flat stones. These coffins measure about two feet in length and nine inches in depth. . . . Similar burial places are found in Missouri, particularly in the vicinity of the Marimec river. . . . Other extensive cemeteries are found in various parts of the country. One near Alexandria, in Arkansas, is said to be a mile square. . . . Six miles N.E. of Bowling Green, Warren County, [Kentucky,] there is a cave which has a perpendicular descent of about thirty or forty feet. At the bottom are vast quantities of human bones. . . . On the north bank of Green River, in the vicinity of Bowling Green, are a great many ancient graves, some of which are formed of stones set edgewise. A similar cemetery occurs near the mouth of Peter's Creek, on Big Barren River. The bones are inclosed in stone coffins, which are about three feet long, and from one to one-and-a-half wide. On the same river, three miles above Glasgow, and on Skegg's Creek, five miles S.W. of the same place, are caves containing human bones. Those in the last-named cavern seem to be exclusively the bones of small children. . . . Similar caverns are found in Union and Meade counties, all of which are said to contain human bones in abundance. A very extensive cemetery has been discovered in Bracken County, Ken-

tucky, occupying nearly the whole of the 'bottom' or plain, on the south bank of the Ohio, between Bracken and Turtle creeks. The village of Augusta has been built upon it in latter times. . . . Cemeteries analogous to those in Tennessee and Kentucky, as already observed, exist in Ohio. One, in the extreme north-eastern part of the State, at Conneaut, on Lake Erie, covers about four acres. . . . A cemetery also occurs in Coshocton County, in the same State. . . . In 1830, it covered about ten acres. The graves were arranged regularly in rows, with avenues between them; and the heads of the skeletons were placed to the west. . . . Near this cemetery is a large mound. . . . The Narragansett Indians of New England and the natives of Virginia both kept up perpetual fires in their temples, as did also the Natchez and the other tribes which assimilated to the semi-civilized natives of Central America. . . . Adair, in his account of these Indians, [the 'Creeks, Natchez, and affiliated Floridian tribes,'] frequently mentions 'the Holy Square' surrounding their temples, and within which their religious rites were performed. . . . He is so absorbed, however, in his favorite theory, that he cannot describe any feature except by the name borne by its fancied counterpart among the Jews. So we are not surprised in finding within 'the Sacred Square,' and standing near its western side, a *Sanctum Sanctorum*, or most holy place, inclosed by a mud wall about breast high. It was here that the consecrated vessels of earthenware, conch-shells, &c., were deposited. This sacred place, according to our authority, could not be approached by any but the *magi*, or priests. Indeed, so great a holiness was attached to the sacred squares themselves, that it was believed, if the great annual sacrifice were made elsewhere, it would not only be unavailable for the purposes required, but bring down the anger of the god to propitiate whose favour it was instituted—viz., the genial god, the god of almost universal adoration among rude people, the fountain of heat and light, the divine fire, *the Sun!* Within this square, at least at the time of the great festival, the women were not allowed to enter, nor those persons who had neglected to comply with certain prescribed purifying ceremonies, or who had been guilty of certain specified crimes. The deficiencies in Adair's account are supplied to a considerable extent by Bartram, in a MS. work on the Creek Indians, now in possession of Dr. S. T. Morton, of Philadelphia. He not only describes the 'public squares' alluded to by Adair, in which the religious ceremonies of the Indians were performed, and their deliberative councils

held, but also communicates the interesting and important fact that they sometimes appropriated to their purposes the ancient inclosures and other monuments found in the country, and concerning the origin of which they professed no knowledge. . . . [Speaking of the Rotunda, Bartram says,] 'Within this Rotunda they seem to keep the Eternal Fire, where it is guarded by the Priests. Within it the new fire is kindled on the occasion of the Feast of the First Fruits. No woman is allowed to step within the Rotunda, and it is death for any to enter. None but a priest can bring the sacred fire forth. The *spiral fire* in the centre of the building is very curious: it seems to light up into a flame of itself at the appointed time. But how this is done I know not. . . . The clay-plastered walls of the Creek houses, particularly of the houses comprising the Public Square, are often covered with paintings. These are, I think, hieroglyphics, or mystical writings, of the same use and purpose with those mentioned by historians to be found upon the obelisks, pyramids, and other monuments of the ancient Egyptians.' . . . Mr. Payne, in his MSS., thus describes the great Council House of the Cherokees, which corresponds with the 'Rotunda,' mentioned by Bartram. . . . He proceeds:— 'Every part bore a mystical reference to the sanctity with which they regarded the number *seven*. Seven posts were set deep in the ground, equidistant from each other, so as to form seven equal sides. . . . Upon the seven posts seven very long beams were so placed as to rest one end on the ground, or periphery *raised two or three feet with earth*, while the other end stretched high in air, and all soon met at a point directly over the centre of the floor. . . . The fire was in the centre. Anciently, they say, this was the sacred fire handed down from above. The Council House door was always on the eastern side. . . . The space which was regarded as most sacred was that immediately back of the seat of the *Uku*. . . . Among the sacred things kept here were the sacred arks, and smaller arks of clay for conveying the holy fire.' In the account of La Salle's last expedition to the mouth of the Mississippi, published by the Chevalier Tonti, we have a brief notice of the *Taencas* or *Tenzas*. . . . [La Salle says,] 'As to their religion, the prince told me that they worship the sun; that they had their temples, their altars, and their priests; that in their temple there was a fire which burned perpetually, as the proper emblem of the sun. . . . The next day I had the curiosity to see their temple. . . . As to the outside, it is encompassed with a great high wall, the space betwixt that and the temple forming a kind of court where

people may walk. The prayers are three times a day—at sunrise, at noon, and at sunset. They made me take notice of a sort of closet cut out of the wall, the inside of which was very fine. I could only see the roof of it, on the top of which there hung a couple of spread eagles, which looked

toward the sun. [Mr. Squier adds, in a foot-note :—"Adair speaks of 'cherubimical figures in the Synhedria' of the Muscogulges, or Creeks."] I wanted to go in; but they told me it was the tabernacle of their God, and that it was permitted to none but their High Priest to go in.'

(To be continued.)

PASSING EVENTS.

GENERAL.—Several French vessels have been wrecked in the waters of Valencia. Admiral Romain Defosses lately reviewed at Toulon several companies of the marines to be employed in landing on an enemy's coast: each man was provided with a six-barrelled revolver, a bag of grenades, and a hatchet; and carries as a cross-belt a rope-ladder six feet long, and round his waist a cord with a grappling-iron. Letters from Sicily announce that political arrests and the excesses of the police are increasing: women have been ravished and beaten by them, and political prisoners have died under torture: several magistrates have in vain protested against these barbarous acts. A proclamation is in circulation, exhorting the Sicilians to rise and to re-invest Southern Italy with her former rights in Europe: all parties are alike favourable to the cessation of despotism.

AMERICAN.—Advices from Washington, dated Feb. 3rd, state that "Mr. Pennington, Republican, was elected Speaker on Wednesday by a majority of one; and to day Mr. Forney was elected Clerk to the House." News from British Columbia state that the Similkarnean gold mines, lately opened, are as rich as those of California in her palmiest days, and quite as extensive.

MEMORABILIA.

CIRCULAR NUMBERS.—In arithmetic, those numbers whose powers end in the same figure as they themselves do are called "circular numbers."

METALLIC HEAT-CONDUCTORS.—The following is a list of metals ranged according to their relative capacities for conducting heat:—Gold, silver, copper, brass, iron, zinc, platinum, tin, lead, antimony, bismuth.

METALLIC CONDUCTORS OF ELECTRICITY.—The following is a list of metals ranged according to their relative capacities for conducting electricity:—Silver, copper, gold, zinc, brass, iron, platinum, tin, lead, antimony, bismuth.

"GONE TO JERICO."—This expression originated thus:—King Henry the Eighth had a pleasure-house, called "Jericho:" hence, when that luxurious monarch was at any time missed, it became a cant saying among his courtiers that he was "gone to Jericho."

PERIPATETICS.—The term "peripatetics," or walking philosophers, was originally applied to the Aristotelians, who were in the habit of teaching and disputing as they walked in the porticos of their gymnasium, called the Lyceum.

POINTS OF THE COMPASS.—The 32 points of the compass, otherwise called rhumbs, are as follow :—N.—N. by E.—N. N. E.—N. E. by N.—N. E.—N. E. by E.—E. N. E.—E. by N.—E.—E. by S.—E. S. E.—S. E. by E.—S. E.—S. E. by S.—S. S. E.—S. by E.—S.—S. by W.—S. S. W.—S. W. by S.—S. W.—S. W. by W.—W. S. W.—W. by S.—W.—W. by N.—W. N. W.—N. W. by W.—N. W.—N. W. by N.—N. N. W.—N. by W.

MENTAL ARITHMETIC.—To find what any number of shillings per week will amount to in a year, reckon twice-and-a-half as many pounds and twice as many shillings as there are shillings per week. To find what any number of pence per week will amount to in a year, reckon four times as many shillings and four times as many pence as there are pence per week, adding 1s. 1d. for every additional farthing in the given rate, if any. To find what any number of pence per day will amount to in a year, reckon as many pounds, half-pounds, fourpences, and pence as there are pence per day: for a quarter or half a year, reckon a quarter or half the number of pence per day, and calculate for a whole year. To find what any number of pence per day will amount to in a year (omitting Sundays) of 313 days, reckon as many pounds, crowns, shillings, and pence as there are pence per day.

VARIETIES.

"THE army estimates were issued yesterday: the land force at home consists of 143,000 men; but when 92,000 in India are added, the whole force will be 235,000 men: add to these the native army in India, the volunteers, the police, militia, and pensioners, and we claim to have a larger army than any nation in the world."—*Daily Post*, Feb. 16.

THE PENNY POSTAGE.—A traveller, sauntering through the lake districts of England, some years ago, arrived at a small public-house just as the postman stopped to deliver a letter. A young girl came out to receive it: she took it in her hand, turned it over and over, and asked the charge. It was a large sum—no less than a shilling. Sighing heavily, she observed that it came from her brother, but that she was too poor to take it in, and she returned it to the postman accordingly. The traveller was a man of kindness as well as of observation: he offered to pay the postage himself; and, in spite of more reluctance on the girl's part than he could well understand, he did pay it, and gave her the letter. No sooner, however, was the postman's back turned, than she confessed that the proceeding had been concerted between her brother and herself: that the letter was empty; that certain signs on the direction conveyed all that she wanted to know; and that, as they could neither of them afford to pay postage, they had devised this method of franking the intelligence desired. The traveller pursued his journey; and as he plodded over the Cumberland Fells, he mused upon the badness of a system which drove people to such straits for means of correspondence, and defeated its own objects all the time. With most men such musings would have ended before the close of the hour; but this man's name was Rowland Hill; and it was from this incident and these reflections that the whole scheme of penny postage was derived.

POETRY.

BE VALIANT.

Be valiant in the cause of truth,
While here on earth you roam;
Toil hard to gain a crown of worth
In a celestial home.
Let error-loving, foolish men
Salvation's plan despise,
And spurn God's proffered blessings when
He sends them from the skies;
Let craven-hearted sons of man
Forsake the cause of God,
And join the vile, apostate clan,
In spreading lies abroad:

Norwich.

Be thou of truth a lover true;
It is a heaven-born child:
Sustain it all life's journey through,
Howe'er it be reviled.
Vile opposition may be rife
Enough to spill your blood;
But ever in the battle strife
You'll find a friend in God.
Rely upon Him, sons of earth;
Be valiant in the strife:
Error shall yield, o'ercome by truth,
And you'll gain endless life.

WILLIAM JEFFERIES.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 9, Vol. XXII.

Saturday, March 3, 1860.

Price One Penny.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES, IN THE L. D. S. MEETING-ROOM, HOLBORN, LONDON,
DECEMBER 18, 1859.

Brethren and Sisters,—I am thankful that I have the privilege of speaking to you, though I would very much like to have listened to brother Ross and some of the Elders present. It seems to be their desire, and also yours, that I speak to you. I will therefore endeavour to do so. As brother Ross has said, I would like your faith and prayers, that I may say those things which will do us good—things pertaining to our salvation and the kingdom of God, and that will, in their practical application, be of lasting benefit and worth to us. It gives me pleasure at all times to speak upon the principles of the Gospel, and to bear my testimony of its truths.

I certainly realize the truth of the saying recorded in the New Testament, that we should always have a reason to give for the hope that is within us. I feel that it is important that all the Saints should have a reason to give for the hope that is within them.

Much is said in the present age upon religious subjects, and much is done to promote what the world, through their traditions, believe to be religion. We find men upon every hand introducing for the consideration of mankind principles which they say, in their teaching, are of God. We find many receiving and prac-

tising those principles. We find among the reformers of the world those that do not profess to have a belief in the present orthodox principles of Christianity, but are in their own way trying to ameliorate the condition of the world by the introduction of moral reforms, such as Socialism, Deism, &c. Every form of religion has its votaries—its adherents. Such is the character and condition of the world. Men are made and constituted worshipping beings; and if they cannot, consistently with the views and ideas which they have formed, endorse the belief of the present orthodox systems of Christianity, they are lost in the mazy labyrinth of error, and can only give relief to their minds by adopting what the world calls Deism.

Now, it is a fact that there are certain principles which are right in and of themselves. We come to this conclusion from our own experience. I say there are certain principles which are in and of themselves correct. They are true—they are righteous—they are just. Their application to us is consistent and appropriate, and their results are beneficial. But it does not become my purpose to investigate the doctrines and principles of the world. I merely refer to them in general terms, that we may have in our

minds the condition of the world—that we may understand our real position to each other in a religious point of view, and that there are principles incorporated within our nature which make and constitute us worshipping beings, so that, in spite of ourselves, we have to pay a degree of devotion, reverence, and admiration to the principles of our choice, whether they are true or false.

I remarked that there were principles true and right of themselves. Whenever you reflect upon those principles, they carry with them their own evidence. They are not principles which exist in an abstract sense, but in unison and harmony with the laws of nature. Now, the laws of nature are the laws of God. Those principles are made applicable to us as intelligent beings. They are consistent and just in their application to us. And if we are favoured, in the Providence of God, to have our minds led to the application of those principles, they will have the tendency to direct us in the course of our time and lives upon earth, that we may secure to ourselves eternal life in that world which is to come. But all this depends very much upon the circumstances with which we are surrounded. It is your traditions and education that in a great measure induce you to believe the principles you have received. Had you been born upon the peninsula of Hindostan, or upon the plains of Bengal, it is probable that you would have believed in the idolatrous worship of that country. You would have been more likely to have done this than to have become what you are now. It is the principles you receive in your education that make you what you are. If your education and traditions are false, they are likely to lead you in that course of life which will not be a benefit to you hereafter. Now, in the great economy of Heaven, we were placed here for a wise and judicious purpose. That purpose was understood from the beginning. It is the economy of our Father to place us here, under certain circumstances, in a state of probation, under certain influences, where we can have the privilege of acting for ourselves and of becoming responsible for our acts; so that if we choose to do that which is right, we can receive the blessings and reward of obedience. No one will deny that man is an agent to himself. He can speak reve-

rentially of the name of God, or he can blaspheme it. He can commit crimes, or he can refrain from them. It is right that man should thus be an agent to himself. It is right and necessary that men should understand and practise principles which are eternal, and which will result in eternal blessings to them.

The principal and most important item which I will introduce for your consideration, and which was designed in the cabinet of heaven to exalt and bless us, and to secure to us an eternal existence hereafter, is the principle of *faith*. This principle is incorporated within us as intelligent beings. It is the principle by which all intelligencies act and are more or less governed by. It does not matter what a man's belief is,—faith is the principle by which he acts. It becomes a part of our being. Take this principle from us, and it would be like taking the mainspring from a watch. It would be taking from us the intelligence that God has endowed us with. It is one of the principles or attributes which our Father has given to us. This principle of faith not only exists in us; it is also the moving cause or first principle in everything. For example: What was the motive which induced you to come here to-night? Did you not think that there would be a meeting? This action you made in reference to something which you did not see. Faith, then, is the assurance of things hoped for—the evidence of things not seen. It is not only interwoven with your existence, but it also forms the mainspring of the Gospel of Jesus Christ. It is necessary that you, in order to receive blessings from God, should have faith in God; that you should also believe in his Son Jesus Christ; and if you wish to receive the blessings of the Gospel, you must believe in that system of principles which he has revealed.

Now, it is impossible for an individual to receive a testimony of the principles which we teach, unless he has faith in them; and he can only receive that testimony in accordance with or in proportion to the amount of faith he has. Are not your actions regulated in the same way? If you have faith in the speculation you are engaged in—if you have faith that it will be a lucrative business, will you not enter all you have into it? But if you have not faith, could you ever do an action in reference to it? Your investments and

all your actions correspond with the amount of faith you have in it. You are obliged, in the first place, to act on the principle of faith. And still you ask God to give you demonstration upon a thing which you do not believe in. Now, upon the same principle you will not act in reference to business things. And why will you be so inconsistent as to ask God to give you knowledge, while you do not believe? It is important that you should believe in the first place.

I have endeavoured to show you that the first principle of the Gospel of Jesus Christ is a law of nature. Now, it is impossible for an individual to get a knowledge of the Gospel of Jesus Christ, unless he receives the evidence by faith from God. Men may tell you that it is true; but that is no proof to you. You have to receive that knowledge through the gift of the Holy Ghost for yourselves.

All the principles of the Gospel are built upon the same foundation. They are applicable to us as we find ourselves in this world; and by practising them in our lives, they secure to us eternal existence hereafter. Now, the world profess to teach principles of a similar character. They all profess that their principles will save you in the kingdom of God. But there is one principle which we teach that the world does not. We tell all those who will, with an honest purpose before God, believe in the principles of the Gospel of Jesus Christ as set forth by us, that if they will with an honest purpose of heart repent of their sins, and be baptized for the remission of those sins, and have hands laid upon them for the reception of the Holy Ghost, they shall receive its testimony that the principles are true. We differ in this respect from the world. We ask all men to investigate the principles we teach, and try to create within themselves the principle of faith, so that they can act upon them in a right and proper manner. Then I know they will receive a knowledge of the truth. They will know that the principles which we teach are of God. Not because I say that they are true: that is not the reason. The evidence will be presented to your understanding, and God's Spirit will work upon you and point out these principles to your comprehension, and you will know that it is the operation of the Spirit of God upon you.

There is no minister outside this Church that will teach to you the principles presented here to-night. There is no individual that will teach you the doctrines and principles laid down in the New Testament, and ask you to believe them, and then say if you will believe them and go forth and honestly before God render obedience to them, you shall receive a testimony of their truth. Except that individual be a Latter-day Saint, there is no order of professors of religion that dare stand up before a congregation and teach them all the principles of the Gospel, and witness before the people that they are true. I acknowledge that there are many who profess to have great power. There are a variety of spirits abroad in the world, and men are influenced by them, and are led to speak and write certain things. They will see as it were in a trance, and go to sleep, and, during that time, will make known many things. This I know is the case. I have seen the influence of these spirits upon the minds of individuals; but, let me tell you, it is that spirit of evil that is going forth and working the works of darkness among the people. But, says the objector, cannot we say the same things of the Spirit of which you have been speaking? No, you cannot. The reason is this: The only promise we make to you is, that if you will be honest with yourselves and before God, you shall embrace the principles of the Gospel. These are the conditions upon which we give the promise. Spiritualists give no conditions. They can take a man from a respectable standing in life and make a spirit medium of him, and they can also make a spirit medium of a drunkard as well, and produce the same results. Are righteousness, honesty, and virtue rewarded? Is not justice robbed? This man may do violence to every endowment which God has given him—may blaspheme his name, and desecrate every principle of honour and virtue that is in existence; yet he is capable of becoming as good a spirit medium as the most honest man in the world. For this reason, I would say they are in error, and following that spirit of darkness that is gone forth among the people, and which will lead the inhabitants of the earth to destruction and death.

Well, upon the other hand, we can say to every individual that will comply with

the conditions of the Gospel as they are laid down by us, that the Spirit will give you to know that it is of God. It brings with it that knowledge which characterized the Gospel anciently. The various orders of Spiritualists and those under the influence of the different spirits have not that knowledge. Some of the spirits will take upon them the name of Paul and Peter, and will claim to be the spirits of those individuals. You may take the advocates of that doctrine, and what is their experience. When they call upon the spirit of Paul, he will speak different things upon the same subject. He will tell one thing to-night, and another thing to-morrow night. Many times when those spirits have been called up, and have been questioned through the mediums as to whether they really were the spirits of such individuals, after they had professed to be the spirits of Paul and Peter, they would confess that they were lying spirits. If spirits would do this, you can see what follows in their experience.

Does the Gospel of Jesus Christ, the principles of eternal life, hang upon such a precarious tenure as this? No. Let me say to you, there is running through the order of the Gospel, and connected with every principle and ordination thereof, a spirit that brings to your minds certainty and knowledge, and seals upon your minds the evidence of its truth, and implants within your minds what the powers of darkness cannot move. It never can be moved from you, only through your transgressions. If ever that spirit leaves you, it is because you have violated the conditions upon which it was promised to you. This is the experience of every Saint. You all know this. When you violate the conditions of the Gospel and the counsels and instructions that are given to you, do you feel comfortable in your minds? Does not that peace of mind imparted to you by the Holy Ghost take its leave of you? And you are miserable all the time, and you will remain so, until you turn round and do right. Your doing wrong is the only thing that will take from you the Spirit of God. The spirits of evil, of which I have been speaking, will give way before you. I have stood beside a spirit medium who said he was never so baffled in all his communications. The spirits would not tell their names. This led me to reflect upon

the power connected with the Gospel of Christ. I know that the man who will live his religion has power to go through this world and bear testimony to the principles of the Gospel; and there is no power on this side of hell that can stay his progress, or the spirit and power which he is in possession of. The powers of darkness will melt like the dew before the sun. I know that such is the case. I know it by nearly twenty years' experience. I arose before you with the feeling in my mind to give an evidence of the hope I have within me. That evidence is not a thing which exists only in my own brain: it is that which has entered into all the social relations of my life. Says one, I should like to know something of this evidence. It would take me too long to pass over a period of twenty years. I can refer you to a few items. But let me say to you, that when I received these principles, I believed them and acted upon them; but I did not receive the testimony which I anticipated at that time: I did not receive a testimony that they were true until months after. I prayed with all the energy of my mind; I fasted; I prayed month after month; I sought a knowledge from God for myself in public and in private, and in every possible way that I could. I thought that an evidence of their truth would be worth more to me than any earthly consideration. I sought it in the spirit of meekness from month to month, and probably six months rolled by before I received a testimony of the truth; and from that day to this that testimony has been increasing within me. I can say that the Lord has been with his servants wherever they have gone; and when his servants have kept his commandments, he has confirmed the word by signs following. I know that Joseph Smith was a Prophet of God; I know that Brigham Young is his legitimate successor; I know that the order of the Priesthood is of God; I know that I have spoken before the people, from time to time, by the inspiration of God—the Spirit of revelation from on high; I know that the words, as they have dropped from my lips, have been the words of life and salvation to the people to whom they have been delivered: I know it by the Spirit of revelation that is within me. I have received evidence by revelation under circumstances when I have been separated thousands of miles from the authorities of

this Church. When I have been alone, I have acted in conjunction with them upon the same point, and my words were *verbatim* according to the instructions afterwards received from them, and this, too, when I have been thousands of miles away. The distance made no difference. The Spirit that has been upon me was the same Spirit that was upon the Prophets. It would take too long to relate all the testimonies I have received. I can only refer you to these few.

When I reflect upon the condition of the world, the spirits and influences abroad, and the knowledge the Saints have of the Gospel of Jesus Christ, my soul is moved with compassion; I am filled with pain for the people—for the thousands of people there are in the world that are just as honest, perhaps, as you or I, and have a desire to be saved in the kingdom of God, but do not know how to go to work; and we cannot hold them still long enough to present to them these principles. Their traditions are so woven around them—their minds are so darkened by the errors that are abroad in the world, that we cannot get them to understand this great work. When I see this, my soul is filled with sorrow. I do not know but that if the matter was left to me, I should be trying to convince some of them contrary to the principles of the Gospel. But I know that it is all right just as it is. I know that every man who will investigate these principles can receive a knowledge for himself, and the testimony I have been speaking about.

My feelings are enlisted for the people. The Saviour said, "As it was in the days of Noe, so shall it be in the days of the coming of the Son of man." We do not expect that all the world will receive the Gospel; but still it must be preached for a witness. Many will be called, but few chosen.

Many will not receive it. They are surrounded with the teachings and doctrines of men, and their souls will be led down to destruction. They will not have part in the first resurrection; and that glorious future which they look forward to they will be disappointed in, because, when the principles of the Gospel were presented unto them, they shut the door of light and knowledge against themselves through unbelief.

But says one, "I would have obeyed them, had I known they were true." Do

you suppose the Jews would have crucified the King of Glory, had they known who he was? The Jews would have been glad to have taken Jesus, and placed him on the throne of Israel, had they known him. Why did they not know him? Because they shut themselves out from that knowledge; hence they were left to welter in their own sins, to answer the end of the law; and the wrath of God has rested upon them, and they have been scattered, in consequence.

There is no excuse—there is no palliation to offer for this generation's not receiving the Gospel. The servants of God came forth to this land upwards of twenty years ago, and the Gospel has been preached in your streets. The very walls of the buildings will rise up and condemn the people, unless they receive the truth. The power of God is attending the words spoken to the people, and thousands of them have an evidence of the truth of the Gospel, but not the courage to obey it. Such is the present condition of the people. Let me ask the strangers that are here to night, What are you going to do about it? The receiving or rejecting of the truth is an act of your own. When we say to you that if you will divest yourselves of everything that is wrong, and keep the commandments of God, and act with an honest motive before him,—when we ask you upon that foundation to practise the principles we teach, what will you do? Why, it is for you to receive or reject them. We have done all that we can do for you, and all that we feel inclined to do. We urge upon you the necessity of receiving the principles, that you may have a knowledge of their truth for yourselves. That is all it was designed we should do. Many will reject the Gospel and be in ignorance of the growth and increase of that kingdom which the Prophets have looked forward to with joy, and which is now established on earth.

In conclusion, I have to say to the Saints, Be comforted. The blessings of God are resting upon the people in Zion. The circumstances that we have been surrounded with for the last two years were such that the world thought would overthrow us and destroy us. But God has overruled all things for our good, and turned aside the enemy, and the result is that the evil has been turned upon their own heads. The blessings which they anticipated for themselves.

have fallen to us. They have filled the country with merchandize, mules, and waggons, and have taken the money there for the people to buy them with. The Government have bought the surplus produce of the country, and they have thereby distributed among the Saints a large amount of money, and it leaves the people in a better condition than they were in before. The blessings of God rest upon them, and the wealth which the speculator imagined he would amass for himself has in a great measure fallen into the hands of the Saints. The people ac-

knowledge the hand from whence this blessing has come. Then, I say, let your hearts rejoice: all things are well with us. The Spirit of God is resting upon the Saints, and they are built up and comforted. May the blessings of God rest upon our friends that are here to night. Turn your minds to the principles which I have advanced, and which the servants of God have from time to time spoken unto you; and if you will do it, you will know that the testimony will follow.

May the blessings of peace rest upon you all! Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 120.)

[September, 1843.]

Elder Parley P. Pratt said—‘I have a few remarks to make concerning the subject spoken of in the forenoon by Elder B. Young, who said we wanted all your gold, silver, and precious things. We not only want your all as pertaining to gold, silver, &c., but we want you, your wives, and children, and all you have, to be engaged in the work of the Lord.

I don't know that I can give you a better pattern of what we want than the case of Joseph in Egypt. Israelites will get all they can. They are very great to go a-head. The Egyptians believed in dreams; and by the peculiar gift of interpretation of dreams, Joseph entered into a great scheme of speculation. He used the gift of interpretation to become great in the eyes of the Egyptians. He obtained great political influence, came out with gold ornaments, and rode in the king's chariot in great splendour. He laid up corn in great abundance during the seven years of plenty; and when the famine came, he got all their gold, silver, cattle, land, property, and, finally, their persons. No one but an Israelite or an Israelitish God would have thought of it. It was like an Israelite. It was like Noah, Lot, Christ, &c.; and it is a fair sample of our speculation.

There is more said in Scripture about gold, silver, and land than any other subject.

God is the origin of power—the Sovereign. He made the people and the earth, and he has the right to reign. There will be good times and good government when the world will acknowledge the God of heaven as their Lawgiver, and not till then; and if I

could live under his government, I should be thankful, although I am a real Republican in principle, and would rather live under the voice of the people than the voice of one man. But it will be for the good and happiness of man when that government is established, which we pray for when we say, ‘Thy kingdom come, thy will be done on earth as it is in heaven;’ and until that time arrives, we must pray for it.

This Joseph in Egypt—the speculator—what a great and good man he was! I love him, I admire his course, and I believe a little of his blood is in my veins. But had Joseph been like the religious world at the present day—had he said he had got religion and done with the world, he would not have rode the king's horse, worn his robe, or had to do with gold and silver; and he would have done no good, built no storehouses, and saved no corn, for fear of speculation.

But he acted differently. And there is an ancient prediction respecting our modern Prophet Joseph—namely, that a Prophet and Seer should be raised up, and those who seek to destroy him shall be confounded. This has proved true. Upwards of thirty law suits have been brought against the Lord's anointed, and his persecutors have as often been confounded. He has been raised and supported, according to the prophecy, to do a work on the earth, and the Lord has been with him. Every weapon formed against him has been broken. He has overcome all the lawsuits which have been brought against him, and no accusation has been sustained against him; yet he will lay a plan to speculate as large as ancient Joseph did: he will have power to buy up all the rest of the world.

What Elder Young said is good. We want all he spoke of, and a great deal more. We do not want it for ourselves, but for you. We want you to use it; and we have a Prophet who tells how, when, and where to use it. Take your means, and unite your exertions in this work. We want you to take that course which will save you. Build up a city and temples, and enjoy them, and do as the Lord tells you, and hearken to counsel.

We have a Prophet to tell us what to do, and we should get as much wisdom as the world. If they want a railroad built, all they have to do is to open books. The people subscribe stock, a railroad is soon built, and an income is realized. The Saints ought to be as well united as the world, and do the things that God has required, that a great nation may be saved from all nations.

The old gentleman that rules the nations has ruled long enough; and if I was an infidel, I would like to have the Lord raise up a Joseph, or a Daniel, or a Mordecai, or an Esther, to obtain political, temporal, and spiritual power, and cause a change for the good of the world. Thank Heaven, he has begun to raise them up. He has raised up another Joseph to do the great work of God, and it will continue on until the saying goes forth that the Lord has built up Zion.

The kingdom of God must be established, and it will be. I read that gold, silver, power, thrones, and dominions will be connected with the great work of God in the last days. Then let us wake up to see what God says shall come to pass, and let us enlarge our hearts and prepare for the great and glorious work.

Do the Saints here in Boston know that they are identified with the laying of the foundation, and the establishing of a great and mighty kingdom, which is to include all the great and glorious work to be fulfilled in the last dispensation and fulness of times? And I prophesy, in the name of the Lord, that whether the Saints in Boston or any other place, stand for it or rise against it, numberless millions will celebrate that day when the foundation of this work was laid.

Elder George A. Smith said, 'I am pleased with the many remarks which have been made this day. You can easily see a similarity between the two Josephs and the revelations that are given for the salvation of the present generation. Joseph in Egypt, a saviour of his father's house and the Egyptians: Joseph at this day holds the keys of salvation not only to the Gentiles, but also to the house of Israel.

I do not know but some may have reflections different from my own. I will, however, show how the Lord deals with mankind. Some may say, 'Who can believe

that God who dwells in heaven will condescend to speak to the people about building him a house in this day of religion and science?'

This may be considered simple in the eyes of many; but the day was when the salvation or damnation of the whole world hung upon as small a circumstance. 'Noah, by faith, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.'

Had the editors of this day lived then, I think they would have said and written more against it than they have against Joseph Smith and the revelations he has received and published.

We find God was in the habit of telling men to do many simple things, even to the giving of a law concerning the protection of birds' nests. You talk about God condescending to speak of small things in the last days; but it is only as it was in the days of Moses; for we read in the Bible how God commanded the children of Israel, when they found a bird's nest, (Deut. xx. 6,) not to take the dam with the young; 'But thou shalt in any wise let the dam go free, and take the young to thee.' Why? (7th v.,) 'That it may be well with thee, and that thou mayest prolong thy days.'

We see, from this, that, however small and simple the commandments of God appear to be, they are great in their results. Connecting this with the law of God to Israel concerning the eating of locusts, beetles, and grasshoppers, (Leviticus xi. 22,) 'Even these of them ye may eat, the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.'

Is this as small business for the Lord to talk about as it is for him to command the Saints to build a tavern or boarding-house for visitors who constantly go to Nanvoo, which, when done, will do much good for the spreading of the work to all nations. What good could arise from a law of God permitting the eating of beetles and grasshoppers, I cannot say.

All the prophecies have aimed at the gathering of the people, and saving them in the last days. But it is better never to have known the Master's will than to know it and not perform it; and my advice is, if you cannot take hold of the work, and go through the whole course, stop and go no further. If you have not courage to go on at the expense of all things, it is better to turn back.

We do not want to deceive you. Our traditions have taught us to be very religious, to wear long faces, never to tell an

amusing story, nor to laugh, &c. This was the case with the long-faced Christians in Missouri, and they were the first to strike a dagger to our hearts. It is better for a man to act out what he is than to be a hypocrite. 'Pure religion and undefiled before God and the Father is this,' says James, 'to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

I do not like that religion which lies in a man's long face, or his coat or hat. If I wear a strange hat, it is not because of my religion; for where the religion of a man is in the shape of his hat or coat, it is not very extensive anywhere else.

Some of the Elders want to appear very big, and to be called great preachers; but whenever I have seen them trying to preach something large and mysterious, to get a name, I have concluded they have yet much to learn. I have been eleven years a member of this Church, and was a believer two years before I entered it; and during that time I have seen many Elders who like to preach large and mysterious sermons.

As many are desirous of hearing mysteries, I will rehearse a short sermon of mysteries for their edification. Elder Kimball has had a long standing in the Church. He has preached much, done much good, brought many souls into the kingdom, had great influence, and is considered the most successful minister among us.

(To be continued.)

Elder Amasa Lyman and myself went into Pike County, Illinois, to preach where the Elders had preached all the mysteries about beasts, heads, and horns. They wanted us to preach mysteries. We told them we were not qualified to preach mysteries; but if they would send for Elder Kimball, he could preach them. So they sent about forty miles for Elder Kimball, and brought him down, they were so anxious to hear the mysteries.

When he came, he had a large congregation assembled. He arose and remarked that he understood they had sent for him to come and preach the mysteries to them. 'I am well qualified, and fully competent to do it, and am happy to have the privilege. I want the attention of all.' When every mind was stretched and eager to learn these great mysteries, he said, 'The first mystery I shall present before you is this: Look at Elder Amasa Lyman; he needs a pair of pantaloons and a new hat. But it appears you do not see it; consequently, I want to open your eyes, and reveal to you a great mystery; for an Elder in this Church has need of a hat and a pair of breeches as well as yourselves, and especially when the Saints know he is so much in need of them!' He preached a few more mysteries of the same nature, and the result of this sermon was that Elder Lyman got a pair of pants and a new hat, and Elder Kimball and myself each a barrel of flour for our families.'

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 3, 1860.

EMIGRATION.—We wish to remind the Saints that the season is rapidly advancing, and it is time that all who design to go to the Valley this season should send up their names and deposits for their fit-out for the Plains. The agent there should have the orders at once, to enable him to have all things in readiness on the frontiers when the emigrants arrive. We expect to send out the first ship about the 20th or 25th of March, and to complete the emigration for the season as soon after that time as possible. We wish the Elders and Saints to continue to send up their names and deposits until they are notified that the emigration is closed. We have received several letters of late, inquiring whether it was too late to receive names and deposits. We say again to all who are desirous, Send up your names and deposits as soon as you are ready, and we will receive them and forward you until we notify you to the contrary. We wish particularly to say to all those who have heretofore been expecting to go this season, and that £10 or £11 would take them through, We should be glad to see you *all* on the way, with faith and energy enough to carry you through. We are not in a position to make any alteration in the estimate or figures

presented to you in *Stars* Nos. 2 and 3, present Volume ; and although we sincerely hope that a reduction will be made in those figures when the agent comes to make the purchases, still we do not feel warranted in making any promise or holding out any such prospects even to induce any to start with any less sum with the expectation of going through, who have not faith and energy to supply the deficiency and carry them through, or support them in the disappointment in case of failure. Yet we will say that the cases are numerous in the history of the emigration of the Saints, where individuals have started from here with much less than the sum required to complete the journey, and many with barely enough to pay their way to the States, or to Florence, or the frontiers ; but who made up in faith, energy, and perseverance what they have lacked in money, and have made their way into the Valley the same season. The same amount of faith, energy, and perseverance would again enable others to accomplish the same things. And as we before remarked, although we cannot say you shall go through for the sum of £10 or £11, yet we should be glad to see you on the way ; and we know of a surety that anything that *can* be done to effect that object will most faithfully be done by the agent, Elder George Q. Cannon, who will, we are well assured, make every reasonable exertion in his power to send you on. And if you should go under these circumstances, we wish to remind you that you will have to be deprived of many things which you might have, if you had the money to procure them ; and you should expect to rough it considerable, and *not carry much luggage*. On this subject, brother Cannon writes that he will do the best he can for all such, if they will chance it. “But they must understand that *they must put up with inconveniencies*, and that they cannot bring along several 100lbs. of luggage, as many did last year. But by knowing beforehand what they deposit, I can cut the cloth, as the saying goes, according to the pattern.” We say, then, to those who make the start with £10 or £11 per head, Do not expect as many comforts, or to be able to take as many things, or as much luggage with you, as those who pay £12 or £14 per head. Faith and energy, perseverance and industry may make up the difference with you. Or the consciousness that you are doing right and going home with the blessing of the Lord and his servants, and the good spirit which you carry with you, with the influence and assistance of the Holy Spirit, may strengthen and assist you to overcome and perform the journey in peace and safety. If, however, you should not succeed in making the start from the frontiers, or should only go on to some of the settlements on the road, you will be so far on the way, and in a condition to secure an outfit for the next season. We think it advisable, particularly for all who are not in situations to insure their emigration next year, but who have £10 or £11 and desire to emigrate, to push on to the frontiers this season and work their way on as fast and as far as possible towards the Valley. Possibly by the exercise of strict and rigid economy, patience and perseverance, they may find themselves at the close of the season among their friends and brethren in Zion.

We desire again to remind the emigrants of the necessity of ordering their provisions and stores for the Plains according to our suggestions in the Editorial of No. 3 *Star*. They should send up their means to purchase them, or make up their minds to do without them, and not be disappointed if they do not have them.

We hope the Saints will bear in mind also that they can procure their tins and outfit for the ship to better advantage here than elsewhere,—and articles, particularly in tin, &c., that can be depended upon.

In conclusion, we would say to any one that can go, Delay not to send up your means, that we may be able to make our arrangements.

ORGANIZED AT LAST.—It has appeared in the sequel that President Buchanan did right in not waiting for the organization of the House before transmitting to Congress his last Presidential Message. At the periods for the organization of the House during the last few years, unusual and extraordinary difficulties have at times been experienced by Congress in duly organizing itself for the business and legislative duties of the year.

At last Congress is organized, and this difficulty for the present conquered. But what an extraordinary time it has taken, and what a struggle there has been to bring about this ordinary and constitutional event! The House should have been organized early in December, 1859, previous to the transmission of the President's Message. But the House did *not* organize itself at the beginning of December, 1859; and after waiting until the 27th of that month, the patience of Mr. Buchanan seems to have been exhausted, and doubtless he considered it absolutely necessary to give publicity to his Message by laying it before an unorganized Congress. But it has turned out that the end of that deplorable, unorganized state of Congress had not near come at that date. For weeks past since then, every mail from the United States has brought to Europe the same news—"The House of Representatives has not yet been organized. No Speaker has yet been elected." Statements similar to these have periodically appeared in the papers, until the news had almost ceased to be a matter of wonder, or possessed of novelty. In these days of wonders the public have become so familiar with wonderful events and strange appearances, and Brother Jonathan has become such a strange and out-of-the-way character, that, after the "nine days talk," we believe that but very few would be astonished at any of his eccentricities,—no, not even though the Congress of the United (?) States remained unorganized and in the eccentric disunited condition during half of the year. But it did not take half the year. Two months were all that this Congress of the United States required to organize itself duly for the business of the session. In the beginning of December, 1859, the Representatives of the Union *should* have organized; and on the 2nd of February, 1860, they barely managed, with a majority of one single vote, to elect a Speaker.

We know that the case is a grave and sad one, and it is more in sorrow than in lightness and exultation that we view this melancholy spectacle of this once glorious and united nation. But while this spectacle which the United States present to the world is so deplorable, there is so much that is ludicrous in it, and the conduct of its senators, representatives, and society is so self-satirizing, that one can scarcely refrain from touching upon this American ludicrousness and self-satire. Is not this case of the Congress of the United States being two months organizing itself a bitter satire upon the very name of the Union? Why, its bitterest enemies (and we claim to be its friends,) could not utter a satire so telling, severe, and derogatory as that which is uttered by the deplorable as well as disgraceful case of the present Congress. It is certainly time that the American people should end their farces and eccentric illustrations of union. It is time that they become sane and show a little self-respect, unless they wish all the world to despise them and consider them as representing *dis-United States* of madmen. Moreover, if they continue in their present course, they are not likely to be very pacific madmen. There is danger in their madness. There is an old proverb which says, "Whom the gods would destroy they first make mad." Has this become the case of the people of the United States? Surely it would almost seem so; and if so, doubtless their rejection of God's Messenger, the martyrdom of his Prophets and Saints, with numerous wrongs that they have generally inflicted upon his people, are coming home to themselves. It is to be hoped

that the people and their representatives will repent and alter their mad course before it is too late, and in future be not only just to the Saints as fellow-citizens of the United States, but be just to themselves, and heal up the breach between North and South, and bind themselves again with the links of a great national brotherhood. The prospect, however, is very gloomy; and the case in question, with many of a corresponding nature that are constantly appearing in the United States, argues but little good for their future; nor does the election of a Speaker by the Black Republican section make the prospect any brighter.

During the disorganized state of Congress, there have been several millions of dollars locked up in the public treasury, which of course could not be touched until the House was organized, and the necessary appropriations made. These several millions of dollars have been badly needed for public uses, and even the business of the country has sustained an injury by the delay and non-appropriations. And still party hostility and the spirit of disunion in Congress triumphed during two months, and public business and the legislation have been suspended to give vent to a fierce war of words and sectional opposition. Nor is this all. Individual States and committees and people generally have been keeping up the spirit of the times. We are told that the venerable State of Virginia has attempted to legislate for exclusive dealings, and that a committee of the House of Delegates have "reported a bill to that body, entitled 'A Bill making Regulations concerning Special Licenses,' the design of which is to carry into effect, by legislative enactment, that famous policy of commercial non-intercourse with the North which has of late been so extensively revived at the South. The bill substantially provides that certain enumerated goods, embracing the principal articles of Northern produce and manufacture, shall not be sold within the State of Virginia without a special license, and that a tax shall be levied on all such sales, unless the goods shall have been imported from abroad, or shall have been produced and manufactured in the State or in any of the slaveholding States, or shall have been immediately carried by the purchaser beyond the limits of the State."

Now, all these things and the general tendencies of the Northern and Southern factions and hostilities considered together, the matter seems every day becoming more serious, and the prospect still more gloomy. Nor are these obstructions to the public and private business of the nation all that is affected by this sectional strife and bitterness in Congress, and in the North and South generally. In all these events and cases, of course, there is a serious and dangerous political meaning. In 1860 the election for the next President will take place, and the country is thus preparing for it, and the war is beginning in earnest. Such cases and events as those we are noticing are but the preludes and skirmishes of the great coming struggle. If there has been such a long and determined contest in electing a Speaker to organize Congress, what, we would ask, may be expected to be the state of the country during the election of the next President? and what the result of that election? Time will show.

The present difficulty of Congress, however, is overcome, and the Black Republican party have triumphed. They have succeeded in electing Mr. Pennington by a majority of only one. It is said that this gentleman is a Conservative and a pacific man. Still the Black Republican section will consider his election a great triumph, and the Southern Democrats will consider his election to them a most aggravating defeat. For our part, we think that the present success of the Republican party and every future success of that party, however desirable, will only be as so much fuel to blaze by-and-by into an awful general national conflagration.

THE WORLD DESTITUTE OF TRUE RELIGION.

Let us ask why, after six thousand years' probation, is mankind not prepared to meet their God? and why is not earth ready to receive the coming of Jesus with his Saints from heaven to dwell with his Saints on earth? How is it that, instead of being thus prepared, earth is so much like the regions of darkness and despair to millions? How is it that it does not improve and become more like heaven? How is it that, instead of travelling nearer towards heaven, it seems to be travelling nearer towards hell? How is it that, instead of righteousness and peace covering its face, sin and corruption cover it as a flood? How is it that the arrangements of society and the influences at work in it are such as to stifle the Deity in man, and vitiate the soul from the first budding of infancy to the drawing of the last breath of old age?

We dare say that thousands of sectarian Christians would readily answer that all this is because the world is destitute of religion, and society needs converting. Now, there can be no doubt that this answer will meet the case on one side. But there are always two sides—the right and the wrong; and if it is the wrong side that is fitted, and not the right, then the case stands wrong. The world is indeed destitute of religion, and it does indeed want converting. But there are two kinds of religions—namely, good and bad, right and wrong. It is therefore very important that this should be considered; for though a thousand systems of religion were given, and not the right one, the world would still be destitute of the “one thing needful;” and though it were converted a million times with a wrong conversion, it would require to be converted over again.

It is not enough, then, to say that the world is destitute of religion, and the people need converting. This admission must be supplemented with the statement that the world is destitute of true religion, and needs a proper conversion. Perhaps it may want a religion very different from sectarian religions, and need to be converted from sectarian conversions and false systems. If the cause of the unprepared and degenerate state of the world be attributed to its being des-

titute of religion such as that which now obtains in society, the explanation does not reach the case, and is both a false and deceptive explanation. But when the cause is attributed to the fact of the world being destitute of *true* religion on the one hand, and to the fact that, on the other hand, it abounds with false religions, then the truth of the matter is something like reached. And if it were asserted that society not only needed to be cleansed from corruptions and wickedness which have been generated during the reign of false religions, human governments, and improper systems, but also needed to be cleansed from those false religions, human governments, and improper systems themselves, the assertion would be correct. If to this another assertion were added—namely, that all the world and the sects of Christendom especially needed a thorough Gospel conversion, and the nations the operations of Divine government, then something like the true cause of the unprepared and degenerate state of society would be asserted, and the essentials to regenerate society and prepare the world for the purpose of its Creator would be somewhat understood.

The world is wretchedly destitute of true religion and Divine systems of government and society. But by no means must it be understood that it lacks false religions and has not enough of human institutions. And when we say “false religions,” we mean to imply the popular and numerous sectarian systems of Christendom. There are surely enough of these! The machinery, aids, means, and influence of all the sectarian churches amount to an immense aggregate. Look, for instance, in England, at the cathedrals, churches, chapels, schools, libraries, tract societies, and other institutions and means too numerous to particularize, at the command of sectarian Christians. Surely in all this there is nothing lacking! And it must be remembered that all these religions, institutions, systems, and aids are not the offspring of to-day, which have not yet had the chance of a fair trial. No. What have been *fulsely* called Christianity, Christian churches, Christian institutions, and Christian means have in England passed through the trial

of centuries. It is true that the misnamed Christian world has, during the last century, been greatly divided into sects; and churches and chapels, tract societies, libraries, and institutions of many names have greatly increased. But the case essentially remains about the same as when there were only a few connections besides the Church established by law. For centuries England has been considered a Christian nation, and people generally in form and baptism and belief have been considered Christians, while the clergy, especially in past times, were by far the most influential and powerful class of the country, besides being connected with the aristocracy and gentry of the land. The influence of that clergy over the minds of the people has been immense—far above the influence of the kings and aristocracy; and there has been nothing on the part of the people to stand in the way of the mission and operations of the Established Church and its priests. Indeed, the country in past generations was almost to the clergy as clay in the hands of the potter. So much has this been the case, that the freethinkers and socialists and a host of good men, liberal, philanthropic, and scientific, have often pronounced the people priestridden. Hundreds of the worthiest and most enlightened men of this and other countries have looked upon religion as superstition and priestcraft, and have considered it the greatest curse of the world, the cause of the low state of society, and the foster-parent of ignorance. They have, consequently, thrown religion overboard altogether, and turned their attention, energies, and labours to secular and social good.

Surely, then, we say there has been no lack of such religions, while conversions and revivals have oftentimes swept through the land like epidemics, and taken possession of the people like a religious mania. Yet, after all this, it may be asked, How is it that England at least is not prepared to receive the coming of Christ with his Saints? How is it that the people of this country are not prepared to meet their God? How is it that its state of society does not improve and become something like the society of heaven? How is it that, with millions, the land is to them like a land of misery, darkness, and despair? Would not the coming of Jesus, to a great majority of society, including their priests, monarchs, rulers, and lead-

ing men generally, be considered a great calamity? Would it not bring to them a day of vengeance and overthrow, instead of the privilege of reigning with Christ on earth? What, then, are the causes of this?

Let us sum up the foregone explanations of the causes with a little amplification. It is because the world has been full of false religions, priestcrafts, and superstitions, and distracted by delusive spirits and revivals and conversions not of heaven. It is because of sectarian strife, and the impotency of sectarian systems, and the non-saving tendencies of human systems and influences generally. It is because the world has not had the Lord to reign over it, nor his genuine Priesthood to administer among mankind very long or extensively, and because the true Church of Christ has not been among the nations; but rather, there have been sectarian and human churches and institutions that have falsely claimed to be the Church of Christ, and have usurped its place. It is because man has virtually dethroned the Almighty, and taken from him the dominion of the earth. It is because society has not possessed Gospel institutions, Gospel power, and Gospel gifts, and has not been inspired, taught, and directed by the Holy Ghost. It is because there have not been Prophets and Apostles and other Divinely-commissioned ministers received, acknowledged, and sustained by mankind; because, when God has sent such to them, and sought to establish his authority and Church upon the earth, they have rejected that authority, crushed out the life of that Church, and often put to death the servants whom the Lord sent; because both Israel and the Gentiles, after having dispensations and Divine institutions given to them, have apostatized therefrom, perverted the ways of the Lord, and heaped to themselves false teachers; and, finally, because the clergy of Christendom not only refuse Divine intervention, but also declare that it is no longer needed, and that Prophets, Apostles, inspiration, and such things are "done away" and unnecessary.

Such being the case, the world is, as a matter of course, unprepared for the Lord, seeing that they reject the very means which he gave to prepare a people to receive him, and seeing that it is destitute of the Gospel, and the powers of salvation, and the Holy Ghost, and God's angelic and heavenly ministers to act in

his name and accomplish his purposes. We believe that there are plenty of good people whom God loves, and will save, and will reward and judge according to their light and privileges; but still we believe that it is impossible for mankind to become prepared for the reign of Christ, unless God restores his Gospel and Priesthood and institutions, accompanied by the powers and gifts of the Spirit. Then those who will be led by these will become prepared for the coming and reign of Christ.

Those of our readers who are not already acquainted with the facts we would inform that God in his mercy has again raised up a Prophet, and sent Apostles and Elders unto this generation. He has restored his Gospel and Priesthood; angels have administered, and the Holy Ghost is again given to the Saints. Thus it will continue until the Saints are prepared to receive their King, when all that are wicked shall be destroyed, and none but the good and the righteous remain.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (*Critical and Explanatory*) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Continued from page 46.)

TESTIMONIES OF ANCIENT AND MODERN AUTHORS TO THE FACT THAT BAPTISM IN THE
EARLY AGES WAS INVARIABLY PRECEDED BY PROPOSED FAITH AND REPENTANCE.

SALMASIUS and SUICERUS.

"In the two first centuries no one was baptized, except, being instructed in the faith and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of those words, 'He that believeth and is baptized.'"

FARRAR.

"In the first ages of Christianity, men and women were baptized on a profession of faith in our Lord Jesus Christ."

SAURIN.

"In the primitive Church, instruction preceded baptism, agreeable to the order of Jesus Christ—'Go, teach all nations, baptizing them,' &c."

CALVIN.

"But as Christ enjoins them [in Mark xvi. 16,] to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when it is preceded by faith."

[In] "the Apostolic age . . . no one is found to have been admitted to baptism without a previous profession of faith and repentance."

JEROME.

"They first teach all the nations; then, when they are taught, they baptize them with water."

ARNOBIUS.

"You are not first baptized, and then begin to receive the faith and have a desire; but when you are to be baptized, you make known your will to the Teacher, and make a full confession of your faith with your own mouth."

RICHARD BAXTER.

"If there can be no example given in Scripture of any one that was baptized without the profession of a saving faith, nor any precept for so doing, then must we not baptize any without it. But the antecedent is true; therefore so is the consequent."

"I conclude that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith; and the precepts give us no other direction."

KNIGHT (*Penny Cyclopædia*).

"The meaning of Christian baptism differed little, if at all, from the baptism of John. It implied repentance and faith in Christ."

DR. ERSKINE.

"He [John] required of all whom he admitted to baptism a profession of repentance."

BURKITT.

"Baptism is a solemn ordinance and sacred institution of Jesus Christ, which is not to be administered to any out of the Christian Church until they profess repentance, faith in Christ, and sincere obedience to him."

BENSON.

"Be baptized and wash away thy sins." Baptism, administered to real penitents, was intended to be both a mean and a seal of pardon. Nor did God ordinarily, in the primitive Church, bestow this on any person till he submitted to baptism; and this may explain, in some measure, in what sense baptism may be said to wash away sins, and elsewhere to save. (See chap. ii. 38; 1 Peter iii. 21.)"

TESTIMONIES OF ANCIENT AND CONCESSIONS OF MODERN AUTHORS TO THE FACT THAT "INFANT BAPTISM" WAS NOT PRACTISED IN THE PRIMITIVE CHRISTIAN CHURCH, AND IS NOT TAUGHT IN SCRIPTURE.

THOMAS SCOTT.

"It does not appear that any but adults were baptized by John. . . . Adult Jews, professing repentance and a disposition to become the Messiah's subjects, were the only persons whom John admitted to baptism."

CURCELLEUS.

"The baptism of infants, in the two first centuries after Christ, was altogether unknown. . . . The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears; and it was introduced without the command of Christ."

VITRINGA.

"It is not related as a fact, in the Gospels and Acts of the primitive Church, that infants were baptized by Christ, or by the Apostles."

DR. NEANDER.

"It is certain that Christ did not ordain infant baptism. . . . We cannot prove that the Apostles ordained infant baptism. From those places where the baptism of a whole family is mentioned, as in Acts xvi. 33, 1 Cor. i. 16, we can draw no such conclusion, because the inquiry is still to be made, whether there were any children in these families of such an age that they were not capable of any intelligent reception of Christianity; for this is the only point on which the case turns."

"As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this [Apostolic] period. We cannot infer the existence of infant baptism of whole families, for the passage in 1 Cor. xvi. 15 shows the fallacy of such a conclusion, as from it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears; and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its Apostolic origin."

"It cannot possibly be proved that infant baptism was practised in the Apostolic age."

TERTULLIAN.

"Let them therefore come when they are grown up—when they can understand—when they are taught whither they are to come. Let them become Christians when they can know Christ. Why should this innocent age hasten to the remission of sins? . . . If persons understand the importance of baptism, they will rather fear the consequent obligation than the delay."

DR. WILLIAMS.

"The champions are by no means agreed upon this question—On what is the right of infants to baptism grounded?"

DR. FIELD.

"The baptism of infants is therefore named a tradition, because it is not expressly delivered in Scripture that the Apostles did baptize infants, nor any express precept there found that they should do so."

DR. HAMMOND.

"The word children there [Acts ii. 39] is really the posterity of the Jews, and not peculiarly their infant children."

LIMBORCH.

"By *tekna* the Apostle understands, not infants, but posterity; in which signification the word occurs in many places of the New Testament. (See, among others, John viii. 39.) Whence it appears that the argument which is very commonly taken, from this passage, for the baptism of infants, is of no force, and good for nothing."

MARTIN LUTHER.

"It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

BISHOP BURNET.

"There is no express precept or rule given in the New Testament for baptism of infants."

BISHOP TAYLOR.

"From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus:—Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized."

(To be continued.)

PASSING EVENTS.

GENERAL.—The *Luna*, from Havre to New Orleans, is totally lost: out of the 165 persons on board, only two men were saved. Letters from Venice announce that the state of oppression continues: the emigration of Venetians is increasing. The Vienna correspondent of the *Times* says that 41 political prisoners from Venetia have been sent to Vetterwarden, in Slavonia, and that 30 others had been sent with a powerful escort to a fortress in Bohemia or Moravia.

VARIETIES.

A COUNTRY paper once said:—"E. B. Doolittle is in the habit of stealing pigs and robbing hen-roosts. If he does not desist, we shall publish his name." This is equal to the minister at a camp-meeting, who said, "If the lady with a blue hat, red hair, and cross-eyes, doesn't stop talking, she will be pointed out to the congregation."

A YOUNG rogue accidentally broke a pane in a window, and attempted as fast as he could to get out of the way; but he was followed and seized by the proprietor, who exclaimed, "You young rascal! you broke my window." "I know I did!" said the lad; "and didn't you see me running home for the money to pay you for it?"

A COUNTRYMAN went into one of our fashionable refreshment rooms, and was surprised at seeing nothing on the table but the cloth, knives and forks, and glasses. "What will you have?" asked the waiter. Giles stared like a stuck pig, and replied, "I dun know." "Would you like a bill of fare, sir?" "Thank you, I don't care if I do take a small piece."

A LADY thus addressed her servant in the presence of her guests:—"Mary, relieve that burning luminary of the superincumbent dross that bears upon it." "Ma'am?" said Mary, confused at what her mistress could mean. "Take," said the lady, "from that luminous body its superincumbent weight of consumed carbon." "Ma'am?" repeated Mary. In haste replied the lady, "Snuff the candle, stupid!"

MARRIED.—By Bishop E. D. Woolley, in the First Ward, on the 28th Dec., Mr. Washington B. Rogers to Miss Sarah Jane Thomas, late of Wales.

POETRY.

TO AN INFANT.

Thou sweetest little treasure—
The joy of our fond hearts,
Our love can know no measure,
And ne'er—no, ne'er depart.

Thy spirit pure and holy
Descended from the skies;
Thy form so fair and lovely
Fondly we deem a prize.

We watch thy opening powers,
Which like sweet flowers expand,
Refreshed by vernal showers—
By heavenly breezes fanned.

Father Divine, God of my youth,
Oh spare my boy to me,
That I may teach him of thy truth;
And may he live for Thee!

S. A. MEEMS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 10, Vol. XXII.

Saturday, March 10, 1860.

Price One Penny.

MESSIAH'S APPEARING.

No. IV.—MESSIAH'S RETURN.

"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things spoken by the mouth of all his holy prophets since the world began."—PETER.

In the views which we have taken in the former Numbers of this series, we have seen how closely connected with the appearing of Messiah the nationality, redemption, restoration, glory, and consolation of Israel stand. Indeed, there can be no question in the mind of a true believer in the Bible that all this and much more than we have seen or can particularize is rolled up as it were in some great mission and appearing of Messiah. Every step we take must bring out this fact, for no prophetic indications stand so strongly marked in the sacred writings, no Divine utterings and declarations of inspiration so bold and fervent, and no visions of the Prophets so glorious and all-absorbing as those connected with that great appearing and mission, and the events and glory connected therewith. To doubt that such is the case—to doubt that there is ordained in the mind of the Eternal God, the Jehovah of Israel, an appearing and mission of Messiah to bring to pass all that we have viewed, and all that inspiration has uttered concerning Israel, and all that the visions of the prophetic ones have foreshadowed of the chosen people, would be

rank infidelity. To bury the covenants and blessings and promises to the fathers concerning the chosen seed down to their latest generations, and to cover over the promised consolation, glory, and nationality of Israel, and their restoration to everlasting Divine favour, by a new covenant to be made in the last days, would be to bury the very subjects of inspiration, make the visions of the Prophets but delusive dreams, and throw a sable covering over the Prophets and Seers themselves. And in what light, we would ask, would a doubt of such an appearing and mission of Messiah place even Jehovah himself? What light would it place Him in who made the covenants and promises to the fathers of Israel, who gave the visions, and inspired the Prophets? We will leave our Christian readers to answer; and surely true Christians will not withhold their full belief in some great appearing and mission of Messiah to fulfil all that concerning Israel of which the Prophets so boldly and divinely spoke, and which formed nearly the entire and certainly the best subjects of their brightest visions.

Now, the fact is, but a very small per-

tion of the prophecies were fulfilled at the first appearing of Christ, who was the Messiah of Israel, and but a very few of these thrilling events which the Divine Spirit pictured in the broul and glorious visions of the Prophets were then brought to pass. Indeed, it was only the most painful and gloomy parts of their visions that then came to pass, and only the most distressing events in the history of Israel which then took place. How distressing to the Prophets of Israel must have been the views which the Divine Spirit presented to them of the first coming of Messiah! How sad and agonizing it must have been to the fathers and Prophets of Israel, even in obtaining but a glimpse at the great sin of the Jews in rejecting and crucifying their King! To the fathers and Prophets of the house of Israel—to Abraham, Isaac, Jacob, Joseph, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and the rest, how painful must have been their views and prophetic indications of the scattering of the whole house of Israel, and their awful experience in consequence of their being cast away from Jehovah's favour because of their transgression and crimes! How heartrending it must have been to them to dwell upon such views and anticipations! But the fact is, they did *not dwell* upon such views and anticipations. It is true that some of the greatest of the fathers and Prophets of Israel did foresee something of the dark views connected with the first coming of Messiah, and his rejection and crucifixion by the Jews, and the scattering and awful experience of the chosen people. But they did *not dwell* upon such subjects and views. Indeed, Jehovah, in his mercy and consideration, seems to have hid from the fathers and the Prophets much of the painful and terrible of Israel's history, and to have kept their prophetic eyes more directed to the bright and comforting rather than to the dark and saddening side of the picture. They saw something of the dark side; but it seems that, having given them a few glimpses thereof, the Lord closed the gloomy vision, and overwhelmed them with the glory of brighter visions, and carried them away in the raptures of the wondrous salvation, consolation, kingdom, and glory connected with this great appearing and mission of Messiah in the last days to bring in and consummate the restitution of all things. They saw some-

thing of the dark and saddening, but they *dwelt* and dwelt extensively upon the bright and comforting views. They dwelt extensively and in divine raptures upon that glorious dispensation when Messiah should appear to comfort, redeem, and restore Israel. They dwelt in extacies upon that period when Jehovah shall make a new and everlasting covenant with the house of Israel, and give to Jacob the chief nationality and glory of the earth, when Messiah shall appear to reign as King of Saints, King of literal Israel, and King of the world. To such a period and such an appearing, as seen in the following few out of many similar passages, the Prophets chiefly looked, and upon such they delighted to contemplate:—

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” (Jer. xxxi.)

“Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." (Jer. xxx.)

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezekiel xx.)

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. xxiii.)

We have been thus extensive in quotations because no words of our own could be so effective and authoritative to bring out the subject and view before us. We wish it to be seen by our readers that the Prophets dwelt not so much on the first coming of Christ and those sad events and terrible crimes and awful Divine retributions which were brought about by the first appearing of Messiah to be rejected by Israel and crucified for the sins of the world. No: they dwelt chiefly and with most delight upon that glorious

appearing in the last days—in the dispensation of his second coming—the grand period of his return, when he shall restore all things, redeem Jacob, and save his elect, and when he shall reign King of Saints, King of literal Israel, and King of the remnants of the nations of the earth who shall escape the wreck of the Gentiles and bow the knee and serve Israel's King and Head of the Saints.

It is very evident that these prophecies and inspired views just quoted were not fulfilled at the first appearing of Messiah. Others of a kindred bearing and referring to the same period were given in No. III. on the "consolation and glory of Israel" to be brought about by another appearing, or the return of Messiah. There must be a return of Messiah to fulfil the prophecies and to make true the covenants and blessings which Jehovah gave to Abraham, Isaac, Jacob, Joseph, Moses, and others, and to make the bright visions of the Prophets concerning Israel as solid realities, as have been those sad and gloomy parts of the history of the chosen people. To doubt this would be gross infidelity; and for a professed believer in the Bible to deny or question that Jesus, who is the Messiah, will return and fulfil all the good concerning Israel, and fulfil all those glorious visions of the Prophets which point to the latter days, would be trifling with Jehovah and making the Prophets mere writers of fables, and their glorious prophecies pernicious, because deceptive fictions. If he came to fulfil the sad and gloomy side, involving the great crime of the Jews,—if he came to be lifted up on the cross by his brethren, that the world may be redeemed,—if this was necessary to the Divine scheme of redemption, and if Israel felt that "through their fall salvation" might "come unto the Gentiles," will not the Messiah of Israel return to fulfil the bright and comforting side, and to redeem and console Israel, and reign as their glorious King, and as King of the world, and to dwell on earth with his Saints a thousand years? He will thus return. To doubt it would be infidelity at best; but for a professed Christian to doubt it would be wicked and blasphemous.

We must again impress upon Gentile Christians the great fact that nearly all the prophecies and visions of the inspired ones embrace such subjects and events as those contained in the passages quoted.

above, and also as those given in No. III. on the "Consolation and Glory of Israel." Moreover, nearly all the prophecies and visions of the Prophets, and certainly *all* the most pleasing and glorious of those prophecies and visions belong to the same period, and will be fulfilled in "the dispensation of the fulness of times." Our readers, by referring to the inspired writings of the Prophets, will, on perusing them, find that we are correct in this matter; and they will clearly see that nearly all that they uttered concerning the future belonged to the period when Israel shall be restored, redeemed, comforted, and glorified,—namely, "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This expression of Peter's just quoted relative to "the times of the restitution of all things," and many more similar expressions of the Apostles', show that they also understood the matter just as we are endeavouring to lay it before our readers.

Now, it is very important that it should be understood that not only those to which we have been calling attention, but nearly the whole of the prophecies and inspired views of the Prophets, belong to "the dispensation of the fulness of times," or "the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." This fact being understood, it is very essential that it should be farther understood that "the times of the restitution of all things," with all that belong to those times, are connected with the glorious appearing or return of Messiah to restore and make literal Israel the head of the nations, and to reign in glory with his Saints as supreme of the earth. It must also be understood that this second appearing or return of Jesus will give a new and last dispensation to the world, denominated by Paul "THE DISPENSATION OF THE FULNESS OF TIMES." It will doubtless be opened by a new revelation, the restoration of the Gospel, and the raising up of a great Latter-day Prophet to herald the return of Messiah, and to prepare a people for that return,—to gather the Saints and build up Zion, that the Lord may appear in his glory, and thus fulfil the Prophets. Indeed, we can scarcely pass this point without parenthetically observing that the dispensation of the fulness of times *has* been opened

by new revelation, the restoration of the Gospel, and the raising up of Joseph, the great Latter-day Prophet and forerunner of Messiah's return. In this dispensation, which the Prophet Joseph has opened by the command and revelation of Jesus, Messiah (or Jesus) will return and fulfil and consummate "the restitution of all things" and reign with his Saints on earth a thousand years. Having made these passing remarks, let us go back to the first coming of Christ, where we shall take a view of the Apostles' expectations of Messiah's return.

In No. III. were given several passages from the Old and New Testaments to bear out our view of "Messiah as the Consolation and Glory of Israel." We also noticed the promise made to Mary, the mother of Jesus, by the archangel Gabriel,—namely, that "the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." We also noticed that remarkable passage of Isaiah upon the same point, where he breaks out in glowing prophetic description—"Unto us a child is born, unto us a son is given," &c. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." These promises concerning the coming and mission of Messiah, we have insisted, were *not* fulfilled at his first appearing; and in a future Number of this series we shall give other passages referring to a particular and glorious coming of Messiah, which was not fulfilled at his first appearing, but which will be fulfilled at his glorious return to restore all things in "the dispensation of the fulness of times. Let us now take a brief closing view of the expectations of the Apostles and former-day Saints concerning this matter.

While Jesus was with his disciples in the flesh, they did not so fully understand the matter as they did after his resurrection. They believed in him as the Consolation and Glory and Redeemer and King of Israel; and it is evident that they at first expected that he then came to fulfil all that was promised concerning Israel, and that he would at that time become the Redeemer and King of Israel.

Those acquainted with the history of Jesus, as given in the New Testament, will remember how tenderly as it were he sought to communicate the fact that he had first to be offered up as a sacrifice for the sins of the world before he came in the clouds of heaven, attended by his holy angels, when he would fulfil the covenants and good concerning the chosen people. They were promised by the Lord that they should then "sit upon twelve thrones, judging the twelve tribes of Israel." But he sought to communicate to them the fact that he came not then to accomplish this. But the disciples did not understand this fully until after the resurrection of their Lord, when the Comforter was given, and they were endowed with power from on high. If our readers will refer to the narrative of Christ's meeting the two disciples on the road to "a village called Emmaus," they will see this view of the case fully borne out. We will quote several verses of Luke xxiv:—"And the one of them whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. **BUT WE TRUSTED THAT IT HAD BEEN HE WHICH SHOULD HAVE REDEEMED ISRAEL.** And beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

After his resurrection, when he was assembled with his disciples and "speaking of the things pertaining to the kingdom

of God, and when he was about to ascend into heaven, the disciples "asked of him, saying, Lord, wilt thou at this time restore again the kingdom unto Israel?" The reply of Jesus and what followed we will give as recorded in Acts i.:—"And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

After this, and when the Apostles had received the Holy Ghost, which revealeth the mysteries of the Father and the Son, they began to fully understand the missions and appearances of Christ. They then looked forward to the return of Messiah. In speaking to the people at "the beautiful gate of the temple" when the lame man was healed by Peter and John, Peter, in concluding his address to them, utters the following remarkable words relative to the return of Messiah:—"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii.)

The doctrine of Messiah's return soon became an established doctrine among the former-day Saints. This is strikingly marked by Paul where he exclaims—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY; and not to me only, but unto all them also that love his APPEARING." (2 Tim. iv.)

We have already stated, in a few passing

remarks, that "the dispensation of thefulness of times" has been opened by the command and authority of Jesus the Messiah by new revelation and the raising up of Joseph the Latter-day Prophet; and we will close this by observing that the Latter-

day Saints, like the former-day Saints, believe in the doctrine of Messiah's return. Moreover, they are looking for his return; for Joseph the forerunner has come, and Jesus the Messiah is near at hand.

HISTORY OF JOSEPH SMITH.

(Continued from page 136)

[September, 1843.]

Elder Brigham Young arose and said, "I will make an apology for my remarks in the former part of the day. Some may think I spoke very plain; but the object I had in view was to teach you your duty, as I am aware the people are not made to feel; and the apology I have to make is this: I will turn Thomsonian doctor, and give the composition without cream and sugar.—it matters not whether I get friends or foes. If this work does not live, I do not want to live; for it is my life, my joy, my all; and if it sinks, God knows I do not want to swim.

I wish you to understand this—that he that gathereth not with us scattereth, and they have not the Spirit of God. We live in anticipation of the day when mobs cannot harm us, and they who have tasted the bitter cup feel to realize this hope. Wake up, ye Elders of Israel who have sought to build yourselves up, and not the kingdom of God, and put on your sword. Wake up, ye that have daubed with untempered mortar! Harken and hear me; for I say unto you, in the name of Jesus Christ, that if you do not help us to build the Temple and the Nauvoo House, you shall not inherit the land of Zion.

If you do not help to build up Zion and the cause of God, and help me and my brethren on our way when we want to go on the Lord's business, you shall not partake of the blessings which are laid up in store for the Saints.

Many Elders seek to build themselves up, and not the work of the Lord. They will say, 'Put gold rings on my fingers; give me what I want;' and they care nothing about the Temple. This they should not do. I will not allow myself to do so; and when any one does this, no matter who he may be, even though he was one of the Twelve, he will not prosper. Those of the Twelve and others of the Elders who have apostatized, I have known their hearts and their breathings. I have known their movements although they thought I did not know much. But I knew all about them; and

when I see men preaching to build themselves up, and not Zion, I know what it will end in. But you may say you are young. I don't care if you are so. Are you old enough to know what you are about? If so, preach and labour for the building up of the city of Zion; concentrate your means and influence there, and not scatter abroad. Instead of which, some of the Elders appear to be dumb and lazy, and care for nothing but themselves.

Now, ye Elders, will you be faithful? If not, you will not be chosen, for the day of choosing is at the door. Why be afraid of a sacrifice? I have given my all many times, and am willing to do it again. I would be glad to hear the Lord say through his servant Joseph, 'Let my servant Brigham give again all that he has,' and I would obey it in a moment, if it took the last coat off my back.'

A hymn was sung.

Elder Kimball arose and said, 'I get up on necessity to say a few words. I am quite unwell, but I feel the importance of this work. I have been a member of this Church twelve years. I came out of the Baptist Church, and joined this with all my heart, as I was seeking after truth. I have passed through everything but death; in fact, I have been brought into situations even worse than death. It has been my lot and privilege to sacrifice all I possessed from time to time; and we have come here to call for help to build the Temple and Nauvoo House. I have spent thirty dollars to get here, and have collected fifteen, and that with much difficulty.

We were commanded of the Lord to come; but it seems as though but few felt interested in it. Here I see four brethren going as missionaries to the Sandwich Islands, and destitute of means to help themselves. I could weep for them. I feel interested in this great work. We are seeking to bring about a work that could never before be performed.

When the time is brought about that we are to receive our inheritances, the more faithful we are, the larger will be our

reward. We have come out to reap; but do we have time to reap new grain? No; for it takes all our time to try to save that which is already reaped.

We have reapers in the field, and we are trying to save the wheat. We want to get it on the barn floor, so that we may thrash it. We have come after you to warn you. You think Elder Young put the flail on rather heavy; but it is nothing to be compared with the thrashing you will get in Zion, and those who have the hardest heads will of course have to be thrashed the hardest. But don't be troubled about the chaff when it comes to the barn, for God will prepare a great winnowing mill which will blow all the chaff away, and the wheat will be found before the mill: then it has to go through the smut machine, then ground, then put through the bolting machine, and many will bolt in going through. I speak in parables. I compare the Saints to a good cow. When you milk her clean, she will always have an abundance of milk to give; but if you only milk her a little, and don't strip her, she will soon dry up. So with the Saints: if they do but little in building up Zion, they soon have but little to do with. This was the case in Cincinnati.

The night before arriving at Cincinnati, I had a dream while on the steamboat. I dreamt that I had a waggon with a rack on it, and an individual with me. We were going to a field of wheat of mine that had been cut, bound, and shocked up, in order to haul into the barn. When we came to the field, I jumped off the waggon, and got over the fence to examine it, pulled off the cap sheaf, and behold it was oats. Pulling the bundles apart, I found there were clusters of rats. On further examination, I found clusters of mice, and the oats were all eaten up.

In my dream I was going to haul in wheat, but to my astonishment it was oats, and they were all eaten up by the rats and mice.

I thought these rats and mice were the Elders and official members who had been in and lain on the Church at Cincinnati—lived on the wheat—eaten them up, instead of building up new branches; so that when the Twelve came along, they could not get anything for the Temple or Nauvoo House, or hardly a place to stay. The rats had eaten up the wheat, so we had to go to the world for a home to stay while we were there.

We do not profess to be polished stones like Elders Almon W. Babbitt, George J. Adams, James Blakeslee, and Eli P. Maginn, &c., &c.; but we are rough stones out of the mountain; and when we roll through the forest, and knock the bark from the trees, it does not hurt us, even if

we should get a corner knocked off occasionally; for the more we roll about, and knock the corners off, the better we are; but if we were polished and smooth when we get the corners knocked off, it would deface us.

Joseph Smith never professed to be a dressed, smooth, polished stone, but to have kicked himself rough out of the mountain; and he has been rolling among the rocks and trees, yet it has not hurt him at all: but he will be as smooth and polished in the end as any other stone, while many who were so very polished and smooth in the beginning get badly defaced and spoiled while they are rolling about.

Elder Parley P. Pratt said—'Some are going to Zion, and the rest want to know what they shall do. The Lord, through Jeremiah (iii. 14), says, 'I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.' Inasmuch as you hearken to counsel, you will know what the will of the Lord is concerning you in all things. Meet often together to worship God and to speak to each other of the things of God. Gather as soon as you can. Come up to the mountain of the Lord's house, and there learn of these things, that the Scriptures may be fulfilled.'

Elder Orson Pratt said—'I do not know that I can say anything to impress the subjects which have been spoken upon more fully upon your minds than has been done. There are some things, however, I wish to mention. We have learned from what we have heard this day that great blessings will be given to the faithful when the Temple is finished. I will speak of some of the consequences that will follow, if we do not obey.

When the Temple is reared, God will manifest himself in a peculiar manner. If we are obedient, he has told us he will make manifest to us things we are ignorant of. He has said he will reveal things which pertain to this dispensation that have been hidden and kept secret from the foundation of the world.

No former age or generation of the world have had the same things revealed: all other dispensations will be swallowed up in this. He declares, in his revelations, the consequences of not building the house unto his name within such a time. The Lord says, If you build the house in that time, you shall be blessed; but if not, you shall be rejected as a church with your dead, saith the Lord. So, if that house is not built, then in vain are all our cares; our faith and works, our meetings and hopes are vain

also; our performances and acts will be rapid.

The servants of God who are faithful and do their duty will get the blessing; and we are determined to do our duty, and lay these principles before the Saints, so that they may have the privilege of contributing. We will turn this responsibility upon the heads of the Saints; then our garments will be clear, and the Lord is able and will be willing to endow all the faithful in some other place.

This Church, in its infancy, was directed to do a certain work, and the consequences pointed out. The Lord gave a revelation several years since to the Church to appoint our wise men, and send up our moneys by them to buy land: if not, we should not have an inheritance, but our enemies should be upon us. We went through and told the Saints these things; but did the churches do as God commanded? No, they did not. But the revelation was fulfilled, and the enemies of the Saints came upon them, and drove them from their houses and homes, and finally from the State of Missouri. This was in consequence of their disobeying the commandments of God through his servant Joseph.

Many suppose they must get direct revelation from God for themselves. Not so. He has a Prophet, and he says the Church shall give heed to the words of the Prophet, as he is to hold the keys of the kingdom of God in this life and in the world to come. Then it is of much consequence that you give heed to his word.

Says one, Suppose we are not satisfied that this is the work of God? You can ask God if the work is true, and he will give you a testimony. You can put every confidence in the Book of Mormon and in Joseph the Prophet; and if you are not satisfied, go to God. I doubt in my own mind if any man can stand what they will have to pass through, unless they do get a witness for themselves; and I pray you to give heed to the words which the Twelve have taught you, and ask God to help you.

The Conference was adjourned until ten o'clock to-morrow morning.

Sunday, 10th. Conference met according to adjournment.

Meeting was opened by singing, and prayer by Elder Maginn; after which,

Elder W. Woodruff addressed the assembly from Amos iii. 7.—'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.' According to the testimony of the Scriptures in all ages of the world, whenever God was about to bring a judgment upon the world or accomplish any great work, the first thing he did

was to raise up a Prophet, and reveal unto him the secret, and send him to warn the people, so that they may be left without excuse. This was the case in the days of Noah and Lot. God was about to bring judgments upon the people, and he raised up those Prophets who warned the people of it; yet they gave no heed to them, but rejected their testimony; and the judgments came upon the people, so that they were destroyed, while the Prophets were saved by pursuing the course marked out by the Lord.

Jesus Christ testified to the Jews of the things that awaited them as a nation, the fall of Jerusalem, and their dispersion among the Gentile world; but they did not believe it. Yet the secret of all these things was revealed to the Prophets and Apostles. They believed it, and looked for its fulfilment; and it came to pass as it was predicted, though contrary to the expectation of the Jewish nation.

In like manner do we look for the certain fulfilment of those tremendous events upon the heads of the Gentile world which have been spoken of and pointed out by all the holy Prophets and Apostles since the world began, they having spoken as they were moved upon by the power of God and the gift of the Holy Ghost, events which more deeply concern the Gentile world than the overthrow of Jerusalem and the dispersion of the Jews did the Jewish nation; for while they stumbled at the stone they were broken; but when it falls upon the heads of the Gentile world, it will grind them to powder.

The full set time is come for the Lord to set his hand to accomplish these mighty events; and as he has done in other ages, so has he done now—he has raised up a Prophet, and is revealing unto him his secrets. Through that Prophet he has brought to light the fulness of the everlasting Gospel to the present generation, and is again once more for the last time establishing his Church upon the foundation of the ancient Apostles and Prophets, which is revelation, Jesus Christ being the corner stone.

In the Church is now found Judges as at the first, and Counsellors as at the beginning; also Apostles, Prophets, Evangelists, Pastors, and Teachers, with gifts and graces, for the perfecting of the Saints, the work of the ministry, and the edifying of the body of Christ.

The Lord has raised up his servants, and sent them into the vineyard to prune it once more for the last time, to preach the Gospel of Jesus Christ, and to warn the nations, that they may be left without excuse in the day of their visita-

tion; also to gather the honest in heart and the meek of the earth, that Zion may be built up, and the sayings of the Prophets fulfilled.

One of the secrets that God has revealed unto his Prophet in these days is the Book of Mormon; and it was a secret to the whole world until it was revealed unto Joseph Smith, whom God has raised up as a Prophet, Seer, and Revelator unto his people. This record contains an account of the ancient inhabitants of this continent and of the cities with which they overspread this land from sea to sea, the ruins of which

still remain as standing monuments of the arts, science, power, and greatness of their founders. It also points out the establishing of this our own nation, with its progress, decline, and fall, and those predictions contained in the Book of Mormon—the stick of Joseph in the hand of Ephraim, will as truly be fulfilled as those contained in the Bible—the stick and record of Judah; and both these sticks or record contain prophecies of great import concerning the Gentile nations, and especially this land and nation, which are not yet fulfilled, but must shortly come to pass: yea, their fulfilment is nigh, even at the doors.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 10, 1860.

GOOD AND BAD STANDINGS.—It is very desirable that all should have a proper understanding of their religion, their God, themselves, and their standings in the sight of Heaven. It is also very important that they should know what ground to choose to stand upon in their religious course, what foundation to lay, how to build thereon, with what material to build their religious fabric, and in what spirit they should live and perform their parts in the work of God. For when the Saints thoroughly realize (so to express it) the true doctrine of standings in the Church, many sources of trouble and dissatisfaction will be removed. When every one properly appreciates the true spirit of "Mormonism," all real "Mormons" will seek after that spirit; and when they possess it, there will be in them great faith and peace, while their trust in God will be unlimited. Moreover, they will not only have confidence in their religion and their God, but they will also have confidence in themselves and their standings, and will clearly see where they are going and what will be the result of their course. When they thoroughly understand their religion, their God, and their own course, and when they possess the true spirit of "Mormonism" and the disposition to do the works of Saints, then their standing in the Church will always be good, and under no circumstances will such be shaken. And finally, when they choose the right ground to stand upon, lay the proper foundation, and build thereon a Saintly work with good materials, and when they are doing their work to the Lord, to consecrate it to him as their offering, then they are as it were erecting eternal monuments of themselves, and God will make them as pillars in his kingdom. With such all must be well and satisfactory.

This being the case, then, it becomes our duty to endeavour to give to the Saints as much as possible this proper understanding; for without it they cannot have that firm faith, that deep root in the kingdom, that trust in Providence, that reliance on God, that knowledge of their standing, that clear view of their course, or that bright hope of their destiny which belongs to the Saints, and which they must ultimately reach. We are persuaded that a bad standing, weakness of faith, darkness of mind, doubt, non-reliance on God, dissatisfaction, an inclination to kick up their heels, and the various other symptoms of spiritual sickness, are invariably the results either of the lack of this proper understanding—the results of their not properly understanding

their religion, their God, themselves, and their course, or else the results of their own worthlessness.

We think that this proper understanding of their God and their religion, and of themselves and their course, has in many instances not been possessed even by the Elders, nor indeed even by some in responsible and presiding positions. This seems to be the case, seeing that some who were once considered smart and big men in the Church have become disaffected, and have lost their confidence in God, in their religion, and in the Priesthood, and lost their standing among the Saints. Nor does their loss of confidence stop here; for those who once stood high, with heads erect and purpose fixed, while they possessed confidence in their God, in his Priesthood and in their religion, have, when they lost that confidence, also lost confidence in *themselves*, while their heads have drooped, a fixed purpose and object of their lives has departed, and there has been no bright destiny or future before them.

Doubtless our readers can bring to mind some of this class; and doubtless they will also be struck with the fact that their loss of confidence in God, in his Priesthood, and in their religion, has been attributed by them to the faults of others, or to something that was wrong in somebody, or in something, or somewhere. But has not the something wrong been in themselves? Have they possessed the proper understanding of their God and their religion, and known themselves and their own course? Or, if they have possessed what is termed head-knowledge upon the matter, have they also possessed heart-soundness? Is their sickly state the effect of their own unhealthiness, or of the unhealthiness of somebody else? Or, if they have become sickly by catching contagion from others, are the catchers of the disease in any better state than the givers of the disease? Is it not worse than trifling with their God, their religion, and their own salvation, to refer their loss of confidence, their disease, and their non-performance of duties to the faults or worthlessness of others? When men fall, or bad comes of them, is it not because they themselves have chosen a wrong place to stand upon, and because they have been standing on this wrong place? If their work fall and become ruins, is it not because they have built upon a wrong foundation, and have been doing the work not unto the Lord, but unto themselves? And if the end of their course is bad, is it because others have taken a bad course, or because they themselves have taken, or, at best, followed a bad course?

There are too many who abstract their standings from themselves and make their good or bad standing depend on men and circumstances. As it were, they make their God, their religion, their faith, their works, the performance of their duties, and their hopes, their salvation, their exaltation, and themselves and their entire course and destiny to stand upon circumstances, or upon the times, or upon men. Now, this is altogether wrong, and is in itself a sign of bad standing. If any place all that we have named upon such a rotten foundation, are they not like a man who builds a costly fabric upon the sand, which, when the storms come and the winds beat upon it, will fall and bury him in the ruins? If, so to express it, they build the temple of their present and future salvation and their claims to an inheritance in God's kingdom upon such a sandy foundation, will not storms and winds come and lay their work in ruins, and they themselves be buried in the fall? If they build upon circumstances, or times, or men, the Lord will send them circumstances, times, and men to overthrow them. Why will he do this? Because they build not upon the Eternal Rock. Our God is a jealous God, and he will have his Saints build upon himself, and do their work in his name, and do it unto him; for the Latter-day Work is not the work of man. All who do not thus will find disappointments, and perhaps a fall. At best, their standing will not be good, and they will be in constant danger.

But righteous and wise men, who properly understand their God and their religion, and who have the proper spirit of "Mormonism," do not act like the foolish man who "built his house upon the sand." They are like him who "built his house upon a rock." They are not Saints because circumstances or times or men have made them such; and therefore neither circumstances, nor times, nor men can unmake them as Saints. If any are made Saints thus, we would not give much for their Saintship, and we are assured they will be unmade and be found not of Israel. Saintship is of God, and this work is of him; and that Saintship which is not of God, but depending upon something else, is not worth much; and that work which is not done unto the Lord will tumble into ruins.

Now, real Saints and genuine servants of God always remain the same true, faithful, devoted people. There will never be any essential change in them, and they will always do the best they can, be as right as they can, do as much good as they can, be as faithful to God and their religion as they can, and work as hard for the building up of his kingdom as they can. They will never be found among the rebels, or the sickly, or the disaffected, or the ungodly, or the traitors, nor among that poor mean-spirited class—that un-Mormon-like class, who seek for an excuse to shirk the established duties and fundamental interests of the Church. For instance, we will name those who would shirk the law of Tithing,—at least, if it is in their power to observe this established law of God's kingdom.

Real Saints and genuine servants of God, then, will always remain about the same—the same true, faithful, devoted, and God-serving people. They will ever possess the same spirit, work for the same great object—namely, the building up of the Latter-day Kingdom, and all they do they will do unto the Lord. Neither times nor circumstances nor men will make any essential difference to them. They will accept the circumstances that have come to them in the providence of God, and will do the most good they can for his cause and for the Saints. They will go with the spirit of the times, but they will also have as their moving power the Spirit of God, and their actions and tendencies will be to the salvation of the people and the supporting and preserving of the faith of the Saints and the divinity of the work. They will receive the men in the various grades of the Priesthood whom God appoints or permits to be placed over them, and they will support the presiding men and establish and keep confidence in them; and above all, they will not undermine and pull down the presiding Priesthood in the eyes of the Saints. We are persuaded that to do the opposite of this is at best an error, and at the worst a crime.

The standing, then, of every one who bears the name of Saint, whether that standing be good or bad, depends upon his own righteousness or unrighteousness; and their spiritual state, whether healthy or unhealthy, is according to the spiritual life within themselves. If the vital currents of our spiritual being spring from the fountain of evil, then shall we live unto our father the Devil; but if they spring from the fountain of good, then shall we live to God the Father of Saints. Every man's religion is something between himself and his God; and for his good or bad standing the great Judge will bring him to account, and not another to an account for him.

Let each, then, instead of troubling himself about his brother's standing, endeavour to make his own standing right. Let each choose a proper standing; let each build upon the Rock; let each live in the true spirit of "Mormonism," and really work for the building up of God's kingdom, and such will be found on the eternal standing-place of Saints.

REGENERATION.

BY ELDER D. BONELLI.

That it is indispensably essential to be "born again," in order to obtain eternal life and salvation, is not often denied by professing Christians of modern times, although they are greatly at variance with each other as to the way in which this regeneration is to be attained. Though the almost universally venerated Bible teaches plainly the precepts of the Redeemer for his followers, the fundamental principles of the Gospel are not often understood any better than Nicodemus seems to have comprehended them when Jesus asked him, "Art thou a master in Israel, and knowest not these things?" and mankind have long vainly trusted in the doctrines and systems of men, that have been presumptuously substituted for the words of Christ. They cling to the creeds of churches rendered venerable by the willing homage of mighty nations through the course of many centuries, or the idolized sayings of celebrated founders, leaders, and representatives of sects and systems of more recent date, and lack the light of heavenly revelations; therefore they are destitute of the gifts and blessings of divine religion.

Without a comprehensive and correct idea of our eternal career, and the grand, perfect, irrefragable, all-comprehensive scheme of the Deity for the redemption and exaltation of humanity, we can never fully understand and appreciate those portions of their plan that have immediate bearing upon our probationary career, and claims upon our obedience here. In order to obtain a sufficiently comprehensive view of the purposes of God with us in this earthly peregrination, we must consider the connection of the life of the present with the great interminate eternity. We must overstride the limits of earthly calculations and look back to the period when the hosts of spirits destined to people this globe were filled with anticipative exultation at the great event of the earth's organization, and the prospect of being permitted a temporary probation within the span of mundane time, to be measured from the eternities of the universe for the transitory portion of the earth's career. In these spheres,

beyond the obscuring influence of imperfect things, whence the great Deliberators viewed the whole of man's eternal career, and discovered all his real wants, were plans devised for the endless progress and exaltation of man—plans that circumscribe every condition of mortal and immortal, temporary and eternal existence. The spirits destined for this probation basked in the light of a consummate intelligence respecting their glorious future, and rejoiced in the sublime grandeur of the Divine plan. They were not incapacitated to reach the mighty aim of their creation without taking bodies subject to the laws of a transitory and terrestrial world in all things—tabernacles composed of the materials of their future home, to be appropriated by the spirit to itself by passing with it through the scenes of probationary existence, and subjecting it to the will and rule of its own intelligence, by obeying it in the laws understood in the glorious day of that prior existence. But on entering the scenes of earth, the brightness of the spirit's intellect was clouded, the knowledge of the gorgeous past vanished away, and another being, formed by the associations, influences, avocations, and circumstances of the surrounding world, was called into life and assumed rule in the body organized for the spirit from higher realms. This being (the natural, outward man) possesses all the powers and qualities that are exhibited in worldly life, which seems to suffice for the greater portion of mankind so entirely that countless multitudes pass through the world from the cradle to the grave without ever earnestly seeking the development of the higher or divine portion of their nature. Many evidences of a life beyond that of flesh and blood in man came under the nature of all, such as dreams which open vast creations to the contemplative mind, independent of the laws and forms of outward life, the appearance of spiritual beings, invisible to others, to the dangerously ill and dying, the voice of conscience in contradiction to cherished wishes, and other things that might be alledged. But these are seldom heeded, and often, if they are too strong

to be overlooked, explained away, while, by paying them due consideration and tracing them to their sources, they might become guides to the discovery of the hidden powers of man's inner and eternal life. But unless the spirit that came from eternity obtain its rightful possession of and control over the earthly tabernacle, the grand purpose of its mission to the earth will remain unaccomplished. The earthly must be subordinated to the heavenly—the human to the divine, the counsels of flesh and blood must be silenced, and the voice of the great associate and descendant of eternal beings must speak in this tabernacle. The eternal spirit must take hold in it of the principles and laws of heavenly life ere the purposes and aims of this probationary life can be attained, and a resurrection to a celestial career secured. The Lord is and has been ever ready to do as much as is consistent with the principles of pre-decreed human liberty to incline man and lead him to the realization of his glorious destiny. He has sent his son Jesus Christ, and many other bright spirits before and after him, to lead a fallen world to the blessings of salvation. Unto the Redeemer is given all power in heaven and on earth for the redemption and exaltation of the human race. He has engaged to bring about the mighty work, and the paths he leads and the laws he prescribes can alone lead mankind to the great aim of their sojourn on the earth. He will superintend the affairs of the earth until the time when she and all her children will be renewed in the glory of sanctified and regenerated life, and he will submit the mighty work given him to do, pure and blameless, and prepared for association with celestial perfection to his Father and God.

The earth was once baptized in water in the days of Noah, and shall be baptized by fire ere she can roll in her endless career in celestial glory. Her children must be baptized in water and the Spirit by the authority of the kingdom of the Son of God, which will give to the earth her second birth. The Church of Jesus here on earth is a branch of the great Church of the heavens. Obedience to her laws will emancipate us from time's destructive powers, bring us into unison with the living powers of eternity, and enable us to live in this body for time and eternity, thus filling up the space of our time with works and events worthy of the

purposes of our eternally progressive career.

Regeneration, in its broadest sense, demands all this, and requires an uninterrupted control of the mind over the outward portion of our compound being, and a dedication of all our interests, abilities, works, and desires to the purposes and interests of eternal life. The ordinances of the Church which Jesus Christ has established—baptism and imposition of hands—give to the recipients a legitimate regeneration, without which none can ever come to God and Christ, and which is valid in the sight of God and of his people, and unites their destiny for ever after, (providing no transgression of their disconcerts this union,) with that of the ever-onward-moving kingdom of God; and by giving this, the Lord has done as much as is consistent with his plans. Here, then, must man himself take up the work and walk in the paths that God has shown. He must realize the powers of a spiritual mind, regenerated life that belongs to the Church as a whole, for and in himself; he must call into life, power, and predominance the Deity within, until the rays of the intelligence of his divine religion form in him a sun of life, in whose light he can behold and comprehend all things; yea, until his outward and inner life, with every power of the soul, unite in bringing endless praise to the throne of Omnipotence.

Those who have merely accepted regeneration as far as it is given in the ordinances of the Church as initiative qualification of the pupil in the school of eternal life, and have omitted to enter into its spirit, will, in the progressive stages of God's kingdom's onward course, find many things highly uncongenial and inexplicable, and at length be unable to proceed with it; while the truly faithful and devoted—those who cherish and sustain feelings of sacred allegiance to the great and the Godlike, and are truly "born again" and "born of God," will stand unshaken in every condition and circumstance, understand the ways of God and his servants, and have an ever-brightening testimony, with which all the feelings of the soul and actions in life harmoniously concord, that they are indeed moving onward with the righteously-governed Church of the Eternal God on the earth towards the glorious realization of the purposes of their eternal existence.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 127.)

(From the *Huntsville (Alabama) Advocate of November 12, 1857.*)

"We learn that an old silver mine has been discovered in Hancock County, in this State, near the Morgan and Walker line. It is on the lands of a man named Blake, and a party of Georgians are now at work at it. It was walled up with solid masonry, which had to be broken up with powder, and then the mine was opened again. It must have been worked hundreds of years ago, as trees are now growing over and around it. The ore is said to be rich."

(From Lyell's "*Travels in North America*," published in London, in 1845.)

"Five miles below Wheeling, on the left bank of the Ohio, is a terrace of stratified sand and gravel, having its surface about 75 feet above the Ohio. On this terrace is seen a large Indian mound. On our arriving at Marietta, I learnt from Dr. Hildreth that skeletons had been found in it at various depths, together with pipe-heads and other ornaments. Their workmanship implies a more advanced state of the arts than that attained by the rude Indians who inhabited this fertile valley when it was first discovered by the white man. There are many other similar mounds in the valleys of the Ohio and its tributaries, but no tradition concerning their origin. One of these near Marietta, in which human bones were dug up, must be more than eight centuries old, for Dr. Hildreth counted 800 rings of annual growth in a tree which grew upon it. . . . As no difference could be detected in the mixture of trees upon and near the mounds from the state of the surrounding forest, General Harrison [in his *Essay on the Aborigines of the Ohio Valley*,—see *Trans. of Hist. and Phil. Soc. of Ohio*, vol. i., 1839,] concludes that several generations of trees had succeeded each other before the present trees began to grow, and that the mounds were probably as ancient at least as the Christian era."

(From Mr. Fitzpatrick's *Correspondence on the Indian Tribes*, written in 1848, and extracted in Schoolcraft's "*Ethnological Researches*," &c., vol. i., published in 1851.)

"In regard to the manners, customs, habits, &c., of the wild tribes of the Western

territory, a true and more correct type than any I have ever seen may be found in the ancient history of the Jews or Israelites after their liberation from Egyptian bondage. The "Medicine Lodge" of the Indian may be compared to the place of worship or tabernacle of the Jews; and the sacrifices, offerings, purifications, ablutions, and anointings may be all found amongst and practised by those people. The customs of Indian women at certain periods and after child-bearing are almost those of the Jewish women. They have to undergo a probation of a certain number of days on all such occasions, besides ablutions and purifications, before they are considered fit to enter on their domestic duties. During this probation they are considered unclean, and altogether unfit to enter the lodge or join with the family; which, indeed, they never attempt, but erect a hut for themselves, where they remain the whole time, having their food brought to them. The manner of mourning for a deceased relative is very similar to that of the Israelites. . . . There could be very numerous and similar analogies made between the manners and customs of those people and those of the Jews."

(From Rev. D. Lowry's *Reply to Official Inquiries respecting the Aborigines of America*, written in 1848, and given in Schoolcraft's "*Ethnological Researches*," &c., vol. iii., published in 1853.)

"In view of the best light and information which I have been able to collect on the subject, my opinion is that the earliest inhabitants of America were the descendants of Ham,* the youngest son of Noah; and that the first settlement was made shortly after the confusion of tongues at the building of the tower of Babel. Moses tells us that about that period 'the Lord scattered the people abroad upon the face of the whole earth.' (Gen. ii., 8, 9.) America, then, according to this portion of sacred history, was at that time re-occupied by man; for the writer could not have meant by 'all the earth' only about one-half of it. It may be thought that the mechanic arts and maritime skill were, at that age of the world, too much in their infancy to admit of the emigration supposed. I see no difficulty on this ground. The ark had recently been

* [Our readers will understand, of course, that we do not pretend to endorse every opinion of the various writers on the American Aborigines, although their testimony may be generally corroborative of the facts of the Book of Mormon. Ed. M. S.]

built, which outlived a storm of forty days. In view of such a pattern, there was certainly mechanical genius enough to construct a ship that would be able to contend with the waves of a summer sea for a few weeks or months. The Hamites were a seafaring

people, and, it is believed, understood the use of the compass in traversing the pathless deep. The remains of cities and various other monuments, evidently the work of the primitive race of the country, show no want of intellect or mechanical skill."

(To be continued.)

PASSING EVENTS.

GENERAL.—A Spanish squadron has bombarded Larache and Aricilla, causing great destruction. Advices from Singapore, dated Jan. 21, state that the Dutch war steamer *Omrasi*, about five days' steaming above Benjarassing, was suddenly attacked by about 600 men in prahms: the crew had not time to fire more than one shot when the assailants were in possession, and after murdering all on board (seven officers and fifty men), ran the vessel aground.

AMERICAN.—A letter from San Salvador of the 28th of December reports the occurrence of a fearful earthquake on the night of the 8th of that month: at Isaleo the parish church was destroyed, except a portion of the naves and sacristy: about forty of the best houses and a number of smaller ones were destroyed: during the night several other shocks were felt: one of them, more violent than the others, completed the destruction of some buildings that had escaped the first shock: the shock was felt at Guatepeque, Opico, Apopa, Tepecoya, and other towns: at Tepecoya the church, cabildo, and several houses were destroyed: at Guatepeque the church and cabildo were partially destroyed: Iaguatepeque suffered also; several houses were destroyed, and the church greatly injured: on the outskirts of the town great holes were opened, some over a hundred yards wide: at Guryameco houses were destroyed and the church much damaged: at Panchimalco, houses injured, and large holes opened in the earth: San Martin and Comasagua, church and cabildo partly destroyed: Nanhuisalco suffered also, and soon after a destructive fire broke out, which burnt over two hundred houses—thus, in a measure, destroying the whole place: on the night of the 10th there were two more severe shocks felt all around for a distance of one hundred and fifty miles, as far as known. Accounts from Chihuahua, Mexico, report a deplorable state of affairs in that State: the entire population had been forced to quit the country: the Americans had left a million dollars' worth of property: across the Rio Grande affairs remain in a disturbed condition: altogether, accounts from Mexico exhibit a frightful picture of anarchy.

MEMORABILIA.

THEMISTOCLESIAN ARGUMENT.—Themistocles is said to have made use of the following as an argument to prove that the whole world was governed by his son, a child under ten years of age:—"My son governs his mother; his mother governs me; I, the Athenians; the Athenians, the Greeks; Greece commands Europe; Europe, the whole world: therefore my son governs the whole world." This Themistoclesian style of argument is an example of a sorites, or accumulative syllogism.

"VICAR OF BRAY."—This noted personage was one Simon Alleyn, who from 1540 to 1588 was incumbent of the village of Bray, in Berkshire, and became noted for his frequent changes of faith,—first being a Catholic, then a Protestant, afterwards a Catholic again, and then again a Protestant, according to the alternations of the crown and court. The vicar being charged with being a turncoat and unconstant changeling, is reported to have replied—"Not so; for I always kept my principle, which is, to live and die the Vicar of Bray." Hence, "The Vicar of Bray" has become a proverbial term for a man who changes his principles according to the times.

MENTAL ARITHMETIC.—To find the interest or discount upon any sum at 5 per cent. per annum, reckon 1s. for every pound, and 3d. for every 5s. To find it for months, reckon 1d. for every pound, with parts in proportion, and multiply by the months for the answer in pence. To find it for days, multiply the money by one-third of the days, or the days by one-third of the money; and the product, rejecting the unit figure, will be the answer in pence. To find the same at 6 per cent. for months, multiply the pounds and months; and the product, rejecting the unit figure, will be the answer in shillings; the figure cut off representing so many tenths of a shilling additional.

VARIETIES.

A MAN in California, who had a brother hung, informed his friends in Ireland that his brother, on a recent occasion, addressed a large public meeting; and that just as he had finished, the platform gave way and he fell and broke his neck!

A HIBERNIAN went to see Niagara; and while he gazed upon it, a friend asked him if it was not the most wonderful thing he had ever seen. To which he replied—"Never a bit, man!—never a bit! Sure, it's no wonder at all that the water should fall down there; for I'd like to know what could hinder it!"

POETRY.

UNIVERSAL LOVE.

(From the "Mountaineer.")

Oh, this life would be a burden,
Were it lived for self alone,—
Did not loving hearts and faithful
Beat responsive to our own,—
Did not pure affection's fingers,
With a constancy divine,
Ever round our inmost feelings
Bright celestial garlands twine.

All Love's social sweet surroundings
Give to life a healthful zest;
And when these are most expansive,
Then most truly we are blest.
Shall we circumscribe the feeling
Emanating from above,
Which the Gods delight to practise—
Even universal love?

God so loved the whole creation
That he sacrificed his Son,
And the world's entire salvation
Shall by love alone be won.
Shall we, in our selfish weakness,
Strive against so broad a plan?
Or, in charity and meekness,
Love the family of man?

If we recognize as kindred
All the children of our Sire,
Shall we limit our affections,
And within ourselves retire?
No! The truly good and noble
Do rejoice in giving joy:

G. S. L. City.

Not alone for self they labour;
Holy Ones their aid employ.
For the mission of the angels
Is to cheer and bless the soul:
They have joy in this surpassing
Mortals' uttermost control.
Surely goodness is immortal,
Charity is all divine,
Universal love extendeth
From the Godhead's sacred shrine.
Whoso these celestial graces
Ever cherish in the heart,
In most trying times and places
Light and comfort shall impart.

Love extendeth and reboundeth;
It hath joy's elastic spring:
It shall ever cheer the giver,—
Back to him a blessing bring.
Love shall gather love around us,
Onward through the stream of time;
Love shall make our old age youthful,
And our destinies sublime.

Oh, far more than to the splendour,
Or the wealth of mightiest kings,—
Oh, far more than unto nature's
Loveliest, richest, fairest things,
Doth my spirit render homage
To a pure expansive mind,
And the generous heart that gloweth
With the love of human kind.

EMILY H. MILLS.

ADDRESSES.—Abraham Orme, 52, Upper Brunswick Street, New Leicester.
Aaron Nelson, 6, Peel Street, Derby.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GATHERING.

BY ELDER WILLIAM GIBSON.

As the time of emigration again draws near, and the Saints prepare to leave their homes, their relatives, and their native land, for the mountains and valleys of Utah, the question is asked again and again, by those by whom they are surrounded, "Why do they go? Cannot God save them here as well as in Utah?"

A few words in answer to these questions may, perhaps, do good.

When we take a retrospective view of the dealings of God with mankind as recorded in the Scriptures, we find that when the world or any portion of it had become so wicked that God could no longer endure them, he always raised up a Prophet, and gave him a revelation of his will, that he might warn his fellow-men of impending judgments, and point out the *only way of escape* to those who were desirous of keeping the commandments of God.

Thus, in the days of Noah, mankind had become so wicked that God was determined to sweep them from the face of the earth. He raised up Noah as a preacher of righteousness, and gave him a revelation to proclaim to the world the only way whereby they could be saved from the coming deluge.

The people in that day might have asked, (perhaps they did,) Cannot God save us without an ark? Cannot he turn aside the flood and save us at home?

No doubt He that made and upholds the universe had power enough to do so, had it been consistent with his purposes; but as it was not, rejection of the warning voice of Noah proved the condemnation of a world.

And if we are to believe the testimony of Jesus, as it was in the days of Noah, so will it be in the days of the coming of the Son of man; and if so, there must be a Prophet, a warning message to the nations, a place of safety from impending judgments, and the destruction of those who reject the same.

Again: Jesus declares that as it was in the days of Lot, so will it be in the days of his coming. And how was it then? It was the same as in the days of Noah. Sodom, Gomorrah, and the cities of the plain had become so wicked, that the cry thereof had reached to heaven, and God was determined to destroy them from the earth. But ere he did so, he raised a Prophet—his servant Lot, whose soul was vexed from day to day with their ungodly deeds; but, like God's Prophets now, he was laughed to scorn by his own friends and kindred. And could not that God who brought his three servants safe and unharmed from out the burning fiery furnace, kindled for them by the king of Babylon, save his servant Lot without fleeing to Zoar? No doubt he had the power; but it was neither his plan nor

his purpose; and had Lot and his family remained, they must have perished with the wicked.

Again: In the days of Jonah, when the sins of Nineveh had come up before God for judgment, how did God act? Again a Prophet's warning voice was heard before the judgments of the Almighty could overtake the guilty; and because they gave heed unto the same and repented of their sins, the anger of God was turned aside, and the threatened evil came not upon them.

And when the Jews had put to death the Son of God, and cried, Let his blood be upon us and on our children!—ere their guilty wish was granted—ere God destroyed their temple, overthrew their city, and scattered those who remained to the four quarters of the earth, how did he act? By the testimony of Jesus ere he died, and by that of his Apostles after him, the people were warned of coming woe, and the warning was sounded in their ears—"When you see Jerusalem encompassed with armies, then flee to the mountains." Those who did so were safe. Could not God have saved them in the city? No. Why? Because Jesus and his Apostles had pointed out the way of safety; and if they rejected that, they must abide the consequences.

And when in the history of God's creation was the world more wicked than it is now? When did murder, debauchery, blasphemy, and whoredom stalk forth more unblushingly upon the earth than they do just now? Is not every nation preparing their engines of war to shed the blood of their fellow-men? Does not tyranny rule the earth? Do not the strong oppress the weak, while the rights of the poor, the widow, the orphan, and the stranger are trampled under foot? And will not that God to whom vengeance belongs punish them for all their crimes? Assuredly he will. But ere the arm of God could fall—ere his judgments were poured upon the guilty nations—ere the great and terrible day of the Lord could come, a Prophet had again to be raised, a warning given to the nations of the earth, and a place of safety prepared for the salvation of the honest in heart. Thus God is ever the same; and as it was in the days of Noah, so will it be in the days of the coming of the Son of man.

And there is another reason why the

Saints of God should gather out from the nations. The laws by which the nations of the earth are governed often come in contact with the laws of God: hence the necessity of gathering where we can keep the laws of God and be governed by them as they are made known to his people by him whom God hath appointed to lead and guide them.

It was this that made Abraham leave Ur of the Chaldees—the land of his fathers, and wander a pilgrim and a stranger in a land he knew not, because he could not serve his God and keep his laws among his idolatrous countrymen and friends. He, therefore, had to go forth, not knowing whither he went; but, guided by the revelations of the Almighty, he at last found a place where he could worship God in the way and manner which he approved.

It was so with his descendants in the days of Moses. The true worship and service of their God and the laws of Egypt were at variance; therefore, they had to leave that land, and, guided by the revelations of God through his servant Moses, like Abraham their father, wander as strangers through many lands, till they found the place approved by the Lord, where he could be worshipped and his laws observed according to his mind and will.

Again: What was it that sent Daniel to the lion's den, and caused his brethren to be cast into the fiery furnace? It was simply because the worship and service of their God and the laws of the country where they dwelt came in direct contact, as they ever will where the people are not governed by the revelations of Almighty God.

And what was the pretext urged by the Jews to Pontius Pilate, when they desired the death of the Son of God? It was that his doctrines were at variance with the laws of Imperial Rome, and those which the Jews themselves acknowledged. And so with his followers. They were said to be traitors against existing governments—men who wished to turn the world upside down—a sect everywhere evil spoken of.

And if this has been the case in every age of the world where the people of God were guided by immediate revelation, must we not look for the same thing now? In what nation could the kingdom spoken of by Daniel be set up in these

days without the same cry being raised that was raised in the days of Jesus, that we want to overturn and take away their place and nation?

Again: Supposing the laws of God to be put in force among those nations who profess Christianity, and the whore-monger, the adulterer, and the blasphemer were sure to suffer death, and the punishment affixed by God himself followed every violation of his law, what nation could endure it? Would they ever

tolerate a people who desired to be governed by the same, and endeavoured to put them into practice? No—never. Hence the necessity of a gathering-place away from the *civilized* world, where God's people could be taught his laws, and learn to be governed by the same, and where a kingdom can be established, whose laws shall be the revelations of the Almighty, and whose subjects will be governed by the power and Priesthood of the God of heaven.

IMMORTALITY OF MAN.

There is nothing in the whole range of man's belief or conceptions that exercises a greater influence on the human family than the belief in a future pregnant with rewards or punishments, of bliss or woe. It has filled the gory chronicles of martyrology with the names of men, who, though possessing different forms of faith, and looking upon each other as blasphemously heretical, and therefore lacking that knowledge which gladdens and inspires the Saints of the Most High, yet paled not before the flaming faggot, nor blanched upon the torturing rack, borne up by that inspiriting hope which cheers the gloomiest solitude and lightens the deepest dungeon cell. If man were not an immortal being, all the revelations given for his guidance to a brighter and happier sphere would be but useless fictions, and creation itself an aimless blank, while the attribute of justice would not be applicable to the great Creator. Seldom, if ever, do the truly noble philanthropists, the honest and earnest labourers for the regeneration of humanity, enjoy the adventitious aids of wealth and power, with the pleasure and happiness they might procure; and their only reward in this probation, bestowed by those they benefit and bless, is often a tardy and miserable monumental acknowledgement to their memory; while those scourges to the human family, mighty and ensanguined slaughterers, termed warriors, and crowned robbers are hoisted to the crowning pinnacle in the temple of fame, and their names are handed down to posterity graced with the epithet "great." If there is no future for man, in which he

can be rewarded according to the deeds done in the flesh, then is justice but a mockery and a snare, and the noblest qualities of man's being developed unfruitfully and unencouragingly. The very thought, calmly considered, that when the vital spark has fled, we shall cease to exist—be no more, our intelligence extinguished, our hopes, our anticipations, our desires, our conceptions, and our fondest expectations annihilated, and nothing left but a blank, dark void, sends a chill to the innermost heart—a shivering chill, as our whole being expresses its repugnance at the unhallowed idea, and the diviner part within swells big with the consciousness of existing intelligence that has lived and witnessed the combination of elements, as worlds and systems rolled into order, and will continue to exist, organized and progressively developing, obedient to those eternal laws enacted in the legislature of heaven.

The poor, hardworking, toiling Saint, whose daily bread is moistened with the labour-drawn sweat, and whose hard bed is rendered softer than the downy couches of the rich and affluent by fatigue and weary bones, can lie down in peace as his evening prayers ascend to the throne of God, happy in the *knowledge* that his spirit is in communication with the Spirit of truth, and that for him there is "a rest which endureth," when his struggling, toiling, weary days in this probation are at an end, and so ordereth his life that when the measure of his creation here is fulfilled he may mingle with the just who have gone before.

Wherever opinion is permitted to sway

the mind of man, doubt and uncertainty are bound to exist. So, with regard to man's immortality, opinions have produced uncertainty, uncertainty doubt, and doubt unbelief, till atheism rankly rears itself and loudly proclaims that "intelligence is but an attribute of a certain modification of organization." In support of this thesis, men of straw assiduously erected by sectarian opinion are boldly attacked and demolished, while any quantity of sophisms embodied in nicely-rounded periods are produced as invincible arguments. It is not our province, in a short article like this, nor is it our inclination to assume the part of a polemic; still one or two of the positions chosen and arguments produced by either side may be noticed. The sectarian theory is that man is a compound being, composed of a physical material body subject to death, and a spiritual immaterial soul unfettered by the natural laws that govern the physical organization, and which cannot die. Furthermore, that God, by a special act of creation, forms this soul out of nothing. Some differ from this latter idea, and assert that spirits are generated with the bodies. This theory, begotten in error and conceived in misunderstanding, has given birth to some of the wildest ideas that ever ran riot through the brains of the vaguest metaphysician. An immaterial soul, unfettered by natural laws, produced from nothing by a special act of creation!! "That which has no parts has no whole," while it is almost a self-evident truth that everything in existence must be either matter or the property of matter. This theory of the religious world, therefore, when extended, is exactly the atheistical theory before stated. If the spirit be immaterial, it must be the property of the material body; therefore, when that body moulders to decay, its properties as a body are lost; which is only another form of saying that "intelligence is the attribute of a certain modification of existence."

As for the idea that spirits are generated with the bodies, we might ask, If "like begets like," how can mortality procreate immortality? The answer must contain the refutation. If it can, why, then, are not the bodies immortal? The teeming graves of the human family tell us distinctly that "death hath passed upon all," and this fact proves that mortality cannot beget immortality. But space would fail

us to notice all the points of a theory which only gives a handle to intelligent, but opinionative and erring men. We will, therefore, briefly notice the atheistical theory by examining an argument or two propounded in its defence. Assuming that man is the only mortal being said to possess an immortal spirit, it is contended that as particular animals of certain species evince by their actions the possession of more intelligence than idiotic men, therefore man has no more claim to the possession of an immortal spirit than the lower orders of the animal creation.

The Bible speaks of "the spirit of man which goeth upward, and the spirit of the beast that goeth downward," (Ecc. iii. 21.) informing us that each possesses a spirit, but that all do not possess the same capacities for exaltation,—a fact which our own observation confirms.

An argument is adduced in something like the following terms:—Polished steel possesses the quality of brightness; yet, if a little water is dropped upon it, the process of oxidation ensues, and the brightness is gone. So man, by the peculiar modification of his organization, possesses the quality of intelligence; but when that modification is destroyed, the intelligence is destroyed. This is about the best argument produced in favour of the theory; yet it is not only a sophism, but illogically put. In the first place, what produces the brightness on the polished steel? Not the polishing; for, if it is immersed in total darkness, no brightness is attached to it. Restore it to the light, and again the dazzling brilliance meets the eye. It does not possess the quality of brilliancy in and of itself, in consequence of that polishing; but it possesses the property of reflecting light, like the moon. When, through oxidation or rust, it is rendered incapable of reflecting light, the brightness truly is gone; but that which produced the brightness (light,) is not destroyed. So man is moulded in such a fashion as to be the medium through which his spirit makes itself manifest; and when he is no longer capable of reflecting the intelligence he possessed—when he is dead and his physical conformation destroyed, his spirit—his intelligence is gone, but not destroyed; and, like the light from the source of heat and light which cheers us through the day, it exists and will exist till its once corruptible body,

moulded and fashioned on an eternal principle, is prepared once more to receive it.

There is one fact which stares us in the face with regard to man, his origin, and immortality. Geology indisputably proclaims that there was a time when man, as at present organized, *could not have existed upon this planet*. Whence, then, his origin? And why is he here? When we leave the revelations of God and turn unto fables, how thick the pall with which ignorance covers our stupified senses! To argue and debate whether man is immortal, when it is within the grasp of every honest heart to *know* that God lives and reigns, and that his Prophets and Apostles who have done their work in this sphere look forward to and work for the restoration of all things! The language of Christ to the ancient Sadducees could be applied with equal force to many modern Sadducees—"For he is not a God of the dead, but of the living." Therefore, if he is the God of Abraham, Isaac, and Jacob, of Peter, Joseph, and Hyrum, they are living and progressing, though their bodies may have mouldered away.

Where are those loved ones whom to part with here on earth seemed like rending asunder the very fibres of the heart? Annihilated?—destroyed? Perish the ignoble and ungodlike thought! They live. And often in the silent watches of the night, when every sound is hushed and still, spirit communes with spirit, and heavenly intelligence is wafted to us, cheering our weary, careworn bosoms. One atom of pure knowledge is worth more than a hundred years' elaborate reasoning and logic ungraced by the inspiration of Heaven. That knowledge—not as a drop, but a continual flow, an increasing feast, is ours, by obedience to the principles of the everlasting Gospel. Through faith, repentance, baptism, and the laying on of hands, we can obtain the gift of the Holy Ghost, which fills our minds with Heaven-sent truth, and makes known to us why we are, where we are, and whither we are going; and by cultivating the precious gift, and by obedience to the Priesthood of heaven, we can prepare for the future which awaits and is the inevitable portion of all.

S.

HISTORY OF JOSEPH SMITH.

(Continued from page 153.)

[September, 1843.]

Though the secrets which God is revealing through his servant the Prophet in these last days may be unpopular and unbelieved in by the world, yet their unbelief will not make the truth of God of none effect, any more than it did in the days of Lot and Noah, or at the fall of Jerusalem.

When Jesus Christ said there should not be left one stone upon another in the temple that should not be thrown down, the Jewish nation did not believe it, neither would they receive such testimony; but they looked at outward circumstances, and were ready to say, 'Who can prevail against us? What nation like unto our nation? We have held the giving of the law, the articles, and the Urim and Thummim; the lawgiver has never departed from between our feet; we have held the power of government from generation to generation; and what nation hath power now to prevail against us?

Through this order of reasoning they were blinded, and knew not the day of their visitation: they understood not the things that belonged to their peace; they rejected their Lord and King, contended against his word and testimony, and finally put him to death on the cross, with many who followed him. But this did not hinder the fulfilment of his predictions concerning that nation. The words of the Lord had gone forth out of his mouth, and could not return unto him void. The things that belonged to their peace were hid from their eyes, and they were counted unworthy as a nation. The kingdom was to be rent out of their hands and given to another; the die was cast, and judgment must come.

Jerusalem was soon surrounded by the Roman army, led on by the inspired Titus; and a scene of calamity, judgment, and woe immediately overspread the inhabitants of that city, which was devoted to destruction, —such a calamity as never before rested

upon the nation of Israel. Blood flowed through their streets; tens of thousands fell by the edge of the sword, and thousands by famine. Women were evil towards the children of their own bosoms in the straitness of the siege, the spectacle of which shocked the Roman soldiers as they entered the city. The Jews were crucified in such numbers by their enemies that they could find no more wood for crosses, or room for their bodies; and while despair was in every face, and every heart sinking while suffering under the chastening hand of God, their enemies rushed upon them in the city to strike the last fatal blow; and, as their last resort, they rushed for safety into the temple, which was soon on fire, and they sank in the midst of the flames with the cry of their sufferings ascending up on high, accompanied by the smoke of the crackling spires and towers.

The remaining miserable few were sold as slaves, and driven like the dumb ass before his burthen, and scattered, as corn is sifted in a sieve, throughout the Gentile world. Jerusalem was razed from its foundations, the ruins of the temple thrown down, and the foundation thereof ploughed up, that not one stone was left upon another. Christ said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled, which has been the case to the very letter until the present generation.

Will not God in like manner as truly and faithfully bring to pass those great, important, and tremendous events upon the heads of the Gentile world which have been proclaimed by the Prophets Isaiah, Jeremiah, Ezekiel, Daniel, and many other holy Prophets; also by Christ and the Apostles on the continent of Asia, as well as by Lehi, Nephi, Alma, Moroni, and others on this continent; all of whom have proclaimed these things as they were moved upon by the Spirit of inspiration, the power of God, and the gift of the Holy Ghost?

The Apostle says that "No prophecy of the Scriptures is of any private interpretation, and the commandments came not of olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost."

Isaiah's soul seemed to be on fire, and his mind wrapt in the visions of the Almighty, while he declared, in the name of the Lord, that it should come to pass in the last days that God should set his hand again the second time to recover the remnant of his people, assemble the outcasts of Israel, gather together the dispersed of Judah, destroy the tongue of the Egyptian sea and make men go over dry-shod, gather them to Jerusalem on horses, mules, swift beasts, and in chariots, and rebuild Jerusalem upon

her own heaps; while, at the same time, the destroyer of the Gentiles will be on his way; and while God was turning the captivity of Israel, he would put all their curses and afflictions upon the heads of the Gentiles, their enemies, who had not sought to recover, but to destroy them, and had trodden them under foot from generation to generation.

At the same time the standard should be lifted up, that the honest in heart, the meek of the earth among the Gentiles, should seek unto it; and that Zion should be redeemed and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon Mount Ephraim might cry—"Arise ye, and let us go up unto Zion, the city of the Lord our God;" that the Gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world,—when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many, the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah.

Isaiah, in his 24th chapter, gives something of an account of the calamities and judgments which shall come upon the heads of the Gentile nations, and this because they have transgressed the laws, charged the ordinances, and broken the everlasting covenant. The Apostle Paul says to his Roman brethren, that if the Gentiles do not continue in the goodness of God, they, like the house of Israel, should be cut off. Though Babylon says, "I sit as a queen, and am no widow, and shall see no sorrow," the Revelator says, "Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

Jesus communicated the parable of the fig-tree, which in putting forth its leaves betokens the approach of summer; and so likewise, when we see the signs in the sun, moon, and stars, and in the heavens and the earth of which he spoke, we might know that his coming is near—that the generation in which those signs appeared should not pass away till all should be fulfilled.

These things are about to come to pass upon the heads of the present generation, notwithstanding they are not looking for it, neither do they believe it. Yet their unbelief will not make the truth of God of none effect. The signs are appearing in the heavens and on the earth, and all things indicate the fulfilment of the Prophets. The

fig-tree is leafing, summer is nigh, and the Lord has sent his angels to lay the foundation of this great and important work.

Then why should not God reveal his secrets unto his servants the Prophets, that the Saints might be led in paths of safety, and escape those evils which are about to engulf a whole generation in ruin?"

Monday, 11. "Conference met at Boylston Hall at nine o'clock, a.m. Present of the Quorum of the Twelve, Elders B. Young, P. P. Pratt, O. Pratt, J. E. Page, W. Woodruff, G. A. Smith, H. C. Kimball, and O. Hyde.

Opened with prayer by Elder Page.

Elder B. Young stated the object of the meeting. The first item of business is the spread of the Gospel of salvation. I want to state what devolves upon the Twelve. Nine years ago a revelation was given which was fulfilled in 1833; and when fulfilled, the Prophet lifted up his head and rejoiced before the Lord. Previously, the responsibility of spreading the Gospel rested on him; now it is on the Twelve. This is the relation we hold between the living and the dead—to direct how you may escape.

Last winter we were directed to send men to the nations of the earth. Elder Addison Pratt had been to the Sandwich Islands, and proffered his services. We have power to ordain them, and call upon the Church to assist in sending them. Here are four men willing to go, and we do not wish them to cease trying, unless it be to die trying. One of them is ill. If he stays, he will die. I would go, or die trying.

We call on the Churches to fit out these men with necessities. Elder Eli P. Maginn and Elder Philip B. Lewis we call on to fit them out. If Elder Lewis does not, Maginn will do it himself. This takes the responsibility from us.

If the Saints will not help, the curse of God will rest upon them. If the Temple at Nauvoo is not built, we will receive our endowments, if we have to go into the wilderness and build an altar of stone. If a man gives his all, it is all God requires. Brother Kimball has received one dollar since he came to Boston, and seventeen dollars and a half before, towards building the Temple. A book is kept of all sums given. This book will also be opened. All is recorded. I have received twenty-three dollars, and I have spent about forty-five or fifty dollars. I am rich, and expect to be so throughout all eternity, with the help of God and my brethren. I can get home, if I can sell land. Some of the Twelve are more destitute; but they are the best set of boys you ever saw.

During the persecution in Missouri, when the mob came against Far West, Elder

Kimball stood near me in one of the companies; and every time they formed, he rammed down another ball into his old musket, until he got five balls in. We are a good-feeling set of men, because of the Spirit which is in us. What produces it? The impulse of the heart. We should feel the same on the desert of Arabia, or on the islands of the sea: we feel happy wherever we are. When we ask for victuals, and get turned away, as we often have been, we feel just as well.

The Spirit which is in me prompts me to look forward to something better. We have a prospect of selling shares of the Nauvoo House, and of obtaining subscriptions for the Temple, and we feel better.

Here are twelve men, and I defy all creation to bring a charge of dishonesty against them. We had to give security for the faithful performance of our duty as agents for the Nauvoo House and Temple. This has been heretofore unheard of in the Church. I glory in it. The financial affairs of the Church rest on our shoulders, and God is going to whip us into it. When men are in future called to do like Brigham, I will be one to bind them: this is a precedent. We are the only legally authorized agents of the Church to manage affairs, give counsel to emigrants how to dispose of goods, &c.

Some men come into this Church through designing purposes. Mr. Cowen, who lives about 30 miles above Nauvoo, wanted brother Joseph to make a settlement at Shoquokon. Several of the brethren went there and preached, and some families moved up with the intention of settling. Mr. Cowen was all love—a charming fellow, and calculated to magnetize. He is now in the Eastern country, and going amongst the brethren. He gives one a kiss, and says he, 'I am not a Mormon, but expect to be: brother Joseph and myself are confidential friends. Can't you lend me five hundred dollars? I have got land, and I will give you a mortgage.' At the same time, he knew quite well that his land was in a perfect swamp, and that the place was not fit for a settlement. Even the captains of steamers could with difficulty be persuaded upon to call there, either on account of goods or passengers. His name is John F., and stands five feet six inches high. There are others.

I would ask the Latter-day Saints, Do you know your benefactors? Do you know the source from whence you derive your knowledge? Take in the publications and periodicals of the Church. They give you intelligence of all matters pertaining to this dispensation, with revelations for the guidance of the Church.

I know that men who go through the world with the truth have not much influence; but let them come with silk velvet lips and sophistry, and they will have an influence. It is your privilege to be discerners of spirits. If you don't know me or the Twelve, walk with us fifty years, and perhaps you will know us then; and if such a man as Cowen comes along, will you trust him or me? No power can hide the heart from the discerning eye. If we are ignorant, what knowledge have the rest of the people? I sit down with all my ignorance, and read people's hearts as I see their faces, and they can't help themselves.

No one has ever stepped aside but I have known it. I know the result of their actions, and they cannot help themselves. If you find out my heart, you are welcome to it. If any of the Twelve take a wrong path, or a course by themselves, I know the path, and know the end of it. They are soon in the ditch, crying for help. I sit down and let others run. I strike with a crooked stick to hit the whole.

Now, the Twelve must be helped home, and there must be something for the Temple and the Nauvoo House. We have got a plot of the city of Nauvoo for lithographing. If any wish to advance the money to lithograph, and have a few thousands struck off, they shall be paid till they are satisfied. There was not wealth enough in New York and the regions round about. [He here exhibited the map of Nauvoo.] He concluded with a few remarks relative to the circumstances of Elder Hyde, who had just returned from his mission to Jerusalem.

Elder Parley P. Pratt spoke as follows:— 'In the middle of last April I arrived at Nauvoo houseless and with a large family. Brother Joseph said to me, 'Brother Parley, stay at home and build a house.' I was behindhand in instructions and information, while others had been at home learning the great things of God. I have now come East principally on business, though I always have a mission, wherever I am. I speak for my brethren: they have an absolute claim; it belongs to them, and they want it. It is justly theirs. I ask for nothing for myself.'

Elder Heber C. Kimball said, 'I suppose you all understand what Elder Young has said, and I consider his counsel good. He is my superior and my head in the Council of the Twelve. If I go astray, it will be through ignorance. We must be subject to the powers that be; and there are no powers but are ordained of God; and if we reject their counsel, we shall be damned. Some of our finest-looking and smartest men have fallen.

I consider those trees in the forest which

have the largest and highest tops are in the greatest danger: they are blown down; and there is no way of restoring them but to cut off. Let the stump go back, and new sprouts come out. Those who have most responsibility are in most danger. We must be careful how we treat God's officers.

No man ever fell, unless it was through rejecting counsel. I as well as my brethren see this. My superior knows more than I, because he is nearer the fountain. To get knowledge, begin at the foot of the stream, and drink all up till you get to the fountain, and then you get all the knowledge.

It is necessary for the people here to obey counsel. God has sent me forth, through his servants, to take my part in this great work, and the work is true. I know there are but few in this Church who will be able to walk in this narrow path. We must keep the celestial law in the flesh. The more simple we teach, the better for us.

It is a wrong idea of Elders whipping sects. Try and *win* the people; salt both sheep and shepherd too; get them up so that they will lick the salt out of your hands. [An infidel here handed money to brother Kimball, who prophesied that he would be a Saint and an Elder, and all his family should be Saints.] Give them good salt, gain the affections of the shepherd, and the whole flock will come. Now, we get sheep up to lick; and when the old shepherd of the sheep comes up to lick salt, the Elders will hit him over the head with a cane. Their religion is as dear to them as ours to us. Don't feed too much salt at once, but give a little at a time, or they are cloyed.

Elders of Israel, be wise! Give short discourses, as long ones cloy your hearers, who will say, 'A good discourse, but I got tired.'

Never infringe on the right of other people, and never tear down other people's houses until you have built a better. We are sent to preach repentance, and let people alone. How do you like to go into other churches and hear them abuse us? Do as you would be done by. Persuade men, and not compel them, unless the time spoken of by the Saviour comes, when the Lord shall say unto his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14 ch., 23 v.) Let men be humble, kind, and affectionate."

Sunday, 10th. Cold, and considerable rain. Kindled a fire in the Office for the first time this fall. This is the first rain of any consequence since the first of June. There have been occasional—say three or four slight showers, but not enough to

wet the potatoe-hills, and the vegetables in the gardens have generally stopped growing, on account of the drouth. Even corn is seriously injured,—much of it by a worm in the ear. Early potatoes are scarcely worth digging.

Monday, 11th. Early in the morning a petition was presented to me, as Lieut.-General, to devise means to get the public arms of the State for the Legion; whereupon I appointed W. W. Phelps, Henry Miller, and Hosea Stout a committee

to wait on Governor Ford on the subject.

Election for probate justice; weather cold; people cold. Greenleaf received most of the votes in Nauvoo—say 700 votes.

Six, p.m., I met with my brother Hyrum, William Law, N. K. Whitney, and Willard Richards in my private room, where we had a season of prayer for brother Law's little daughter, who was sick, and Emma, who was some better.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 17, 1860.

ARE WE PREPARED AND READY?—We are gratified in receiving reports from the Elders engaged in the ministry, all agreeing in the belief that the Spirit of the Lord is silently moving the hearts of the honest, and that a spirit of inquiry is gradually coming upon those in this land who honestly desire to know the way of life and salvation, and that they can discern the signs of a fresh ingathering of souls into the Church. We rejoice to hear it. We have all along felt that such would be the case, and we are glad to have our faith strengthened by the corroborating testimony of our brethren. While we have been doing the work of *to-day*, and accomplishing that which the Lord in his over-ruling providence has required of us now, we have not lost sight of the future, nor ceased our efforts from time to time, as wisdom seemed to dictate, to *prepare* the minds of the Elders and Saints for that which is to come, that they may be ready for the work of to-morrow.

It is the duty, as well as the privilege of the Priesthood to be always prepared and ready to move with the Lord. They should not only understand the present, and perform the work of to-day, but they should be really children of light, both as concerns the present and the future. They should understand what they are doing, and the meaning and results thereof, and also discern something of the future and its work, that they may be prepared and ready for both. Indeed, if they possess the Spirit of the Lord, which is not only a Prompter to present duties, but also a Preparer for the future and its duties, and if they possess the spirit of the Latter-day Work, which is essentially a prophetic spirit, then, while they are diligent in present duties, they are also laying the foundation of and preparing for a future work;—while they are practically observant of the present, by the prophetic Spirit, they see looming in the distance the future, attended with its work, its duties, and its events. If they listen to the whisperings of that Spirit, give heed to its promptings, and obey its dictates, they can and will be ready and prepared for every work and every day that the Lord brings to them.

Though to the wicked he may be as a thief in the night, he will not be to his Saints thus; and though to the Gentiles the events that he will roll upon the world and the changes of scenes and affairs will come upon them suddenly, to surprise them

unprepared, such will not be the case with the faithful Saints, and decidedly not the case with the Priesthood.

In reference to the past two years, we will only here briefly observe that we believe that the Saints generally have been faithfully doing their work of the day, diligently discharging present duties, and acting according to the times and the circumstances under which God had placed the Mission. Doubtless it would have been very satisfactory to have seen thousands enter the Church, and thousands gathered to Zion. We should have been, beyond expression, delighted and grateful, had this been the work of the last two years, and had we, with the Priesthood and Saints now in these lands, been permitted to have been engaged in such a work. But this has not been the case, nor was the work left to our choice. Man has to take the work which the Divine Master in his providence sends; and it should be decidedly remembered that He and not we, arranged the present, and gave us a day that was neither a gathering-day for the Saints, nor an ingathering day for the honest. With this understanding, we think the Saints may rest satisfied that they have been performing the work of the day and faithfully discharging present duties. Doubtless, they, with ourselves, could have done better than has been done, and all might have been more faithful. But this is merely an admission which the best of men can make at the best of times.

We believe that the Saints and Elders in this Mission are generally prepared and ready for the future work. Indeed, much of the labour of the past two years has been to thus prepare and make the Mission ready for this great future work. Nearly the whole of the efforts of the Saints and the Priesthood have been to relieve the Mission of burdens, and put it into an efficient working and systematic condition. The fact is that nearly the whole policy and operations of the last two years, both in its present and prospective meaning, have been to make the Mission truly to answer to the condition of "prepared and ready." This is true both as regards our ministerial labours in conjunction with the Pastors, Conference Presidents, Travelling Elders, Branch Presidents, and Priesthood generally, and as regards our editorial labours. It will be found that our editorial labours have been devoted to the following objects—namely, to bear up the Saints and Priesthood in the performance of present duties, and to inspire all with faith and devotion towards their religion and their God,—to bring about a "reformation of meetings" and general efficiency in Presidents and preachers, and to instil faith into the minds of the Saints concerning a coming ingathering to the Church, and urge them to the gathering home,—to correct errors, give proper views, explain true policy, give hints of the "work to be done," and show views of "what can be done,"—to give a present work for every day, and concentrate the efforts of all, and at the same time preserve every interest, and finally to bring all to the performance of practical duties, and lead them to "preserve the divinity of the work."

We have endeavoured to shape our labours, both ministerial and editorial, as well as those of the Elders, and the practical duties of the Saints generally; so that while they have had a particular bearing upon the present, they have also been shaped to make the Mission prepared and ready for the future, when God shall return in power to the gathering of the Saints, and the ingathering of the honest to the Church. In fact, to prepare the Mission for this future has professedly been the object of the principal efforts and labours of the last two years. A perusal of our Editorials will show that, while performing the work of the day, we have not forgotten the work of the future, and have endeavoured to prepare the Mission and make all ready for that work. We will, before closing, quote from an Editorial entitled "Prepared and Ready," published December 18th, 1858:—

"But the Divine Master is not always bearing on the same point, nor working at the same part, nor moving in the same direction. He changes and varies, suspends and re-continues, according to the development of events and the state of the nations and people with whom he is moving. Thus is the harmony of the whole preserved and greater effect given to the Divine movements. Now, the Saints should be affected accordingly. By the Spirit they should discern the signs of the times and the workings of Providence. They should be prepared for all the developments, changes, variations, suspensions, and re-continuations, and be ready to co-operate with their Master at his time. The Spirit and the signs of the work seem to mark the returning of the Divine Master with greater power and effect to the ingathering to the Church and the gathering home. We have endeavoured to prepare the Mission for it, and to bring the Saints and the administration to a state of readiness for these events. We have given to the Mission a complete number of Penny Emigration Fund Records, and moved the Priesthood in the direction of the gathering, so that all the Saints possessing the opportunity may be prepared, and every one within whose efforts it lies be ready when the Lord returns to the work of gathering Israel. We have also particularly directed the attention of Presidents to a reformation of meetings. . . . This has been done so that all may be prepared and ready when the power of God shall move the hearts of the honest. We hope that in both these movements the Saints and Priesthood will actively co-operate, and that they will truly answer to the condition of prepared and ready."

In closing this, let us hope that the Mission *is* prepared and ready for our brethren whom the Lord has sent to us from Zion, and those whom he will send to bring the work of the future; and let us further hope that the spirit of the future has gradually been pervading the minds of the Saints, while they have been faithfully performing the work and duties of the present day through which they have been passing.

MAN AS A MORAL BEING.

BY ALEXANDER OTT.

(From the "*Deseret News*.")

Blessed is the soul that feels moved by the love of intellectual beauty, that glows beneath the pure sentiments of the pure, and feels his sympathies with suffering increased, his charity enlarged, and his love of nature, of man, and of God ennobled and refined, because every faculty is given unto us for high and holy purposes, and he is the most devout who cultivates them well and holily.

It is highly conducive to the health and vigour of the mental powers to have them occupied in thinking and reasoning on the faculties of the mind—on the various moral truths and the general principles constituting the inner man.

As these truths can neither be seen, nor heard, nor handled, being in *no place* and having *no relation to time*, they lie entirely beyond the material creation. Hence the mind, in entering upon this field of inquiry, is compelled to draw itself off from the eternal and visible world, and turn back upon itself; and the powers of attention and abstraction, which are thus

cherished, are of great value in all the pursuits and occupations of life. Besides, the various psychological functions, which the mind must have to discern, exercise and strengthen its powers of discrimination.

The formation of correct ideas on the subject of human duty is of the utmost importance. God in his infinite mercy has implanted in us the seed of that mental acumen, which, if properly developed and guided by the Holy Spirit, will lead to a conduct congenial to the precepts of the everlasting Gospel—to a conduct in which every action will be the result of correct knowledge, of fixed principles, such as emanate from the fountain of eternal truth.

How many have drunk at the well of living water? Very few. The world, instead of seeking light, seek darkness. They do not know that mankind moves onward through the night of time like a procession of torch-bearers, and that heavenly intelligence and the knowledge of

correct principles are the lights which the generations ought to carry, by means of which they will kindle abiding lamps beside the tracks which they passed; and some of these, like the stars, shall shine for ever and ever. Do we always know what is right or wrong in human conduct—what is beneficial or detrimental to us? Do we not sometimes get so absorbed upon the pictures of the world, that, in contemplating them as they are prepared to our view in panoramic succession, we step backwards, unconscious of our peril, when the Almighty in his tender mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love? Do I really, should the reader ask himself, learn my duty as a Saint, for the purpose of doing it? Do I honestly wish, while in this mortal mould, to act in conformity with the precepts of the Gospel of Christ, and to always do right? If you thus study the desires of your heart, looking constantly for the light of revelation to shine upon your path of daily duty, your character will form itself rapidly, and be the true reflex of a beautiful and righteous soul.

On examining man as a moral being, we have to consider first his actions as the external phenomena of his soul. It is, however, an established fact that the same action may proceed from very different motives: hence, the seemingly good action of a consummate hypocrite or rogue may originate in a bad motive, and the seemingly bad action of an honest, upright person may result from a good motive. The intelligent reader will comprehend at once that, in order to judge correctly the moral condition of an individual, we have to find means to estimate his motives or principles, and not his actions alone.

From a proper investigation of the mysterious mechanism of the soul, it is evident that certain elements constitute the economy of every intelligent and responsible agent. His conduct, which may be resolved into a series of actions, is the result of his will, which is either guided by a good or bad spirit. The idea of *willing* something is followed by the deed, provided it be not prevented by his own physical impotency or certain external circumstances. The will of a person is depending either upon objects

to be obtained or actions to be performed to others. But the willing of an act is preceded by two distinct mental conditions—namely, *desire*, if objects are to be obtained; and *affection*, if actions are to be performed towards others.

From impressions, whether external or internal, proceed the *desires* and *affections*; in one or both of which originates that mental condition which, under certain circumstances, directs our *willing* a certain act. The act, which is then the result of the will, consists either in an exertion made towards gaining a certain desired object or in actions towards other men, resulting from our affections or moral feelings towards them.

Connected with the *desires* and *affections* is *self-love*; which, by its tendency to protect and advance our own interests, is a righteous and legitimate principle when confined to its proper bounds. But when it begins to sway the sceptre of despotism, it degenerates into selfishness, which has no place in the museum of mental excellence. Illegitimate *self-love* produces disharmony in the accord of the heart, as it materially interferes with our duties as men. It does not illuminate the chambers of the soul with the golden sunlight of affection; but it imparts a beautiful colour to wrong, and draws a veil before the eyes of our better self.

Desires may rise in the human heart, and not be realized; affections may be produced, and not be acted upon. Hence we may desire a certain thing, from which we, after due consideration, abstain. We may have affection, and experience all those emotions and feelings emanating from that principle, and still control ourselves so as to treat with indifference, even with coldness, those very persons towards whom we feel drawn ourselves. Thus anger may rise within us and be subdued by moral discipline. Such an analysis shows that the outward appearance of a person does not always correspond with the condition of the inner man.

On examining the chain of moral sequences, we find that the determination or decision of an action is guided by certain principles, no matter whether the desires or affections are acted upon or not. The peculiar process of a decision or determination is brought about by a certain condition or arrangement of the moving powers themselves; so that one of them holds the sedate office of controlling

the emotions arising out of the moral state of man.

For instance, a person would like to be saved in the celestial kingdom of God; but the exertions which have to be made for the accomplishment of so noble a purpose are greater than he is disposed to devote to it. This peculiar feature of the human character is called love of ease, which in the world is to a certain extent a great hindrance to a diffusion of true knowledge. Another person may see the necessity of obeying the Gospel of Christ; yet fear of losing his reputation or good name may prevent him from embracing the principles of salvation. This peculiar feature of the mind is love of approbation, or regard to character.

Another person may desire to perform a benevolent act, but, realizing that it would interfere with his schemes of avarice and ambition, thus abstain from doing good. Hence, an individual may seem to be a good man, without believing in the principles of virtue, and merely desire the promotion of his own individual interests. But with a really honest and upright man, the determination or decision of his will arises from a sense of duty—from an impression of moral recti-

tude, remote from every consideration of a personal or selfish nature. This feeling to act on a sense of duty arises from a conscience influenced by the Holy Spirit, which, in a strictly moral mind, ought to be the moving cause of every action.

This peculiar moral principle sacrifices every selfish feeling at the shrine of virtue, promotes cheerfully the interests of our fellow-beings, and does everything which is conducive of general happiness.

By regulating and restraining thus the desires and affections, from a sense of rectitude, order and harmony are maintained in the moral system. The difference of human characters or dispositions arises mainly from the fact of one man being influenced simply by duty, and another merely by a kind of struggle between desires and affections of a very inferior and selfish nature.

In a well regulated mind there is an intimate harmony and co-operation between the departments of the mental and moral economy. Thus man is enabled, when lifting up his eyes to the Great I AM, to steer the bark of life, when careering on dark and troubled waters, amid rocks and reefs, to a haven where it may ride in safety.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 159.)

(From Catlin's "*Letters and Notes on the Manners, Customs, and Condition of the North American Indians*," published in London in 1844.)

"The first and most striking fact amongst the North American Indians that refers us to the Jews is that of their worshipping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by Divine precept, instead of a plurality of gods, as ancient pagans and heathens did, and their idols of their own formation. The North American Indians are nowhere idolaters. They appeal at once to the Great Spirit, and know of no mediator, either personal or symbolical. The Indian tribes are everywhere divided into bands, with chiefs, symbols, badges, &c.; and many of their modes of worship I have found exceedingly like those of the Mosaic institution. The Jews had their *sanctum sanctorum*; and so may it be said the Indians have in their council

or medicine-houses, which are always held as sacred places. As the Jews had, they have their high priests and their prophets. Amongst the Indians, as amongst the ancient Hebrews, the women are not allowed to worship with the men; and in all cases also they eat separately. The Indians everywhere, like the Jews, believe that they are the favourite people of the Great Spirit; and they are certainly, like those ancient people, persecuted, as every man's hand seems raised against them; and they, like the Jews, destined to be dispersed over the world, and seemingly scourged by the Almighty, and despised of man. In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents; and, in many tribes, very closely resemble them in other forms and ceremonies of their marriages. In their preparations for war, and in peace-making, they are strikingly similar. In their treatment of the sick, burial of the

dead, and mourning, they are also similar. In their bathing and ablutions, at all seasons of the year, as a part of their religious observances, having separate places for men and women to perform these immersions, they resemble again. And the custom amongst the women of absenting themselves during the lunar influences is exactly consonant to the Mosaic law. This custom of *separation* is an uniform one amongst the different tribes. . . . In nearly every family of a tribe will be found a small lodge, large enough to contain one person, which is erected at a little distance from the family lodge, and occupied by the wife or the daughter to whose possession circumstances allot it, where she dwells alone until she is prepared to move back. . . . After this season of separation, *purification* in running water, and *anointing*, precisely in accordance with the Jewish command, is requisite before she can enter the family lodge. . . . In their *feasts, fastings*, and *sacrificing*, they are exceedingly like those ancient people. Many of them have a feast closely resembling the annual feast of the Jewish passover; and amongst others, an occasion much like the Israelitish feast of the tabernacles, which lasted eight days, (when history tells us they carried bundles of *willow boughs*, and fasted several days and nights,) making sacrifices of the firstfruits and best of everything, closely resembling the sin-offering and peace-offering of the Hebrews. These and many others of their customs would seem to be decidedly Jewish. . . . Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very *peculiar* in their forms, that it would seem quite improbable and almost impossible that two different people should ever have hit upon them alike, without some knowledge of each other. These, I consider, go farther than anything else as evidence, and carry, in my mind, conclusive proof that these people are tinged with Jewish blood."

(From Jones' "History of Ancient America, founded upon the Ruins of Antiquity," &c., published in London in 1843.)

"The Northern mother, after childbirth, is secluded for a given number of days, varying according to the sex of the newborn infant. By the law of Moses, the mother's purification was to last forty days for a male, and eighty days for a female child. All other seclusions are as strict as when the wife becomes a mother. When a wife becomes a widow, and is childless, her husband's brother marries her. These were essential laws of the Hebrew, and especially the latter—that a name should not be lost

in Israel. . . . The ease of childbirth by the Hebrew mother is distinctly stated in Holy Writ, in contrast to the dangerous sufferings of the Egyptian parent. . . . The same peculiar facility of childbirth is one of the chief characteristics of the Northern female; for in the Rocky Mountains, while journeying in cavalcade, and being taken in travail, the mother will leave her companions alone, and within an hour will remount her horse and overtake her associates, with the new-born infant in her arms. . . . The Northern aborigines have a traditional knowledge of the deluge and the dove of peace, which to them, under the name of the "medicine" or "mystery bird," is sacred from the arrow of the hunter. They have their Ark of Covenant, in which is deposited some mystery, seen only by the priests of the tribe. It is said to be a shell, and supposed to give out oracular sounds. This is in analogy to the Book of the Laws placed in the Ark of the Covenant by Moses, preceding his death on Mount Nebo, the oracular wisdom of which has guided civilization to this day. The ark is never suffered to touch the earth, but is always raised on a stand of wood or stone. It is invariably carried by a tribe when they march to battle. A similitude is here to Joshua at the siege of Jericho. When it is in their peaceful encampment, it is surrounded by twelve stones, indicative of the original number of the tribes of their ancestors. This is strictly in analogy with the twelve statues (probably rude blocks of stone) erected by Moses around the Altar of the Covenant to personify the twelve tribes of Israel. Joshua, also, after the passage of the Jordan, erected twelve stones in his encampment at Gilgal, and the same number in the river at the place of the passage. They select their "medicine men" (*i.e.* priests or prophets) from among a portion of the tribe not warriors. Here is the custom of the Levites or descendants of Aaron being in the sacred office of priesthood; for, with the Israelites, they were not to be taken from the ranks of the soldiery. These aborigines "dwell in booths," as when "brought out of the land of Egypt;" for they are still wanderers. (Lev. xxiii.) They offer a flesh or burnt offering from the chase, which is first cast into the flames, before even a starving family may eat. They have their corn and harvest feasts; also one in observance of every new moon; another in festivity of the firstfruits; and the great feast in direct analogy with the Hebrew Passover, even to the blood being stained upon the posts and lintels, and the mingling of the most bitter herbs. Then their fastings and purifications are practised with the greatest severity. The breastplate or ornament worn by their

religious prophets, containing twelve shells or stones of value, is in direct imitation of the ancient pectoral worn by the Hebrew High Priest, and which contained twelve precious stones, inscribed with the names of all the twelve original tribes of Israel. They have their cities of refuge, or huts of safety, where the most deadly foe dare not enter for his victim. They never violate a female captive, and upon the Hebrew principle, that their blood shall not be contaminated by intermixture. This has been strictly followed in all their wars with the Europeans. . . . Then the absence of all idols or symbolical devices, and the worship of the one God (*i.e.* Great Spirit); their never pronouncing the name, Jehovah, but in syllables, and those separated by long ceremonies, thus truly fulfilling the Hebrew law, "Thou shalt not take the name of the Lord thy God in vain." The name with them sounds as if written, Ye-hoh-vah, and is only pronounced by the Aaron of the tribe. In their hymns of rejoicing, the word Hal-

le-lu-yah is distinctly uttered. To the foregoing analogies is to be added the general and firm belief in the immortality of the soul. But beyond all this, as proof of their origin, is the practice of the great covenant between the Almighty Father and the Patriarch Abraham—*viz.*, *circumcision*! . . . If all other evidences were not received, that of circumcision, as a religious ceremony, must be viewed by the most sceptical as direct proof of identity between the Northern aborigines and the ancient Hebrews. The custom we have written is not general: it is only found in the more settled tribes. . . . Then in regard to the *physique* of the race, they possess the essential characteristics of the ancient Hebrew in regard to physiognomy—*viz.*, the broad and elevated forehead, the aquiline nose, the high cheek-bone, brilliant red countenance, and teeth pure as ivory, black hair, the dark heavy eyebrow, the sunken but brilliant eye, like a diamond within a ring of pearl, and both deep set beneath a brow of ebony."

(To be continued.)

PASSING EVENTS.

GENERAL.—A dreadful gale has lately swept across the North Sea, resulting in boat and ship wrecks, and causing many disasters of various kinds. The iron steamship *Hungarian*, which left Liverpool on the 8th inst. for Portland, Maine, U.S., is reported as lost, with all on board: this is the third ship of the Canadian line lost, and all within a short time of each other. The Papal Government has prohibited commerce by transit between Ancona and the Romagna. The merchants have lodged a protest against this measure. Agitation prevails in the Marches; the landed proprietors refuse to pay taxes; and thousands of citizens are signing addresses to the Great Powers in favour of the annexation. Soldiers enlisted in Austria continue to arrive in the States of the Church and in Naples. Intelligence from Jerusalem states that Greek, Armenian, and Russian pilgrims continue to arrive there in great numbers, filling the bazaars and principal sanctuaries.

VARIETIES.

IN one of the Northern States of America, according to veracious authority, the pious young women established an association which they styled "The Young Women's Anti-young-men-waiting-at-the-church-doors-with-ulterior-objects Society. We suppose this must be founded on the model of "The Anti-poking-your-nose-into-other-people's-business Society," in London.

AN old tar came down to the cabin of Nelson's ship one cold drizzly day, with some message, whilst Lady Hamilton was present. Seeing the cold condition of the sailor, she asked which he would prefer, a glass of wine or a glass of brandy. "It don't matter which," replied Jack: "but if your ladyship pleases, I can be drinking the wine while you are pouring out the brandy."

IT was opposition-day at one of our large schools, and the boys were under examination in "optics." The point under illustration was that, strictly and scientifically speaking, we see not objects, but their images depicted on the retina. The doctor, in order to make the matter plainer, said to the wag of the class, "Jackson, did you ever actually see your father?" Bill promptly replied, "No, sir." "Then explain why you never saw your own father." "Because," replied Bill, very gravely, "he died before I was born, sir."

THERE is a man in one of the Western States who has moved so often, that whenever a covered waggon comes near his house, his chickens all march up, fall on their backs, and cross their legs, ready to be tied and carried to the next stopping-place!

A FINE STREAM.—A Philadelphia Judge, well known for his love of jokes, advertised a farm for sale, "with a fine stream of water running through it." A few days afterwards a gentleman called on him to speak about it. "Well, Judge," said he, "I have been over that farm you advertised for sale the other day, and find all right, except the 'fine stream of water' you mentioned." "It runs through the piece of wood in the lower part of the meadow," said the Judge. "What, that little brook!" Why, it does not hold much more than a spoonful. I am sure if you were to empty a bowl of water into it, it would overflow. You don't call that a fine stream, do you?" "Why," said the Judge, blandly, in reply, "if it was much finer, you couldn't see it at all!"

POETRY.

A DOXOLOGY.

Teach us on earth, ye hosts above,
Our God and Father's power to praise;
Teach us for Jesu's dying love
Rich strains of gratitude to raise;

Chesterfield.

And to the Holy Ghost, whose light
Hath led us in the heavenward road:
Throughout the earth let all unite
In one grand chorus—Praise our God!

EDWARD S. SHAW.

ADDRESS.—T. Crawley, 43, Christopher Street, Belfast.

MONEY LIST, FEBRUARY 3—MARCH 1, 1860.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, March 24, 1860.

Price One Penny.

MESSIAH'S APPEARING.

No. V.—MESSIAH'S COMING IN GLORY.

"Again the high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven."—MARK.

When Jesus appeared upon earth at that period when the Christian dispensation began, and from which the Christian era dates, he came not in glory, majesty, and power. He came not to reign then as King of Israel, King of the Saints, and King of the world. He came not then to restore all things, fulfil all the glorious visions of the Prophets, and give to the earth a millennial reign. This will be at his second coming, or his return, when he shall come in great glory, power, and majesty, attended by his Saints and the mighty ones of heaven.

At his first appearing he came in the tabernacle of flesh, and took upon himself the infirmities and sorrows of human nature, and clothed himself with the garments of mortality. Although the Son of the Highest, he appeared in his character as the "Son of man," and as a sojourner among the sons of men, nor thought it beneath his Divine parentage to call the children of Adam his brethren and friends. As one of the meek and humble of the earth, he came with a mission from the Father to minister upon earth, and to work out by his missions, and through the means of the Gospel, the

burden of the song of the "multitude of the heavenly host," who praised God, saying, "Glory to God in the highest, and on earth peace, goodwill toward men." But this prophetic song of the multitude of the heavenly host will not be fulfilled until the coming of Messiah in glory, or at his return in the dispensation of the fulness of times, or at the times of the restitution of all things. Then he will give the earth the millennial reign of peace, God will be glorified, and goodwill and harmony dwell among mankind. Then will also the song of another "multitude of the heavenly host" be fulfilled—the song which John heard the Saints singing: "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and WE SHALL REIGN ON THE EARTH. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands,

saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

This song which John heard sung, with the burden thereof, belongs, in its fulfilment, not to the first coming of Christ, nor to the dispensation of that first coming; but to that period when Christ shall come in glory, and to that millennial era when innumerable voices shall take up the praises of the multitude of the heavenly host who sang, "Glory to God in the highest, and on earth peace, goodwill toward men."

The vision described in Rev., chap. v. refers to the dispensation of the fulness of times, or the times of the restitution of all things, when Messiah will return to earth and fulfil the prophetic declaration of Peter—namely, "And he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Indeed, nearly the entire book of Revelation refers, like nearly the whole of the prophecies and visions of the Prophets, not to the first coming of Christ, nor to the dispensation of that coming, but to his glorious second coming, and to that grand final dispensation of the fulness of times in which that coming in glory, or return to earth, attended by his holy angels, will take place.

It is true that John saw the apostacy of the churches, and the perversion of the Gentile dispensation which grew out of the first coming of Christ, or Messiah; but he writes—"After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which *must be hereafter*. And immediately I was in the Spirit, and behold, a throne was set in heaven, and one sat on the throne." Then passed before him a grand panoramic view of scenes and events connected with Messiah's glorious coming in the last days. He

saw the restoration of the Gospel by a mighty angel, to be preached unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people. This doubtless will open a new dispensation, which will be the grand final dispensation, or the dispensation of Messiah's appearing in glory. He saw also that at this period the hour of God's judgment would come, and the dreadful day of his wrath overtake the wicked, and the fall of "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," and that all nations would "have drunk of the wine of the wrath of her fornication." But before her overthrow, and before the hour of God's judgment shall have laid nations desolate, will be heard "another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." He "saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Then comes the "sealing" of "twelve thousand" of each of the tribes of Israel to the number of "an hundred and forty and four thousand." Then he writes—"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen." These, doubtless, were the same multitude whom he heard singing the new song already referred to. It is the same great multitude that is spoken of in the fifth and seventh chapters of Revelation. In the latter, one of the Elders said to John, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood

of the Lamb." These are they who in the dispensation of Messiah's coming in glory will sing the new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and **WE SHALL REIGN ON THE EARTH.**" And after this he saw the reign of the Saints upon earth. He says—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Jude says—"And Enoch also, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of his Saints."

All these visions and prophetic sights, and nearly all the revelations, prophecies, and visions of all the Revelators, Prophets, Seers, and Apostles from the beginning, concerning the coming of the Lord, had reference to his second coming in glory, and not to his first coming. This we have more than once stated in this series; and every view taken and every passage quoted, and much more that has not been noticed, go to bear out this fact. Moreover, at the time of his first appearing, very much that had to be fulfilled by some glorious coming had no bearing, or effect, or meaning, much less fulfilment, until after the death of Jesus. Such, for instance, is the consolation of Israel as marked by Isaiah in his inspired outburst of "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Such, also, is the coming of the Lord "suddenly" to his temple to "sit as a refiner and purifier of silver," when "he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Such, also, are the scenes described by John the Revelator, among which is the great multitude who shall praise the Lamb, saying with a loud voice, "Worthy is the Lamb that was

slain to receive power, and riches, and glory, and blessing,"—that great multitude who shall be redeemed "out of every kindred, and tongue, and people, and nation." All this belongs to Christ's second coming—to that dispensation when he shall appear in glory; and he had to come first in the flesh, to give to all this effect and meaning.

Jesus had to come to be rejected by the Jews and crucified by his brethren, that the "Comfort ye, comfort ye my people, saith your God," might be spoken to the house of Judah, and the proclamation made that the "warfare" of Jerusalem "is accomplished, that her iniquity is pardoned," she having "received of the Lord's hand double for all her sins." He had to come as the "Lamb slain from the foundation of the world" to redeem mankind. He had to come to be "lifted up" for the sins of the world, and to fulfil his words—"And I, if I be lifted up from the earth, will draw all men unto me." He had to come to break the bands of death—to battle with Satan in his own dominions—to open the doors of the prison-house and let the "spirits in prison" free—to rise from the tomb and appear unto his disciples, that they might publish the knowledge of a risen Redeemer and the great fact of the resurrection of the dead, of which Christ was the "first fruits." And "when he ascended upon high, he led captivity captive, and gave gifts unto men," and gave unto those who received him "power to become the sons of God." And he established his Church, "and gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And all this was, that the purposes of the Father might be accomplished, the missions of Christ fulfilled, and the way opened for his glorious appearing in "the dispensation of the fulness of times."

The history of Christ and the narratives of his sayings and doings while in the flesh very distinctly mark his two appearances upon earth, and the different characters given to him by the Father for those two appearances. When Pilate said

unto him, "Art thou a king, then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." This kingly office, and "the throne of his father David," and all the honours, and the glories, and the crowns, and the dominions belonged to him, for he "created all things, and for his pleasure they are and were created." But as the whole tenor of the history of his appearing in the flesh shows that he came not then to fulfil all, and to take the glories and the honours and the dominions and the thrones and the principalities and powers belonging to him.

How strongly has Jesus marked the nature and object of his first coming in his rebuke to the two disciples on the way to Emmaus. They and the other disciples had expected that Jesus would have fulfilled at that time the glorious things which the Prophets had declared; and they "trusted that it had been he which should have redeemed Israel." "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Yes, it was necessary that he should thus suffer and "enter into his glory," and to go away to prepare a place for his Saints, that in the latter-day dispensation he might come in glory with his angelic hosts, and reign with his Saints a thousand years on earth.

Jesus often spoke of his coming in glory, and the quotation at the head of this article shows that he bore testimony of the event to the High Priest when he was about to be crucified. When Jesus was conversing with his disciples concerning the destruction of Jerusalem and the end of the world, being interrogated by them with "Tell us, when shall these things be? and what is the sign of thy coming and of the end of the world?" he entered into a full description of the two events. He foretold the signs and the troubles of the last days, "when nation shall rise against nation, and kingdom against kingdom; and there shall be famine, and pestilences, and earthquakes in divers places;" and thus speaks of his coming in glory:—

"As the lightning cometh out of the east, and shineth even unto the west, so shall

also the coming of the Son of man be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matthew xxiv.)

At another place it reads—

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark xiv.)

Concerning this coming in glory, which will take place after the restoration and consolation and redemption of Israel, he makes a promise unto his disciples in these words:—

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." (Matthew xix.)

When this coming in glory takes place, the following from Isaiah will be fulfilled in connection with the comforting of Jerusalem:—

"And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him;

Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah xl.)

Then will the following from Malachi be fulfilled:—

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

Those whom John heard singing the new song, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth," will then come with their Lord and Master, and reign with

him a thousand years. Then will the prophecy of Daniel be fulfilled which reads—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And then shall "the tabernacle of God be with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," and he will "wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things" will have "passed away." Then shall the New Jerusalem be upon earth. And the city will have "no need of the sun, neither of the moon to shine in it; for the glory of God" will "lighten it, and the Lamb is the light thereof." "And the nations of them which are saved shall walk in the light of it; and the kings of the earth" will "bring their glory and honour into it. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it." THEN WILL JESUS REIGN ON EARTH KING OF KINGS AND LORD OF LORDS.

HISTORY OF JOSEPH SMITH.

(Continued from page 169.)

[September, 1843.]

Tuesday, 12th. Rainy day.

Elder Woodruff left Boston for Portland by railroad, and while passing through Chester woods, the engine was thrown off the tracks, and with the baggage cars smashed to pieces. Several of the passenger trains mounted the ruins, but none of the passengers were injured, except two very slightly. The engineer, however, was killed instantaneously. Elder Woodruff, with most of the passengers, remained all night in the woods, and found it very cold.

Wednesday, 13th. I attended a lecture at the Grove, by Mr. John Finch, a Socialist, from England, and said a few words in reply.

The following article appears in the *Neighbour*, copied from *The New Haven*, (Conn.) *Herald*:—

"NAUVOO AND JOSEPH SMITH.—A gentleman of this town, of undoubted veracity, who has lately spent several weeks at Nauvoo and among the Mormons, informs us that the general impression abroad in regard to that place and people is very erroneous. During his residence there, he became quite familiar with their manners, principles, and habits, and says there is not a more industrious, moral, and well-ordered town in the country. Society is as much diversified there as it is here, the Mormons constituting about two-thirds of the population, while all religious sects are as freely tolerated as in any other part of the State. He was at the late trial and acquittal of Joseph.

Smith, and says that the charges against him were of the most frivolous and unsubstantial nature. He is an agreeable man in conversation, is respected by those who know him, and is 'as much sinned against as sinning.' He only claims the privilege of exercising and enjoying his own religion,—a privilege which he and his followers cheerfully award to others. They invite immigrants to come among them, and receive those who design to enter into the Mormon community with great attention and kindness. Houses are prepared for their reception, to which they are conducted on their arrival by a committee appointed for that purpose, whose next business is to attend to their immediate wants and see them comfortably situated. Education is by no means neglected, proper schools and teachers being provided, and temperance reigns throughout. It has now about 15 to 18,000 inhabitants, and promises to become a place of extensive business, four or five steamboats stopping there every day. The gentleman remarked to us that he wished he could speak as well of his own native town as he could of Nauvoo. This is news to us, as no doubt it will be to many; but no one who knows him can doubt the integrity of our informant."

Thursday, 14th. I attended a second lecture on Socialism, by Mr. Finch; and after he got through, I made a few remarks, alluding to Sidney Rigdon and Alexander Campbell getting up a community at Kirtland, and of the big fish there eating up all the little fish. I said I did not believe the doctrine.

Mr. Finch replied a few minutes, and said—"I am the voice of one crying in the wilderness. I am the spiritual Prophet—Mr. Smith the temporal."

Elder John Taylor replied to the lecture at some length.

Friday, 15th. I put up a sign, "NAUVOO MANSION," in consequence of my house being constantly crowded with strangers and other persons wishing to see me, or had business in the city. I found myself unable to support so much company free of charge, which I have done from the foundation of the Church. My house has been a home and resting-place for thousands, and my family many times obliged to do without food, after having fed all they had to visitors; and I could have continued the same liberal course, had it not been for the cruel and untiring persecution of my relentless enemies. I have been reduced to the necessity of opening my mansion as a

hotel; have provided the best table accommodations in the city; and the mansion, being large and convenient, renders travellers more comfortable than any other place on the Upper Mississippi. I have erected a large and commodious brick stable, and it is capable of accommodating seventy-five horses at one time, and storing the requisite amount of forage, and is unsurpassed by any similar establishment in the State.

There was an officer drill in Nauvoo.

Rhoda Ann, daughter of Willard and Jennetta Richards, was born at fifteen minutes to three, p.m., in Nauvoo.

Saturday, 16th. General parade of the Nauvoo Legion near my farm. Went in company with my staff to the muster, was met by an escort, and arrived before the Legion about noon. I was received and saluted with military honours. The Legion was dismissed at about one, p.m., for two hours, and I rode home to dinner. I returned about twenty minutes after three, attended the review, and with my staff inspected the Legion; after which, I took my post and gave orders.

After the inspection, I made a speech to the Legion on their increasing prosperity, and requested the officers to increase the Legion in numbers.

I was highly gratified with the officers and soldiers, and *I felt extremely well myself.*

About sundown the Legion was dismissed. I rode home with my staff, highly delighted with the day's performance, and well paid for my services.

Sunday, 17th. I was at meeting; and while Elder Almon W. Babbitt was preaching, I took my post as Mayor outside the assembly to keep order and set an example to the other officers.

After preaching, I gave some instructions about order in the congregation, men among women, and women among men, horses in the assembly, and men and boys on the Stand who do not belong there, &c.

P. M. Mr. Blodgett, a Unitarian minister, preached. I was gratified with his sermon in general, but differed in opinion on some points, on which I freely expressed myself to his great satisfaction,—viz., on persecution making the work spread, like rooting up a flower-garden or kicking back the sun.

Monday, 18th. I received a letter from Governor Ford as follows:—

"Springfield, September 13, 1843.

Dear Sir,—In answer to your letter, I have the honour to reply, that I will consider it my duty to prevent the invasion of this State, if in my power, by any persons elsewhere for any hostile purposes whatever.

From information in my possession, I am of opinion that there is but little danger of any such invasion. It is altogether more likely that some other mode of annoyance will be adopted. My enemies here, I think, are endeavouring to put something of the kind on foot.

I am, most respectfully,
Your obedient servant,
THOMAS FORD."

I attended a Council at my old house.

A Conference was held at Preston, Halifax County, Nova Scotia. 1 Elder, 1 Teacher, 1 Deacon, and 14 members were represented. Robert Dixon, President; J. Jermen, Clerk.

David Greenleaf was elected Probate Judge for the county of Hancock, by a majority of 598 votes.

Tuesday, 19th. I directed brother Phelps to answer the letter recently received from the Governor, and to enclose a copy of the resolutions passed at the meeting of the mobocracy at Carthage; which he did.

Wrote a letter to J. B. Backenstos.

A portion of the Twelve were present at a general muster of the independent companies of Boston. Saw a sham battle, in which thirty-five brass cannon were discharged seven times. One party was commanded by the Governor of Mass., and the other by the officer next in rank.

Wednesday, 20th. Visited my farm, accompanied by my brother Hyrum.

The *Neighbour* has the following:—

"PORTER ROCKWELL.—A few short months ago, it was heralded through this State that Porter Rockwell was the individual who attempted to murder ex-Governor Boggs, of Missouri. It was confidently stated that Joseph Smith was accessory before the fact. The thing was swallowed as a precious morsel by the enemies of Mormonism. It was iterated and reiterated by the public journals, and the general expression of a certain class was that Mr. Smith ought to be hung; there was no doubt of his guilt; he was one of the most inhuman, diabolical, dangerous and malignant persons in the universe; and when a requisition was made for him by the Governor of Missouri, it was considered worse than 'arson' or 'treason' that he

should be acquitted by the legal authorities of this State, under Habeas Corpus; and afterwards, when Porter Rockwell was taken, it was exultingly stated that they had got the scoundrel, and that he would now receive the due demerit of his crime. How stands the matter when it is investigated—investigated by a Missouri court? The following will show:—

'The last *Independence Expositor* says:—Orin Porter Rockwell, the Mormon confined in our county gaol, some time since, for the attempted assassination of ex-Governor Boggs, was indicted by our last grand jury for escaping from our county gaol some time since, and sent to Clay County for trial. Owing, however, to some informality in the proceedings, he was remanded to this county again for trial. There was not sufficient proof adduced against him to predicate an indictment for shooting ex-Governor Boggs, and the grand jury therefore did not indict him for that offence.'—[*St. Louis New Era*.]

It appears, then, after all the bluster, the hue-and-cry about Mormon outrages, Mormon intrigue, 'blood,' 'arson,' and 'murder,' that 'there was not sufficient proof adduced against him to predicate an indictment for shooting ex-Governor Boggs, and the grand jury therefore did not indict him for that offence.' This speaks for itself; it needs no comment. We are glad, for the sake of suffering innocence, that Mr. Rockwell stands clear in the eyes of the law. Thus it seems that after exerting all their malice and hellish rage to implicate the innocent, they can find no proof against him. But yet he must be again incarcerated, without proof, for another hearing. This is Missouri justice. If he was guilty of breaking jail, why not try and punish him for that before that court? Where is the necessity of remanding him to another county for another hearing? It is evident that they wish to immolate him, and, by offering him as a sacrifice, glut their thirst for innocent blood."

I answered Governor Ford's letter received on the 18th.

Elder Brigham Young instructed Elder Addison Pratt to go and engage a passage for himself and Elders Noah Rogers, Knowlton F. Hanks, and B. F. Grouard, as missionaries to the Pacific Islands, although they had not one-tenth of the means on hand to pay their passage.

In the evening, Elders B. Young, H. C. Kimball, O. Pratt, W. Woodruff, G. A. Smith, and J. E. Page visited Mr. O. S. Fowler, the phrenologist, who ex-

amined their heads and gave their phrenological charts.

Thursday, 21st. Made affidavit with Willard Richards and William Clayton to Auditor of State *v.* Walter Bagbee.

About eleven, a.m., called with my brother Samuel H. to see about getting a copy of his blessing, and wished Doctor Richards much joy in his new daughter.

About noon, went on board the *Maid of Iowa*, with William Clayton, Clerk of the boat.

One, p.m., the thermometer stood at 100 deg. in the shade.

Friday, 22nd. The Twelve visited the Navy Yard and Harbour of Boston, the *Mississippi* steam-ship, the rope-walk, the Bunker-hill monument, the State-house, and the State's prison. In the evening they addressed the Saints in Boylston Hall.

Elder Addison Pratt, accompanied by Elder Philip B. Lewis, engaged a passage to the Society Islands at \$100 each for himself, Noah Rogers, Knowlton F. Hanks, and B. F. Grouard.

Saturday, 23rd. Elder Stephen Markham returned from Dixon, the trial of Reynolds and Wilson being postponed till May next.

Bishop George Miller returned from the Pinery. He reports the water in Black River so low that they could not get their raft into the Mississippi.

I had an interview with Elder Orson Spencer, from whom I borrowed \$75 for the Temple.

Sunday, 24th. I preached on the Stand about one hour on the 2nd chapter of Acts, designing to show the folly of common stock. In Nauvoo every one is steward over his own. After preaching, I called upon the brethren to draw stone for the Temple, and gave notice for a Special Conference for the 6th October next. Adjourned the meeting about one, p.m., on account of the prospect of rain. Judge McBride and a lawyer from Missouri were present at the meeting.

Monday, 25th. Wet day. At home. Held a conversation with the Missouri lawyer.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 24, 1860.

SEASONS OF INGATHERING.—About ten years ago there was a great ingathering of souls to the Church in the British Isles. Indeed, for the first fourteen years of the history of this Mission, there were constant and continuous ingatherings, and at certain periods the yearly additions of souls to the Church numbered thousands. Such a period as this were the years 1850 and '51. In fact, this ingathering season referred to embraced four or five years particularly, extending to the end of the fourteenth year of the Mission's age. This particular ingathering season was the most fruitful of any in the history of the work in the British Isles.

Doubtless many of our old Elders and Saints remember these times with thrills of grateful emotion and feelings of pleasure and satisfaction. How rich then were their hearts in faith, enthusiasm, and the spirit of salvation! and how effective the Lord made them in converting souls to the truth and adding numbers to the Latter-day Church! These were pentecostal times to the Saints, and we are assured that these times cannot be brought out on the page of memory without filling the souls of the old Elders and Saints with much emotion and varied feelings, nor without causing an intense longing for ingatherings to the Church again. But let us return and take up the thread of the history of the Mission in relation to the ingatherings of the Church.

From the time when the British Mission reached the age of fourteen years there came a decline in the increase of souls to the Church; and during the last seven or eight years comparatively few have been baptized and espoused the faith of the Saints.

Our readers are aware that we hold the doctrine of "Everything in its Season," and believe that it is a law both of nature and of nature's God, and that it is a primary, abiding, and universal law, not only of the physical economy, but also of the spiritual and religious economies. There is a proper season for everything, and a proper work for every season; and the seasons of the Divine work, and the developments and phases of the growth of the Latter-day Kingdom, and the seasons of this dispensation correspond with the growths, work, and seasons of nature. We make these passing remarks here upon the seasons of the work by way of reminding the Saints of these primary and established laws, that they may calculate and apply their meaning to the facts in the history of the Church and this Mission.

For the first fourteen years of the history of this Mission, there were extensive missionary operations, and much success in sowing the seed of the Gospel and gathering in the honest souls to the Church of Christ. The labourers in the Gospel field sowing the seed were many; the blessings and power of God that rested on their labours were great, and the springings up of the seed sown was fast, and the vegetations of the Gospel covered the work of the Divine Master in these lands. After that came other seasons and other works answering thereto. Close upon this period the Divine institution of polygamy was proclaimed as an established institution of the Church. Then may be said to have commenced a particular season to ripen the fruit, cultivate the wheat, pluck out the tares, gather home the harvest, and winter the residue of the Mission. Since that period comparatively little has been done towards a successful ingathering, and but few, compared with former years, have been added to the Church, while thousands have been gathered home, and many have found the trying but invigorating winter too severe for their sickly constitutions. It seems that it has not been a proper season of ingathering—that but little could be done, and scarcely any success obtained in such a case. Paul may plant, and Apollos may water, but it is God who giveth the increase. And he who appointed the seasons of physical nature appointed a season that was not an ingathering season to come in after this Mission had reached the fourteenth year of its age. This is shown by the actual history of the Mission, and supported by many facts that could be adduced. One of those facts which support this statement may be found in the gigantic efforts made in the publication and circulation of tracts. To us all this appears very plain, consistent, and satisfactory; but it is not our present purpose to dwell upon the meaning and causes thereof, or to enlarge upon the philosophy of the seasons, and the proper work of the seasons belonging to this dispensation.

In the foregoing we have referred to the work in the British Mission, and have not extended our remarks to the Scandinavian Mission. The former Mission is many years older than the latter one, and therefore they are not passing through the same stages of growth at the same time. For instance, while in the British Mission during the last seven or eight years there has been but little ingathering to the Church, in the Scandinavian Mission there has been constant and great increase of members. The Scandinavian Mission has passed through similar stages of growth to those of the British Mission; and the history of the work in England, Scotland, and Wales, or the history of the British Mission during the first ten years of its age, has been, (touching its growth, and allowing for national differences,) also the history of the Scandinavian Mission, during the first ten years of its existence. It would not be strange if there should be a striking and continued analogy in the entire history and growth of the two Missions. There will very probably be found a great family likeness between them, both as regards their past growth, and future develop-

ments, and experience; and the history and developments of the one at any given stage of growth will correspond with that of the other at a similar stage of growth. Up to the present this has been the case; and thus, during the first ten years of the existence of each of these Missions, we see seasons of sowing of the Gospel seed, breaking up of the Gospel field, and the springing up of Gospel vegetation and Saintly plants.

We can imagine some observant reader to interrupt us at this point with the following remarks and queries:—"If the history and growth of the two Missions in question correspond and show a near and striking family likeness, excepting of course the modifications and variations caused by national differences and relative advantages and disadvantages of country, then the Scandinavian Mission is now entering into and about to pass through the same stage of growth that the British Mission did at the same age. If such should be the case, then, during the next four years, there will be an immense ingathering season for that Mission—a great increase of the Church in Scandinavia. Do you mean to prophesy that such will be the case, and that in this stage the growth and experience of the two Missions will correspond?"

Now, being, we hope, Saints, and in possession of "the testimony of Jesus," which is said to be "the spirit of prophecy," and believing in the Latter-day Work, which is essentially a prophetic one, we certainly do not despise prophesyings, but have rather strong tendencies and love towards the prophetic spirit. But we do not intend to startle any of our unbelieving or over-cautious brethren by prophecies, and we would refrain from offending those who may be destitute of the spirit of the latter-day prophetic work which Joseph and Brigham, the Prophets and Seers, represent. We have simply called the attention of our readers to facts, and consistent stages of growth, and what *has* been the history of the two Missions. We think this sufficiently significant, and our readers may fill in the prophecies according to their faith, providing they do it consistently with the history and facts already particularized.

Let us now take up the future of the British Mission in relation to seasons of ingathering. But, not to tire our readers, nor to write a too lengthy Editorial for this Number, we will here break off the thread of our subject, and take up the future of the work in the British Mission in our next. Before closing, however, we will add a few anticipatory remarks.

We believe—aye, we are firmly and certainly satisfied that one of the great principal branches of the future work in the British Mission will be missionary operations, one of the chief reigning seasons an ingathering season, and some of the most prominent growths and developments an increase of souls to the Church, the growths of new branches, and the putting forth of fresh foliage by old branches.

CORRESPONDENCE.

SCOTLAND.

Glasgow, March 5, 1860.

President Calkin.

Dear Brother,—Having been about six months in the north, I feel desirous to give you an account of the position and prospects of the Scottish Pastorate.

This is quite an extensive field of

labour: we number about one thousand two hundred and thirty members. In some districts they are much scattered, causing much travelling for the Elders visiting them. Many of our members are engaged in mining, and frequently suffer from the strikes and lock-outs in mining districts, which renders our financial affairs very fluctuating.

I am very happy to report that a good spirit is manifested in the Branches generally; and a desire to do right and live their religion is evident from the attention of the Saints to their meetings and the good feeling and spirit enjoyed by them.

We have been favoured with visits from Elders Ross and Budge, who expressed themselves satisfied with the good spirit enjoyed by the Saints. During the last visit of Elder Budge I had reports given from every Conference, district, and Branch, so that he might have an exact understanding of the whole Pastorate.

Elder William Gibson, missionary from Utah, has been travelling through the Pastorate. He also felt pleased with the condition of the Saints, and the prospects for good before us. There are several who had been in the Church some years, but who had lost heart and fallen back. Many had been acquainted with Elder Gibson before he left Scotland. He has visited and preached to them. It revived old times, and many desire to return. They know "Mormonism" is true, but have lacked faith in God to *live* it.

Whenever the Saints have been in good employ, they have testified by their works their desire for the establishment and advancement of the Church. The spirit for emigration is strong; but the circumstances of the Saints have prevented them from doing what they would have done, had their employment been more regular.

From my first arrival here, Elders McComie and Fox have rendered me all the assistance in their power to get acquainted with the circumstances and position of the Saints, as also to carry out the instructions of the Presidency. I have enjoyed my labours with them much. Elder Charles Turner, whom you sent to preside over Dundee Conference, is progressing very favourably. The Travelling Elders are labouring faithfully for the interest of the work, and enjoy the confidence of the Saints.

Our prospects for the future are good. Last year there were baptized one hundred and twenty-seven members; but this year we hope to be more prosperous. I think, if we had three good Travelling Elders in the Glasgow Conference, and two in the Edinburgh Conference, their attention might be given to the preaching of the Gospel to the world, without

neglecting the Saints. It is true there has been much preaching to the people in Scotland for the last eighteen years, and many faithful testimonies have been given; but still I believe there are times and seasons when God gathers his Israel into the fold; and my impression has been that this year would be one in which he would favour his people. Our numbers will be decreased by the emigration of some faithful families who have been "labourers for Zion." I shall be happy to have the ranks filled up with like faithful members.

I am sorry to report that there is much distress among some engaged in mining, through the "strike and lock-out" that exists at present in some districts, which I hope will be speedily terminated. It is sometimes a source of wonderment why this people emigrate; but I confess I should wonder more why they did not, if they had the means; for there is but poor inducement for those who love truth and wish to keep the commandments of God to stay, especially if they are of the labouring classes.

I am getting acquainted with the country and with the Saints, as also used to the climate, and expect to have much joy in my labours in Scotland. It is indeed a lovely field of labour, full of interesting monuments of the past, and splendid scenery—so grand and sublime that it fills the studier and admirer of nature with the liveliest emotions of admiration and love towards Him who is the mighty Creator. There are also cities renowned for learning and commerce. O that the people would be wise, and receive the Gospel, and obey the commandments of God, and progress as rapidly in the science of theology and the knowledge of God as they do in the arts and sciences! May the day speedily come when the knowledge of God shall cover the earth, and man, released from the strong bonds of darkness, superstition, and ignorance, that hangs like a dreadful pall over him, be free, and enjoy the true liberty of the Gospel!

Elder Gibson and the brethren desire to join me in love to yourself and all in the Office, with prayers that God our Father may bless you and the Mission over which you preside.

I remain yours very faithfully in the Everlasting Covenant,

GEORGE TEASDALE.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 175.)

(From Adair's "*History of the American Indians*," published in London in 1775.)

"All the various nations of Indians seem to be of one descent. They call a buffalo, in their various dialects, by one and the same name, 'Yanasa.' And there is a strong similarity of religious rites and of civil and martial customs among all the various American nations of Indians we have any knowledge of on the extensive continent, as will soon be shown. Their language is copious and very expressive, for their narrow orbit of ideas, and full of rhetorical tropes and figures, like the orientlists. . . . From the most exact observations I could make in the long time I traded among the Indian Americans, I was forced to believe them lineally descended from the Israelites, either while they were a maritime power or soon after the general captivity: the latter, however, is the most probable. This descent I shall endeavour to prove from their religious rites, civil and martial customs, their marriages, funeral ceremonies, manners, language, traditions, and a variety of particulars. . . . As the Israelites were divided into tribes, and had chiefs over them, so the Indians divide themselves. Each tribe forms a little community within the nation; and as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated. The sachem of each tribe is a necessary party in conveyances and treaties, to which he affixes the mark of his tribe, as a corporation with us doth their public seal. If we go from nation to nation among them, we shall not find one who doth not lineally distinguish himself by his respective family. . . . Every town has a state-house, or synedrium, as the Jewish sanhedrim, where, almost every night, the head men convene about public business. . . . These Indian Americans pay their religious devoir to *Loah-Ishtokoollo-Aba*, 'the great, beneficent, supreme, holy spirit of fire,' who resides (as they think) above the clouds, and on earth also with unpolluted people. He is with them the sole author of warmth, light, and of all animal and vegetable life. They do not pay the least perceivable adoration to any images, or to dead persons, neither to the celestial luminaaries, nor evil spirits, nor any created being whatsoever. . . . Agreeable to the theocracy or Divine government of Israel, the Indians think the

Deity to be the immediate Head of their state. . . . They flatter themselves with the name *hottuk oretoopah*, 'the beloved people,' because their supposed ancestors, as they affirm, were under the immediate government of the Deity, who was present with them in a very particular manner, and directed them by prophets, while the rest of the world were aliens and outlaws to the covenant. . . . When any of their relations die . . . [they believe in their] return at some certain time to re-possess their beloved tract of land and enjoy their terrestrial paradise. As they believe in God, so they believe that there is a class of higher beings than men, and a future state and existence. . . . The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold, and often, both in letters and signification, synonymous with the Hebrew language. . . . The Indian nouns have neither cases nor declensions: they are invariably the same through both numbers, after the Hebrew manner. In their verbs, they likewise sometimes use the preterperfect instead of the present tense of the indicative mood. . . . Like the Hebrews, they have no comparative or superlative degree: they express a preference by the opposite extremes. . . . There is not, perhaps, any one language or speech, except the Hebrew and the Indian American, which has not a great many prepositions. The Indians, like the Hebrews, have none in separate and express words. . . . The Indians, for want of a sufficient number of radical words, are forced to apply the same noun and verb to signify many things of a various nature. . . . The Jewish rabbins tell us that the Hebrew language contains only a few more than a thousand primitive words, of which their whole language is formed; so that the same word very often denotes various, though not contrary things; but there is one radical meaning, which will agree to every sense that word is used in. . . . The Hebrew nouns are either derived from verbs, or both of them are one and the same. . . . The Indian method of expression exactly agrees with that Hebrew mode of speech. . . . According to the usage of the Hebrews, they always place the accusative case also before the verb. . . . The Hebrew and Indian words which express

delineating, writing, deciphering, marking, and painting convey the same literal meaning in both languages. . . . The Indians, according to the usage of the Hebrews, always prefix the substantive to the adjective. . . . They use many plain religious emblems of the Divine names, YOHÉWAN, YAH, AND ALE; and these are the roots of a prodigious number of words through their various dialects. . . . In conformity to, or after the manner of the Jews, the Indian Americans have their prophets, high priests, and others of a religious order. As the Jews had a *sanctum sanctorum*, or most holy place, so have all the Indian nations. . . . The Indian tradition says that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. . . . As the prophets of the Hebrews had oracular answers, so the Indian magi (who are to invoke YO HE WAN and mediate with the supreme holy fire, that he may give seasonable rains), have a transparent stone of supposed great power in assisting to bring down the rain. . . . The Hebrews offered *daily sacrifice*. . . . The Indians have a similar religious service. . . . The Indians have among them the resemblance of the Jewish *sin-offering* and *trespass-offering*. . . . The Indians observe another religious custom of the Hebrews in making a *peace-offering*. . . . They always celebrate the annual expiation of sins in their religious temples. The red Hebrews imagine their temples to have such a typical holiness, more than any other place, that if they offered up the Annual Sacrifice elsewhere, it would not atone for the people. . . . The Hebrews had various *ablutions* and *anointings*, according to the Mosaic ritual, and all the Indian nations constantly observe similar customs from religious motives. . . . In the coldest weather, and when the ground is covered with snow, against their bodily ease and pleasure, men and children turn out of their warm houses or stoves, reeking with sweat, singing their usual sacred notes, Yo, Yo, &c., at the dawn of day, adoring YO HE WAN, at the glad some sight of the morn; and thus they skip along, echoing praises, till they get to the river, when they instantaneously plunge into it. . . . This law of purity (bathing in water) was essential to the Jews, and the Indians to this day would exclude the men from religious communion who neglected to observe it. . . . 'Tis well known that oil was applied by the Jews to the most sacred as well as common uses: their kings, prophets, and priests, at their inauguration and con-

secration, were *anointed with oil*. . . . The Indian priests and prophets are initiated by unction. . . . The Indians have customs consonant to the Mosaic laws of *uncleanness*. They oblige their women, in their *lunar retreats*, to build small huts at as considerable a distance from their dwellings as they imagine may be out of the enemies' reach, where, during the space of that period, they are obliged to stay at the risk of their lives. . . . The non-observance of this separation, a breach of the marriage-law, and murder, they esteem the most capital crimes. When the time of the women's separation is ended, they always purify themselves in deep running water, return home, dress, and anoint themselves. . . . Correspondent to the Mosaic law of women's purification after *travail*, the Indian women absent themselves from their husbands and all public company for a considerable time. . . . At the stated period, the Indian women's impurity is finished by ablution, and they are again admitted to social and holy privileges. By the Levitical law, the people who had *running issues* or *sores* were deemed unclean, and strictly ordered apart from the rest, for fear of polluting them; for everything they touched became unclean. The Indians, in as strict a manner, observe the very same law. . . . The Israelites became unclean only by *touching their dead*, for the space of seven days; and the high priest was prohibited to come near the dead. 'Tis much the same with the Indians to this day. . . . Like the Jews, the greatest part of the Southern Indians *abstain* from most things that are in themselves, or in the general apprehension of mankind, loathsome, or *unclean*. . . . They reckon all birds of prey and birds of night to be unclean and unlawful to be eaten. . . . None of them will eat of any animal whatsoever, if they either know or suspect that it died of itself. . . . They reckon all those animals to be unclean that are either carnivorous or live on nasty food, as hogs, wolves, panthers, foxes, cats, mice, rats. . . . The Indians, through a strong principle of religion, abstain in the strictest manner from eating the *blood* of any animal. . . . The Indian *marriages*, *divorces*, and *punishments* of *adultery* still retain a strong likeness to the Jewish laws and customs in these points. The Hebrews had *sponsalia de presenti* and *sponsalia de futuro*: a considerable time generally intervened between their contract and marriage; and their nuptial ceremonies were celebrated in the night. The Indians observe the same customs to this day. . . . Many other of the Indian *punishments* resemble those of the Jews. . . . The Indians strictly adhere more than the rest of mankind to that positive, unre-

pealed law of Moses, 'He who sheddeth man's blood, by man shall his blood be shed.' . . . There never was any set of people who pursued the Mosaic law of *retaliation* with such a fixed eagerness as these Americans. . . . They forgive all crimes at the Annual Atonement of sins, except murder, which is always punished with death. . . . The Indian Americans are more eager to revenge blood than any other people on the whole face of the earth. . . . The Israelites had *cities of refuge*, or places of safety, for those who killed a person unawares and without design. . . . According to the same particular divine law of mercy, each of these Indian nations have either a house or town of refuge, which is a sure asylum to protect a manslayer, or the unfortunate captive, if they can once enter

into it. . . . Before the Indians go to war, they have many preparatory ceremonies of *purification* and *fasting*, like what is recorded of the Israelites. . . . The Indian ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors or the spoiling enemy, that they durst not touch it upon any account. . . . The warriors consider themselves as devoted to God, apart from the rest of the people, while they are at war accompanying the sacred ark with the supposed holy things it contains. . . . When they return home victorious over the enemy, they sing the triumphal song to Yo He WAH, ascribing the victory to him, according to a religious custom of the Israelites, who were commanded always to attribute their success in war to Jehovah, and not to their swords and arrows.

(To be continued.)

REFLECTIONS ON THE DEATH OF A WIFE.

BY ELDER JAMES GALLACHER.

The change has come, and with it all its train
Of sad reflections. Melancholy thought
Pervades my soul, and lets me feel the pain
And anguish of my present earthly lot.
The hour has come, the "silver cord is loosed,"
And Death presents itself before my eyes.
That spirit, once so noble, now is bruised;
The object of my love now stiffened lies.
Thou hideous monster, Death! what hast thou done?
My chiefest joy is torn from my embrace!
Hast thou accomplished thy design, and won
New laurels to adorn thy horrid face?
My wife, my love, why didst thou steal away
Unseen by me, to sleep the sleep of death?
Was I unkind, or did I hard words say,
To sink thee 'neath November's chilling breath?
Ah, no! Thou knowest that I have loved thee well,—
Yea, almost worshipped thy virtuous soul:
No mortal scribe could write, no tongue could tell
To what extent I loved thee, on the whole.
I look upon that lifeless form of thine;
Its stillness makes the house and all things dead.
Could these lips move and speak, and yet be mine,
I'd strive to put in practice what they said.
But no; it cannot be. These lips are sealed,
And eyes, and ears, and all thy senses gone.
Now I must trust alone in what's revealed
To bring thee back, and get thee all my own.
Thou art away now, mingling with thy friends,
To talk to them of things on earth, and bear
The joyful news of life that never ends,
That they may also in that glory share.
Faithful, devoted wife, how calm and still!
Is it indeed thy very self I see?
Ah, yes! It seems to be our Father's will
That thou should'st leave thy little ones and me.
Come, children, come, witness the wearied form
Of her who gave you birth, now lain at rest.
'Tis well for thee thou canst not feel the thorn
That makes me sigh so heavily, and tears my breast.
Ten changing years have passed since first we met:
We've lived and loved, and loved and lived, and
fought
Life's struggles through, and had no need to fret,
But make a heaven in our lowly cot.

We've walked together in the clear moonlight;
We've stolen to ourselves a secret kiss;
We've talked together in the dark midnight,
And dreamed of happiness and future bliss;
We've sat so fondly in each other's arms,
That cares and troubles disappeared to view:
We thought of wedlock, with its many charms,
And sacred pledges given to be so true,
That angels might have smiled and blessed us there,
Portraying all the scenes of future life.
But no: 'twas wisely hid—reserved with care,
'Till we disclosed them all as man and wife.
These sacred spots of earth shall ever leave
Impressions on my heart while life shall last.
Murmuring rivulets will make me cleave
To early love, and joys and sweets now past.
O Memory! thou canst keenly play thy part,
And keep those living images before my eye,
Eating my vitals, spirit, and my heart,
'Till I could almost long and wish to die.
Can these days not return, that I could spend
And realize a life's such holy love?
Man cannot make the circumstances bend,
Or I would bring thee back, e'en from above.
'Tis better far 'tis thus, though thou hast left
Five lovely children now to sit and mourn,
A husband kind, and happy home bereft
Of queenly virtue, which must home adorn.
And I must say adieu, and wonder when
Those hands again shall comb and brush my hair.
Death must give up her dead, and hell; and then
Return to me in beauty, fresh and fair.
Farewell, then, love! One look, and then 'tis o'er,—
A last fond look, till time and space shall bring
Another change, beyond that distant shore
Where sorrows, death, and hell can have no sting.
Roll on, roll on, ye wheels of time, and speed
That day when all shall be restored, now lost.
Hail, resurrection! friends, relations, freed
From Satan's power, his glory, and his boast!
Pour down thy Spirit, Lord, that I may know
To act and feel aright, and see thy will.
Preserve my peace and virtue till I go
From this dark world, another place to fill.

PASSING EVENTS.

GENERAL.—Great irritation prevails in Bologna: the priests are threatened by the people, and the fortification of the place is being actively continued. The Roman army has been increased to 20,000 men, but desertions are numerous throughout Pesario and the Marches. Great agitation is felt in Naples, owing to a reported conspiracy against the Government: six or seven hundred gentlemen of the city have fled, fearing to be arrested: many persons of the most noble families of Naples have been sent to the prefecture, and detained: Naples is full of soldiers, who march about the streets in strong companies: a reign of terror prevails. The fermentation continues very great in Sicily: pigeons are let fly decorated with the Italian national colours: fireworks are discharged, and cries raised of "Vive l'Italie:" at Palermo the prisons are overflowing with the persons arrested. A notice issued by the Board of Health at Lisbon declares the port of Tetuan to be considered infected with cholera morbus, and all other Mediterranean ports of Morocco suspected of that disease.

VARIETIES.

EXTRAORDINARY CAVE IN SOUTH AMERICA.—"There is a cave near Albuquerque on the Paraguay, called the Grotto Inferno. Descending cautiously upon hands and feet, we reached the margin of a lake, and found ourselves in a magnificent irregularly-shaped hall, embracing an area of about two thousand feet. Its roof, varying from twenty to forty feet in height, rested on columns, symmetrical and grand, as if designed and placed there by accomplished architects and skilful workmen. Between the columns were stalagmites, rising in the form of pillars, four, five, and six feet in height, standing at regular distances, like sentinels suddenly transformed into stone. The stalactical depositions were of the most beautiful and fantastic forms; and as the crystallized surfaces of sides, roof, and pillars reflected the blue-lights and torches of our men, they glittered and shone with all the brilliancy and varied hues of gems. What ages must have elapsed while the great work had been going on for the meeting, drop by drop, of ascending and descending points, until those stupendous columns were formed!"—*Captain Page.*

KNOWLEDGE.—There are principles in human nature which render the progress of our race a matter of certainty. There is, for instance, in man, a natural desire for knowledge—for knowledge without bounds. This desire for knowledge increases in strength the more it is gratified. It grows with what it feeds on. This insatiable desire for knowledge impels men to all kinds of experiments, and these experiments lead continually to new discoveries—to perpetual progress in every department of science. Again: man's power to acquire knowledge, as well as his desire for knowledge, increases with his efforts to acquire it. The mind, like the body, is strengthened by exercise. The understanding, the judgment, the imagination, and the memory are all invigorated by use, and better fitted for penetrating the secrets of nature, and unravelling the mysteries of the universe. Then every discovery prepares the way for further discoveries, and makes further discoveries more easy. Again: knowledge, like light, is pleasant; while ignorance, like darkness, is disagreeable: and the pleasures of knowledge, which, unlike so many other pleasures, never cloy, will lure man onward in search of knowledge, and render still more sure the progress of our race. Then knowledge is infinitely useful. Knowledge is power. It gives man dominion over the universe. Knowledge is wealth. It not only discovers the treasures of the earth and the sea, but reveals to him the use of things, and enables him to turn them to his advantage. It turns all nature into wealth. Knowledge tends to improve man's character, and to better his condition in every respect. And the more clearly man sees this, the more eager will he become to make continual progress in knowledge. All sciences are intimately related and mutually dependent on each other, so that a man cannot properly understand one, without a knowledge of several others. A knowledge of history requires a knowledge of geography, and a knowledge of geography a knowledge of meteorology and astronomy. A knowledge of medicine requires a knowledge of physiology and chemistry, astronomy requires a knowledge of mathematics and geometry. Thus one study necessitates another; and the more a man learns, the more it is necessary for him to learn. Hence, when man has once given himself to the pursuit of science, he is compelled evermore to advance; and the farther he advances, the farther he desires to advance."—*Barker.*

A LITTLE POT IS SOON HOT.—“Mother, mother, you never saw such a man as Mr. Small is!” “How so, my son?” “Why, he goes mad so easily.” “What makes you think so?” “I was going down the street, and there came up a gust of wind and blew Mr. Small’s hat off, and then how he did rave and tear around about it!” “La! Well, my son, remember that ‘a little pot is soon hot.’”

ORIGINAL QUOTATIONS.—“The term ‘masterly inactivity’ originated with Sir James Mackintosh. ‘God tempers the wind to the shorn lamb,’ which everybody who did not suppose it was in the Bible credited to Sterne, was stolen by him from George Herbert, who translated it from the French of Henry Estienne. ‘The cup that cheers, but not inebriates,’ was ‘conveyed’ by Cowper from Bishop Berkeley, in his ‘Siris.’ Wordsworth’s ‘The child is father of the man’ is traced from him to Milton, and from Milton to Sir Thomas More. ‘Like angel’s visits, few and far between,’ is the offspring of a ‘Hook:’ it is not Thomas Campbell’s original thought. Old John Norris (1658) used it, and after him Robert Blair, as late as 1746. ‘There’s a gude time coming’ is Scott’s phrase in ‘Rob Roy;’ and the ‘almighty dollar’ is Washington Irving’s happy hit.”

GARDENING MEMORANDA.—Beds for ranunculuses require to be trenched nearly two feet in depth, with plenty of manure in the middle of them. Make trenches about two inches deep, with a little clean sand sprinkled along the bottom. Plant about six inches apart, with the claws of the roots downwards, covering up lightly with the earth taken out, to the extent of an inch and a half, but not more. Larkspurs, lupins, convolvulus, corydalis, sweet peas, candytuft, and such like, should bloom where they are sown. Put very few seeds in, and when they begin to grow, pull up all but half-a-dozen; if more, they kill each other: sweet peas which are wanted to make a fine bush may be left ten in a patch. Covering up too deep, sowing too thickly, keeping the soil too wet, or allowing it to get too dry, will cause failure. Nature sows on the surface, and does not cover at all; but most of such seeds go to waste. But as we want all the seed sown to vegetate, it is necessary to cover it; but it is no matter how thin the covering is. The most simple method of sowing seed in patches is to stir the earth first; then with the bottom of a flower-pot press it gently down, this forming a sort of boundary sunk ready for the seed; take the smallest pinch you can, and sprinkle a few (say a score) seeds within the sunk circle, and cover as lightly as possible. It is a good plan to mix the seed well with twenty times its quantity of fine sand, and then sow all the seed and sand together, as it enables you to see where they are, and to regulate to a nicety.

POETRY.

OUR MOTTO SONG.

(Selected.)

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light:
Angels above us are silent notes taking
Of every action: do what is right!

CHORUS.

Do what is right: let the consequence follow;
Battle for freedom in spirit and might;
And with stout hearts look ye forth till to-morrow;
God will protect you: do what is right!

Do what is right: the shackles are falling;
Chains of the bondsman no longer are bright;
Lightened by hope, soon they’ll cease to be galling;
Truth goeth onward: do what is right!

Do what is right: be faithful and fearless;
Onward—press onward; the goal is in sight;
Eyes that are wet now, ere long will be tearless:
Blessings await you in doing what’s right.

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MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 13, Vol. XXII.

Saturday, March 31, 1860.

Price One Penny.

EDUCATION OF MANKIND.

BY ELDER JOSIAH LOWE.

Learning, grand privilege of human kind,
Exalts, ennobles, and expands the mind:
All other treasure by its side displayed—
Rank, honours, riches, sink into the shade:
No chance can spoil, no robber steal this prize
Insured to man—the fav'rite of the skies;
Nor Death destroy, for oft its light is shed,
Glorious, resplendent, o'er the honoured dead.

Proper education (speaking of education in its broadest sense,) is the greatest of the wants of mankind; and especially is the proper education of youth of the highest importance. Yet education is but little attended to by the governing powers of the nations. It is a fact that this nation have discussed the question, some contending that it would be an evil to educate the masses of the people, and others contending that it would be a national benefit and blessing. But time has to some extent worked its own remedy. For a number of years this nation has been endeavouring to find out a successful plan of giving to the poor, or great masses of the kingdom, cheap education. But they have failed; that is, they have failed to feed the millions with that solid food that is required by the sons of toil, to raise them from that low, degraded, and empty-minded condition in which thousands are to be found, to be the noble, intelligent, wise, and obedient sons of God, for which nature has fitted them.

We all know that the press—that

mighty engine for the distribution of knowledge, has groaned as it were under the weight of cheap publications of all descriptions for the millions, but has effected little or nothing in improving the minds of the people as a nation. It has only vitiated the minds of youth, and led them from the path of truth and virtue. On the other hand, we find that there have lived a few noble-minded and warm-hearted men who laid the foundation of a system that has done much good in the land: we mean Sunday-school education. We do not profess to go into their origin, but we find that Sunday-schools do exist, which, when first founded, were looked upon by the bigot as a matter of no importance—not even worthy of notice. So insignificant did they appear in the eyes of the people, that the sons and daughters of a respectable artizan could not be sent to such a place as a Sunday-school. A few years have rolled by, and we see them gradually rising into importance. The minds that first gave them birth began to see their toil and trouble repaid, and their anxious expectations crowned with success. They began to see the effects of industry and determination—to break the first clod, in defiance of fusty heads and dizzy brains that opposed them. But they had a double object in view in establishing

Sunday-schools, and that was, as it is now, not only to teach children to read the Bible and learn catechisms, but to make proselytes to their faith, and thus build up their sectarian churches. We find that Sunday-schools have effected much in the land: they have been a great impetus to the Christian doctrines of the day; which proves beyond doubt that however false a doctrine may be, it takes firm root in the minds of the young. We also know that they have drawn tens of thousands from the lanes, alleys, and streets of our densely-populated towns and cities—children who would not have even seen a Bible, who now can boast of filling honourable and trustworthy situations in the commercial world, which has been achieved by the praiseworthy efforts of their teachers, who can now look around and see a mighty harvest of souls as the result of their labours. Thus far they have achieved, single-handed for themselves, that which has been denied them and utterly refused by the governing powers of the nation who have at their command the power and means to educate the people. When the barren soil is broken up, so that the rays of light and knowledge can penetrate, we see at once an improvement in the boy or girl: a spark is given that only requires a little gentle fanning, and it soon becomes a flame; then the scholar is seen faithfully at his post at the appointed time, eager to receive more light and knowledge, seeing the many advantages it will afford him in after life.

Thus we find in Sunday-schools a mighty piece of machinery, capable not only of building up sects and creeds, but of building up nations in knowledge and truth, being noiseless in its operations, but certain in its results.

As Sunday-schools are generally supplied with Bibles, &c., let the so-called Christian nations, with their various creeds and callings, open the sacred pages of the Bible and ask themselves the question, "Have we that holy Priesthood spoken of in the Bible, that was set in the Church of Christ for the instruction and perfecting of the people in that one faith, one hope, one baptism, and one spirit, to teach our children and their children's children to the end of time?" They must acknowledge they have it not. But we proclaim to the world that the Priesthood spoken of in the Bible is again

restored to the earth, with all its power and fulness, through the Prophet of the Lord, Joseph Smith, with a command to teach our children, that they may believe and bow in obedience to the gospel of Jesus Christ, and receive the gift of the Holy Ghost, that will expand the mind and sharpen the intellect, that they may become wise unto salvation, not only spiritually but temporally. Yes, the Priesthood is the governing power in God's kingdom, which is once more set up upon the earth, as spoken of by the Prophet Daniel.

It is written in Prov. xxix. 2—"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." And they mourn at the present time throughout the nations of the earth for the want of truth and knowledge that might be imparted to them through the medium of Sunday and national school education, controlled and led by the holy Priesthood and Spirit of the Lord.

O that the princes and rulers of the nations would but repent and bow in obedience to the Gospel of Jesus Christ, and receive the gift of the Holy Ghost as promised in the Bible, which would teach them all things needful! Then would they be able to teach, control, and lead the people, and assist in carrying on that great work which would aid in bringing about universal peace and the millennial reign. But the time will come when the righteous shall have the authority, the people rejoice, the wicked cease to rule, and the people cease to mourn; for the Spirit of the Lord will be poured upon all flesh, and he will gather out the honest in heart from among all nations, tongues, and people, to build up and prepare his kingdom on the earth. All this was revealed to the Prophets of old. Who, then, can deny the God of revelation, who is the same yesterday, to-day, and for ever? Has not God wonderfully moved mankind in this generation to the discovery of the mighty powers of locomotion by land and by sea, and also the powers of electricity, that seem to belong to the special forces of Deity, and which convey, as in the twinkling of an eye, from pole to pole, intelligence of the movements and doings of the nations? Why, then, deny that God who is able to reveal to man in this generation an organization and power that can teach the great

masses of the people, in the various nations of the earth, truth, righteousness, art, science, and every other requirement that would make the people of the whole earth happy and prosperous, and fill them with wisdom, purity, and holiness, making them fit subjects to inherit the kingdom of God eternally? Then we could say, with the wise and learned men of this day, that not only Sunday schools, but all other schools conducted by the servants of the God of revelation, would give a great and mighty impetus to true religion, or the Gospel of Jesus Christ. But we hear the great and learned priests of the day affirming that revelation is done away, and is no longer needed. "Is not this," say they, "the thing we have been aiming at for years—to educate the people and bring them to a knowledge of God? Have we not circulated our Bibles and sent missionaries to distant parts of the earth?" Yes, they have; but they have forgotten the millions of the poor at home, who, instead of being brought to a unity of faith, have been brought into the workhouse, madhouse, or gaol, until such places are filled to overflowing. Crime on all hands is stalking through the land, unchecked in its onward progress by the sight of your prison-houses, or even the gallows, until it is openly acknowledged by your preachers and teachers that something more must be done for youth when arriving at the age of fifteen to eighteen—an age when you acknowledge they depart from the teachings of their spiritual masters, and fling overboard the whole of their spiritual instructions—the labour of years, to the great mortification of their guardians and conductors. We cannot but admit that it is so with both male and female. But *why* is it? There must be something radically wrong. Let us examine it and probe to the root, if possible.

We all well know that example has a great weight and powerful influence upon the minds and actions of the young or rising generation. For instance, we may take the little crawling child that is making its first efforts, and we find that it imbibes the teachings and actions of the parent, right or wrong, true or false; and thus it grows up to years of accountability, too often with wrong impressions stamped upon its mind; and soon the senses become more acute and alive to

the surrounding evils and wickedness of the world, in which it becomes a participant. We know, also, that parentage has a great and powerful influence on the habits and minds of children, far greater than the majority of mankind are aware of. "But," says one, "for the cure!"

Yes, there is the secret—the great secret that kings and princes have coveted to know. There is a cure. It is none other than obedience to the Gospel of Jesus Christ, which demands faith in the God of revelation—the God of Abraham, Isaac, and Jacob,—the God of heaven. Repent of your sins, and be baptized for the remission of them, by a legally-authorized servant of God, and have hands laid upon you for the gift of the Holy Ghost, that will teach you all things, and feed you with knowledge and understanding, so that you can teach your children, that they may embrace the Gospel of Christ, shun the powers of darkness, and be able to march forward step by step to perfection. Sorrow and suffering would then flee away, and the nations would herald it abroad that to learn of the Lord is far better than to gain the wisdom and knowledge of man void of the Spirit of God—that Spirit which all may obtain for themselves, through obedience to the great Gospel plan, which would lead them to perfection in all things by its power and testimony, while the wisdom of man alone will leave them to grovel in darkness, despair, and uncertainty, wanting a knowledge of the truth, until youth at an early age run to destruction, and the gray-headed old man, ripe in years and in sin, is ready to deny his Maker by saying that God does not reveal anything to man in these days, revelation and Prophets being unnecessary, but yet expects to be saved in the kingdom of God, who is a God of revelation, that does nothing save he reveals it to his servants the Prophets, who all bear testimony to the great and mighty works that will be performed in these the last days.

Then let us learn of the Lord through his servants the Prophets now upon the earth, which learning with the Spirit of the Lord, the Holy Ghost will assist us in rearing, training, and educating our children, until the nations become pure and holy before the Lord, and fit for exaltation through time and all eternity.

CONFIDENCE.

BY ELDER JOSEPH SILVER.

The rulers of this world, sometimes, in their addresses to the representatives of the people, (as they seldom address the people themselves,) seemingly manifest much fairness,—which, if their actions comported therewith, would be very well; but time and again have they, by their utter recklessness and misconduct, fully demonstrated that they cared but very little whether they enjoyed the confidence of their subjects or not: from which the inference may be drawn that the motives of such cannot be pure, nor their wisdom very great. Power is what many of them have sought after; and having once obtained it, they have fancied to themselves that they have attained to perfection in the superlative degree, and could do as they chose,—no one possessing the right to call them in question. Hence they have enacted unwholesome laws, which, with their tyranny and oppression, has induced a lack of confidence, and in very many instances an entire casting off of allegiance. There is an old saying extant, that “there is One above who sees all;” which is partly true, and which both rulers and subjects would do well to bear in mind. Besides, the following saying of Solomon, the “wise man,” may some day be found correct, however much his words may now be doubted:—“Know thou, O vain man, that for all these things God shall bring thee to judgment.”

It is evidently manifest, from what we see and hear, if ever the inhabitants of this earthly sphere placed implicit reliance on the sayings of those who have risen from time to time (it is not for us to say by what means,) to be their acknowledged heads and law-makers, that it is not so now. Things now assume the opposite appearance, confidence having given place to mistrust; hence the anarchy and confusion abroad in the earth. How is this state of things to be accounted for? Is it not because the heads of the various governments have not applied to God for wisdom to enable them to direct; or, if they have done so, not having obtained it, the medium through which they have sought it could not have been the proper one; and hence their failure. They have

been driven to the necessity of having recourse to their own wisdom, which has oft-times deceived not only themselves, but the people likewise.

When once a nation or even a single individual is imposed upon by another, it is with very great difficulty that the deceived person (no matter however much confidence he may have placed in his deceiver before,) can make up his mind to trust him again. A breach has been made, and it must be entirely closed up ere the deceiver can return to the deceived one's heart.

Another consideration is, that some never study the feelings and dispositions of those whom they consider their inferiors. Now, this is decidedly wrong, as to speak and act all the time independently of these would often tend to evil instead of good. We, however, do not mean to say that it is always necessary to consult the feelings of others before speaking or acting. Still it is often good to do so, and it is well to be able to read the mind of man.

Some people are most remarkably sensitive. Let such persons be spoken to harshly, and it will be seen that a very bad effect is produced; whereas, if the same parties are talked with kindly and treated gently, a very pleasing and satisfactory effect is produced, and a feeling of confidence is engendered in the heart of each, which will increase as they become more and more acquainted, until, if needs be, they are willing to stand in each other's defence, even to death.

This may be exemplified in the case of a good husband and wife—both faithful members of the Church. The husband, who is supposed to be the head, (and who, indeed, is such in reality, or he cannot be termed a good husband,) is continually striving with all the energies of his soul to make home happy, by adapting himself as far as practicable to the temper of his wife. If at any time he finds her a little put out of the way, which has tended to make her somewhat cross-grained, he is careful to be exceedingly good-humoured, fully realizing that he would not show much wisdom by being cross at the same

time; the wife, in this respect patterning after her husband, and both labouring to become one in thought and sentiment. The husband will have too much confidence in his wife to think evil of her; and the wife, if she loves her husband, will confide in his integrity. He may have his faults, but she will seldom, if ever, notice them; and as for thinking her spirit superior to his, such an idea will never enter her head, much less her heart, only when suggested by the Prompter of evil thoughts; and even then she will seek (by prayer and fasting, if necessary,) to dispossess herself of such a notion. Such a husband as we have described would even die, if required, in order to save his wife; and such a wife would even die for her husband.

By a careful study of the life and character of Jesus Christ, the Son of God, it will be seen that, during the thirty-three years he travelled upon portions of this earth, he toiled with unwearied zeal to beget confidence in the minds of the people towards his heavenly Father; and on accomplishing this his righteous object, he could with joy return to Him with laurels of conquest on his brow,—this being one reason why he left the royal mansions of heaven. Here, then, he found ample scope for the use of his inspired talents, although he well knew that the people had been deceived by the Jewish rabbies and others; yet, as he wished them to rely on the words of his Father, which he was instructed to deliver unto them, he would also believe in their willingness to receive heavenly instructions from his own lips. In this he was not deceived, for thousands of honest men and women followed him and listened to his inspired sayings with holy reverence and delight. It will be clearly perceived, from some of his assertions, that he knew his own, and therefore had as much confidence in them as they had in him; which the following words recorded by John, chap. x., prove:—"I am the good Shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them, and they follow me."

Joseph Smith, the founder (by Divine authority) of the Church of Jesus Christ of Latter-day Saints, seemed, from the manifestation of his holy boldness, to give full credence to the word of the Lord concerning his appointment to the great work assigned him, and which was so

plainly manifested to his mind by the unerring Spirit of inspiration; although, like his master (Jesus) before him, he introduced himself as an ambassador sent by the Monarch of heaven to a people rife in iniquity, or, in other words, sunk in the mire of sin. Notwithstanding this, he had every reason to believe that some of the Israel of God would be found in all the nations of the earth, and that they would recognize in him the Spirit of the Good Shepherd, and surrender to his authority by coming forward with willing hearts and ready hands to take part in the great work entrusted to him. Having this confidence, he went forth declaring to the world his mission, and leaving his works to prove from whence he received his authority. Presently, hundreds, thousands, and tens of thousands, from various countries, flocked to him in order to learn from him the ways of the Almighty, and perhaps some for other purposes of a vile nature, as tares are always found with the wheat. Some of whom would not be backward to betray the best man that ever lived, as in the case of Judas, who delivered up Christ to his avowed enemies for thirty pieces of silver.

Well, it must be admitted that Joseph, the Lord's anointed of the last days, had enemies, professedly members of the Church as well as non-members. However, he had his friends, many of whom were as true as the polar star. They were with him in life, and forsook him not in the hour of death. Thousands were ardently fond of him, because they found him to be a man of equity, justice, and truth,—a God in embryo.

His successor, Brigham Young, (the present head of the Church here on earth,) is evidently a man of the same stamp. Like his predecessor, he lives in the very pleasing enjoyment of the confidence of God, being continually upheld by his almighty power. He has also the satisfaction of perceiving and knowing that the confidence of all true and faithful Saints, both in and out of Utah Territory, is not in the least diminishing towards him, but rather augmenting from year to year, which inspires him with the same feelings towards them. The same is felt and seen to a considerable extent throughout the wide-spread Church of Christ, and which, we contend, is highly and essentially necessary.

Wherever a true friend of the people

—a man endowed with the holy Priesthood and a commission from on high, is found, to that man, as the mouthpiece of the Eternal One, should the Saints and the people look to be fed with the bread of spiritual life. When such a man is influenced by the Holy Ghost, and speaks by the inspiration of Heaven, in the name and by the authority of the Lord Jesus Christ, his word should be law to the people, especially to the Saints. These questions should never be asked—Is Elder

So-and-so a tall or a short man? Is he good-looking or ordinary? Has he a gentlemanly bearing? Does he speak coaxingly? or is he uncouth? Is he an eloquent public speaker? If interrogations are put at all, the following would be more Saint-like:—What kind of a man is he? Of course he is a servant of God: but is he full of the Holy Ghost? and does he labour indefatigably for the interest of Zion? If so, in him we may place the most implicit confidence.

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

[September, 1843.]

Tuesday, 26th. Held Mayor's Court, and tried case "Dana v. Leeches." No cause of action. Called at the store about six, p.m., and directed the clerk to issue papers in the case of "Medagh v. Hovey."

Wednesday, 27th. The *Neighbour* of this date has the following editorial:—

"We find that the *Quincy Whig* has some very righteous remarks to make concerning the Mormons, emanating from the purest principles of patriotism. (?) The editor has had some 'private conversation' with some individual or individuals about certain charges brought against the Mormons, particularly that of screening horse thieves.

We think that the *Whig* has not done itself much credit in advocating the principles contained in those resolutions. We leave that, however, for a discerning public to judge.

Concerning the horse thieves, however, the informant of the *Whig* would have shown himself a better friend to society to have given information to the proper authorities, and had these pests of society brought to condign punishment. And the editor of that paper would have proved himself more patriotic by telling us who these people are that are screened in our midst, than dealing thus in generals and stabbing in the dark.

Come, Mr. *Whig*, out with it, and let us know who it is that is found transgressing. Who knows but that, far fallen as we are, there yet may be virtue enough left to prosecute a horse thief! We have tried this more than once, and prosecuted them as far as Carthage; but no sooner do they arrive in the jail there than we lose all track of

them. The lock of the door is so slippery, that it lets them all out. We presume, however, that it is on account of the honesty of the people. (?) We are pleased to find that the *Whig* is in the secret.

Mr. Ivins, of this city, had a horse stolen last week, and we frequently have occurrences of the kind. Will the editor of that paper be so kind as to ask his informant who the thieves are, and where they live, and give us the desired information? and we shall esteem it a peculiar favour."

I was at home all day, and gave brother Phelps the privilege of occupying the small house near the store.

Thursday, 28th. At half-past eleven, a.m., a Council convened over the store, consisting of myself, my brother Hyrum, uncle John Smith, Newel K. Whitney, George Miller, Willard Richards, John Taylor, Amasa Lyman, John M. Bernhisel, and Lucien Woodworth; and at seven in the evening we met in the front upper room of the Mansion, with William Law and William Marks. By the common consent and unanimous voice of the Council, I was chosen President of the quorum.

The President led in prayer that his days might be prolonged until his mission on the earth is accomplished, have dominion over his enemies, all their households be blessed, and all the Church and world.

Friday, 29th. Elder Brigham Young started from Boston for Nauvoo. The Twelve were now scattered among the Branches in the Eastern States.

Saturday, 30th. Rainy, and strong west wind.

Elders Young and Woodruff stayed at Elder Foster's, in New York.

Sunday, October 1st. I copy the following from the *Times and Seasons* of this date:—

“WHO SHALL BE OUR NEXT PRESIDENT?— This question we frequently hear asked, and it is a question of no small importance to the Latter-day Saints.

We as a people have laboured and are still labouring under great injustice from the hands of a neighbouring State. The Latter-day Saints have had their property destroyed, and their houses made desolate by the hands of the Missourians: murders have been committed with impunity, and many, in consequence of oppression, barbarism, and cruelty, have slept the sleep of death. They have been obliged to flee from their possessions into a distant land, in the chilling frosts of winter, robbed, spoiled, desolate, houseless, and homeless, without any just pretext or shadow of law, without having violated the laws of that State, or the United States; and have had to wander as exiles in a strange land, without as yet being able to obtain any redress for their grievances.

We have hitherto adopted every legal measure. First, we petitioned to the State of Missouri, but in vain. We have memorialized Congress, but they have turned a deaf ear to our supplication, and referred us again to the State and *justice* (!!!) of Missouri. Doubtless many of the members of that honourable body were not sufficiently informed of the enormity and extent of the crimes of our persecutors, nor of the indelible stain which our national escutcheon has received through their inhuman daring. They have been allowed to revel in blood and luxuriate in the miseries of the oppressed, and no man has laid it to heart.

The fact is that gentlemen of respectability and refinement, who live in a civilized society, find it difficult to believe that such enormities could be practised in a Republican Government. But our wrong cannot slumber. Such tyranny and oppression must not be passed over in silence. Our injuries, though past, are not forgotten by us; they still rankle in our bosoms, and the blood of the innocent yet cries for justice; and as American citizens we have appealed and shall still continue to appeal to the legally-constituted authorities of the land for redress, in the hopes that justice, which has long slumbered, may be aroused in our defence; that the spirit which burned in the bosoms of the patriots of '76 may fire the souls of their descendants; and

though slow, that their indignation may yet be aroused at the injustice of the oppressor; and that they may yet mete out justice to our adversaries, and step forward in the defence of the innocent.

We shall ask no one to commit themselves on our account. We want no steps taken but what are legal, constitutional, and honourable. But we are *American citizens*; and as American citizens we have rights in common with all that live under the folds of the 'star-spangled banner.' Our rights have been trampled upon by lawless miscreants. We have been robbed of our liberties by mobocratic influence, and all those honourable ties that ought to govern and characterize Columbia's sons have been trampled in the dust. Still we are *American citizens*; and as American citizens we claim the privilege of being heard in the councils of our nation. We have been wronged, abused, robbed, and banished; and we seek redress. Such crimes cannot slumber in Republican America. The cause of common humanity would revolt at it, and Republicanism would hide its head in disgust.

We make these remarks for the purpose of drawing the attention of our brethren to this subject, both at home and abroad, that we may fix upon the man who will be the most likely to render us assistance in obtaining redress for our grievances; and not only give our own votes, but use our influence to obtain others; and if the voice of suffering innocence will not sufficiently arouse the rulers of our nation to investigate our case, perhaps a vote of from fifty to one hundred thousand may rouse them from their lethargy.

We shall fix upon the man of our choice, and notify our friends duly.”

I published the following in the same number of the *Times and Seasons*:—

“To all the Saints and honourable men of the earth to whom the Lord has given liberally of this world's goods, greeting:

Our worthy brother, Elder George J. Adams, has been appointed by the First Presidency of the Church of Jesus Christ of Latter-day Saints at Nauvoo to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the Gospel to the people of that vast empire, and also to which is attached some of the most important things concerning the advancement and building up of the kingdom of God in the last days, which cannot be explained at this time. But as the Mission is attended with much expense, all those who feel disposed to bestow according as God has blessed them shall receive the blessings of Israel's

God, and tenfold shall be added unto them, as well as the prayers of the Saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant,

JOSEPH SMITH,

HYRUM SMITH,

Presidents of the Church of Jesus Christ of Latter-day Saints."

I attended meeting this morning, and adjourned it in consequence of the cold and rain. The afternoon being more pleasant, the people assembled, and were addressed by Elders Marks, Charles C. Rich, and Bishop Jacob Foutz.

Council met in the evening same as on Thursday previous.

Monday, 2nd. At home.

Tuesday, 3rd. Elders Brigham Young, Heber C. Kimball, Orson Hyde, George A. Smith, Wilford Woodruff, and Jedediah M. Grant spent the day in visiting the Saints in Philadelphia. In the evening they partook of an oyster supper, on the invitation of Mr. Jeffreys.

The brethren assembled with their wives, to the amount of about one hundred couple, and dined at the Mansion as an opening to the house. A very pleasant day, and all things passed off well.

The following is extracted from the *Neighbour* :—

"PLEASURE PARTY AND DINNER AT 'NAUVOO MANSION,' OCTOBER 3, 1843.

General Joseph Smith, the proprietor of said house, provided a luxurious feast for a pleasure party; and all having partook of the luxuries of a well-spread board, the cloth was removed, and a committee appointed to draft resolutions suitable to the occasion. They adjourned for a few moments and returned, when R. D. Foster was appointed chairman.

The object of the meeting was then briefly stated by the chairman; after which, a hymn was sung, and prayer by Elder Taylor. The chairman then arose and made some appropriate remarks for the occasion, touching upon the rise and progress of the city, the varied scenes through which the Saints had to pass, the persecutions and abuses the Prophets had to undergo, &c., &c. After which he read the following resolutions and toast, which were unanimously adopted :—

Resolved, 1st. That a vote of thanks be presented to General Joseph Smith and lady, through the medium of the *Nauvoo Neighbour*, for the very bountiful feast by them provided, for the accommodation of

this party of more than one hundred couple at their Mansion.

Resolved, 2nd. General Joseph Smith, whether we view him as a Prophet at the head of the Church, a General at the head of the Legion, a Mayor at the head of the City Council, or as a landlord at the head of his table, if he has equals, he has no superior.

Resolved, 3rd. Nauvoo, the great emporium of the West, the centre of all centres, a city of three years' growth, a population of 15,000 souls congregated from the four quarters of the globe, embracing the intelligence of all nations, with industry, frugality, economy, virtue, and brotherly love, unsurpassed by any age in the world,—a suitable home for the Saints.

Resolved, 4th. Nauvoo Legion, a well disciplined and faithful band of invincibles, ready at all times to defend their country with this motto, '*Vive la Republique.*'

Resolved, 5th. Nauvoo Charter, like the laws of the Medes and Persians, an unalterable decree by a patriotic band of wise legislators for the protection of the innocent.

Resolved, 6th. Thomas Ford, Governor of Illinois, fearless and faithful in the discharge of all official duties,—long may he live, and blessings attend his administration!

Colonel F. M. Higbee was then called to the stand, who addressed the audience in a very spirited and appropriate manner for the day.

Professor O. Spencer was then called, who arose, and in his usual easy and eloquent manner highly entertained the company for near half-an-hour.

Next called was Elder John Taylor, who alone was capable of putting on the top stone of the entertainment. His address was highly interesting, combining, like a Lacon, a volume in every gesture.

General Smith then arose, and, in a very touching and suitable manner, tendered his thanks to the company for the encomiums and honours conferred on him. He recited the many woes through which he had passed, the persecutions which he had suffered, and the love he had for the brethren and citizens of Nauvoo. He tendered his gratitude for the pleasing prospects that surrounded him to the great Giver of all good. He said he thought that his case was similar to that of old Job's—that after he had suffered and drank the very dregs of affliction, the Lord had remembered him in mercy, and was about to bless him abundantly.

After he had done, Mrs. Emma Smith presented her thanks, through the chair, to the company present; after which, a motion was made and carried to adjourn, whereupon the company were called to their feet. Be-

nediction by Elder Taylor, and the party retired with the most perfect satisfaction and good humour as was ever witnessed on such occasions.

R. D. FOSTER, Chairman."

In the evening Mr. William Backenstos and Clara M. Wasson were married at the Mansion. I solemnised the marriage in presence of a select party.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 31, 1869.

A NEW AND GREATER STAGE OF THE WORK.—It is very desirable that the Saints of this Mission should understand something of the future work in these lands. There are many reasons why this is desirable, and why at this particular period it is sound policy for us to dwell upon that future work. Some of the reasons are the following:—

The first reason is that the Mission has entered into a new and greater stage of its growth, and the great work of the future is rising up before us, and the vision thereof is towering in height and gigantic in proportions. The second reason is that it is very necessary that the work to be done should be laid before the Saints and those who will be co-workers with the Divine Master of the work; and it is very necessary also that they should see and believe in that which has to be done. This being the case, it is obviously sound policy to bring this future work, which is now so close at hand, before our readers, and from time to time dwell thereon in our Editorials. It is desirable for the *Star* to reflect views of the work to be done, that its readers may thoughtfully gaze upon them. It is wise that we should dwell thereon, that others may also dwell thereon; and desirable that the presiding and leading men in the Mission should set their hearts upon the future work, and be inspired with strong faith therein, so that all the Priesthood and Saints of the Mission may also set their hearts upon that work, and be inspired with strong active faith in that which has to be done. Then, farther, it is very necessary and wise that all those who are to remain and take part therein should now be like labourers of the field rising in the morning full of vigour and dressing themselves for the labours of the coming day. The time will soon come for labour and activity, with only occasional resting moments to reflect and pray for strength, and start with renewed vigour into the work again. From these considerations, we have chosen the present to reflect with our readers and bring up views of the future work to dwell upon.

In our last we dwelt upon ingathering seasons, and took a general view of the past history of the Mission. In this we shall consider the Mission as having entered into a new and greater stage of the work, and take a general view of that work. And here we must again make reference to the past, and take up this new and greater stage of the work where it seems to have begun.

In consequence of the decline of ingathering seasons and the comparatively small increase of souls to the Church in the British Isles, doubtless many had been led to fear that the time was gone by for large ingatherings of souls to the Church in England, Scotland, and Wales. In past years, in these countries, the honest had come into the Church by thousands yearly; but those large ingathering seasons had

passed by, and there were other seasons and other work given. After the fourteenth year of the Mission's age, when, as seen in our last, the decline of ingathering seasons came, then set in those glorious seasons of gathering home to Zion which, as the Saints know, followed the seasons of ingathering to the Church. After this came that fierce action against the Church, not only in America, but also in these lands, coupled with the Utah Expedition and suspension of emigration operations; and then also came the work of the past two years.

It is not our present object to dwell upon the seasons and the successions of seasons, and the full history and consistency thereof, though it is evident that, unless something of this is understood, there is a liability of talking inconsistently and wondering why this or that work has not been done at a certain time, when in reality that certain time has not been the proper time. We merely make passing reference here to the succession of the seasons, to find where the new and greater stage of the work commenced, and to notice the drawing away of the active faith of the Saints and administrative operations from the work of ingathering of souls to the Church.

Of course, in consequence of the decline of ingathering seasons and the setting in of seasons of large emigrations, the hearts and active faith of the Saints were drawn away from the one and fixed upon the other. These facts, and the decrease of numbers, (though there has been an increase in the Scandinavian Mission,) by the immense gatherings to Zion from England, Scotland, and Wales, and the pruning of the Church during the times of the reformation, and the strong action against the Saints which set in throughout these lands, as well as in America, led many to think that but little more remained to be done in ingatherings in these lands, at least until some mighty revolutions had taken place and a long suspension passed. What seemed to them to be desirable was to take the British Mission home to Zion. And there can be no doubt that it required great faith and considerable prophetic insight into what has to be done in these lands to have taken different views and seen the Mission almost directly after taking a fresh and vigorous start into a new and greater stage of the work.

Now, the work in these lands had *not* come to a stand-still, nor completed all its stages, nor passed through all its seasons, nor had the Mission reached that stage where it had to be taken home *en masse* as soon as opportunity offered, and Great Britain lose for a long period the principal foreign Mission of the Church of Jesus Christ of Latter-day Saints. We never look for such a time to come, nor expect the breaking up or the taking home *en masse* of such Missions as the British and Scandinavian Missions. But we cannot stop here to dwell upon the destiny of the work of God among the nations, nor to lay before our readers complete views of the foreign Missions of the Church. We may observe, however, that we have endeavoured to prepare the Mission in some measure for the great works and developments of the future which will belong to the new and greater stage of the Mission. Nearly two years ago, in an Editorial entitled "Onward," the following was written:—

"The work in England is now of age! It has passed its twenty-first yearly round, and entered that period where manhood begins. The Church in England has, as it were, received *another* birth—the birth of manhood. It has performed its first course of life, and commenced its great second course—that of maturity. We may reasonably expect it now to put forth those grand developments, enter into those stupendous undertakings, and manifest that wisdom and government which is properly characteristic of manhood. The period allotted to man for preparatory growth and schooling is past, and that one commenced where man begins to practise upon his preparatory training, enters the domestic, social, and governmental spheres, and acts the various important characters of life. The works and courses of God are from the beginning to the end, and everywhere mov-

ing upon common principles. Throughout his economy, both spiritual and physical, a beautiful likeness obtains. Everything is linked with a spirit of kindred. All nature, history, heaven, and earth are grandly harmonious. Man in his various stages of being will afford a striking analogy to the various stages which this Mission and the whole Church will perform."

It is here considered that when the British Mission reached the twenty-first year of its age, it reached its state of manhood, and having passed through its minor course of stages, it entered its new and greater stage of the work. Perhaps, for holding such views, some may think us crotchety. Be this as it may, we hold and have often asserted our belief that in the kingdom of God and in the spiritual and religious economies there are analogies agreeing with those in the kingdom and economies of nature. And by their parables and illustrations, Jesus and the Apostles often committed themselves to similar views.

Instead, then, of the work in these lands being nearly finished, and the Mission about to expire at the period referred to, it was merely terminating its ages of infancy and boyhood, and was about to enter into its greater stage of manhood. It has now entered that stage. To give our readers our views and faith of the future work and the future growth and experience of this Mission, we will say, without going into details, that its growth, its increase, its knowledge, its power, its experience, its undertakings, and its accomplishments will be, compared with that of the past, what that which comes after the maturity of man is, compared with that which goes from the birth of the infant up to its maturity. Our readers can fill in all the details of the figure from their experience and knowledge of the life and stages of man.

Perhaps some will query thus:—"If the Mission, when it reached the age of manhood, entered into a new and greater stage of the work, how is it that its numbers are not so great as they once were? And seeing that gatherings, and sowings, and springings-up of Gospel vegetation, and ingatherings all belong to the Mission's manhood, how is it that there have not yet been large ingatherings of souls and large gatherings home of Saints to Zion?"

We cannot here fully answer these questions, but will merely touch upon them. The answer to the first query is obvious, and has in effect been already answered. As already noticed, during about eight years there have been no great ingathering seasons as formerly, while on the other hand there have been seasons of immense gatherings home of Saints to Zion; and to this may be added the fact that the branches have been pruned and the British Mission wintered. This explanation of the reason is very simple and very consistent. In answering the other query, we will ask a few questions:—

Are the trees crowded with foliage at the very beginning of the new year? The answer is, No. Yet those trees were crowded with foliage and fruit last year, and in the spring they will put forth their leaves and their blossoms again, and in the summer they will again be crowded with foliage and fruit. Do husbandmen perform the work of the spring when the new year opens? or do they harvest in winter? It is true that the wheat of last year's growth may be used and exported. But harvest comes at harvest time; and though the roots and trunks and limbs and branches remain from year to year, yet it is not till spring that we see Nature clothing the trees with a rich thick foliage, and not until summer that we gather the ripe and luscious fruit.

We wish emphatically to give the Saints to understand that the spring of the British Mission's great new year, to so express it, is *opening*, and the work and growths of spring are near at hand. If they have not before realized what in the

Editorials of the last two years we have been hinting at, prophetically indicating, and working for, we hope they will now begin to realize it, and at least not have less faith than ourselves in the future of the British Mission. We hope they will now begin to fully realize that the British Mission has entered into its new and greater stage of the work, and that its courses and growths and undertakings and doings will be like those which belong to manhood.

EDUCATION.—No. 1.

BY SIRIUS.

(From the "*Deseret News*.")

Education is a subject which has frequently engaged my thoughts—particularly with reference to the early years of youth—those during which the disposition and character, which influence and control the future destiny of the man or the woman, are formed. And I purpose, with your permission, to express a few of my ideas in connection with it, in as plain and interesting a manner as I am able,—not presuming that I have anything particularly new to advance, but hoping that the few suggestions that I may throw out may be the means of awakening the attention of a *few* to the importance of the subject; and when once their minds are aroused to it, their own good sense and judgment will do the rest.

Education is so vast and comprehensive a theme, it will be at once evident to the most casual observer, that it will be impossible to do more than merely touch upon a few of its principal branches in an article of this kind. Taken in its widest range and most comprehensive sense, it includes all that is or will be necessary for men and women to know: it reaches far beyond this transient life, and embraces eternity in all its thrilling and momentous developments. In reality, we are all but children; and "Mormonism," or the Church, is the school in which our Father has placed us, in order that we may gain that experience and intelligence necessary to enable us to fill, with honour to ourselves and to Him, the positions, in a higher sphere, which he destines us to occupy, provided we prove ourselves worthy of them. Education is a work which, if ever completed, will be at so remote a period, that we need not fear learning too much *now*. Indeed, the wisest and most learned of the human

family have always asserted that, after a lifetime assiduously spent in the pursuit of knowledge, they found they had scarcely entered on the confines of the eternity of truth that lay before them. Viewing it in this light, we might well be overwhelmed at the vastness of the subject, and shrink from the responsibility connected with it.

But we are not required to learn everything in a day. The architect, who transfers from his brain to paper his designs for the erection of some splendid monument of human skill and intelligence, might well be discouraged were he expected, like the mythical possessor of the fabled Aladdin's lamp, to accomplish in one night, and present to an astonished world in the morning, the practical, tangible completion of his cherished and elaborate design. But he is not discouraged, though it take years or a life time ere he see the image of his fancy an actual existing fact. And in some instances men have only lived to see the foundation of their cherished work commenced.

The foundation of education is about all that we can lay in this life; but we can and should make it our special care to see that such foundation is firm and correct. There are principles, simple and easy to be understood, which form as it were the germ of all correct education—the ground-work of every pure and noble character, which should be implanted in the breast of every child. We, of all people on the face of the earth, ought to appreciate and prize this science of sciences; and yet I trust you will pardon me, and not deem me pedantic and egotistical, when I say that but comparatively few among us appear to realize its import-

ance. Many parents seem to forget the responsibilities which rest upon them—that on them depends the future character and usefulness of their children; that they have immortal spirits committed to their charge, and that the impression made upon their plastic minds can never be effaced; that the influence they now wield over them must be felt powerfully, for good or evil, probably throughout eternity. How many thousands daily throng the avenue to the matrimonial temple, and madly rush to the hymeneal altar, who neither realize nor think of the tremendous responsibilities they are taking upon themselves. It is generally the case that those least qualified to sustain the relationships of husband and father are the most eager to enter into them, while those who reflect the most, and realize more fully the duties and responsibilities of such a relationship, almost tremble to enter the portals of the temple.

Let us, then, first inquire, In what does education consist? Is it in spending a certain number of years at school or college?—in acquiring a knowledge of English, French, Latin, Greek, Hebrew, or any or all other modern and useful or ancient and dead languages?—in a knowledge of mathematics, astronomy, geology, or, if it were possible, all the other numerous sciences taught at the present day?—in acquiring the accomplishments of music, dancing, singing, and learning how to make what is called a “good appearance in *fashionable society*?” No. However desirable many of these acquirements may be in themselves, they do not constitute the solid, essential part of education. An individual of either sex might possess a knowledge of all these, and yet have never really and properly commenced the great work of education. These, like the ornaments on the capital of a Corinthian column, add to the beauty of the monument; but the parents who would seek to clothe their children in these simply external graces and accomplishments, before they had properly developed their characters and trained their minds and bodies to habits of virtue and energy, would be as foolish as the sculptor who would polish his block of marble before he had developed even the outlines of his statue, or as the man who would spend all his means in the purchase of fine apparel for his back while he was starving with hunger.

How many young men have gone through their course of studies with great *eclat*, and won for themselves the titles of honour so flattering to students, who have yet emerged from college totally unfitted to cope with the difficulties of life, to buffet its waves and face its storms, to overcome the obstacles they are sure to meet with in their path, and to rise triumphant over trials and misfortunes!

On the other hand, how often do we see men who have risen from the humblest walks in life to the highest and proudest positions among their fellows, who struggled upward against the current, fought their way through the hosts of opposition and temptation that beset them, and, in spite of all obstacles, won for themselves a name and fame which are imperishable! And all this they accomplished without the advantage, if advantage it may be called, of a collegiate education. True, they could not have done this without knowledge; and knowledge they could not gain without study, observation, and reflection. But they principally studied *men*, and their knowledge they gained by their own efforts, after they had learned its full value.

Such has been the history of the greatest men, not only of our own age and country, but of the world. They were self-made—fought their own battles, and carved out their own fortunes. And why did they succeed, while so many others failed? Because the proper foundation was laid in their infancy. While others were nursed in the lap of luxury until they became enervated and feminine, these were taught or forced by circumstances to cultivate the virtues of self-reliance, energy, and perseverance.

Correct education, according to my view, consists in imparting to individuals such knowledge as is necessary to enable them to discharge faithfully the duties devolving upon them in their various positions and callings in life, with honour to themselves and usefulness to the community. Were a man intending to devote his attention to the cultivation of the ground, it would be folly for him to occupy his time in the study of law or medicine, to the neglect of his own particular department of knowledge; and so with any other course he might decide upon.

It may be asked, Would you have a

man confine himself to one particular branch of knowledge, and never have him step aside from his beaten, narrow path, to pluck the flowers and taste the fruits of science and knowledge that are everywhere blooming around him? No. But let me ask in return, Would you think it wise for a man to busy himself in trying to learn the size, climate, and productions of some distant planet, the appearance and character of its inhabitants, their manners, customs, and laws, while he was entirely ignorant on all these points pertaining to the one on which he lives? Let men, women, and children learn that first which most immediately interests them and affects their happiness; then, as they

have opportunities, they can take excursions into the ocean of truth that surrounds them.

But, it may be urged, a man's sphere in life, and consequently his duties, often change. He may fill one position to-day, and be called to fill another to-morrow. Granted. Then he will find, as I before stated, that his education is never completed in this life; and he must endeavour to fit himself for the creditable discharge of his various duties as he passes along. But there are principles, truths, virtues, which are applicable—nay, necessary to success and usefulness in all circumstances and conditions of life. It is to these I mean to advert, with your permission.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 190.)

. . . The Indian manner of curing their sick is very similar to that of the Jews. They always invoke *YO HE WAI* a considerable space of time before they apply any medicines, let the case require ever so speedy an application. The more desperately ill their patients are, the more earnestly they invoke the Deity on the sad occasion.

. . . The Indians deem the curing their sick or wounded a very religious duty, and it is chiefly performed by their supposed prophets and magi, because they believe they are inspired with a great portion of the divine fire. . . . The Hebrews have

at all times been very careful in the burial of their dead: to be deprived of it was considered as one of the greatest of evils. They made it a point of duty to perform the funeral obsequies of their friends—often embalmed the dead bodies of those who were rich, and even buried treasure in the tombs with their dead. . . . Thus it was an universal custom with the ancient Peruvians, when the owner died, to bury his effects with him; which the avaricious Spaniards perceiving, they robbed these storehouses of the dead of an immense quantity of treasures. The modern Indians bury all their moveable riches, according to the custom of the ancient Peruvians and Mexicans, insomuch that the grave is heir of all. . . . This custom of burying the dead person's treasures with him has entirely swallowed up their medals and other monuments of antiquity, without any proba-

bility of recovering them. In the Tuccabatches on the Tallapoosa river, thirty miles above the Allabahamah garrison, are two brazen tables, and five of copper. They esteem them so sacred as to keep them constantly in their holy of holies, without touching them in the least, only in the time of their compounded firstfruit offering and annual expiation of sins, . . . at which time gentlemen of curiosity may see them.

. . . The shape of the five copper plates [shown by engraving]: one is a foot and a half long, and seven inches wide; the other four are shorter and narrower. The shape of the two brass plates [shown by engraving]: about a foot and a half in diameter; the largest stamped thus [shown in engraving]. He [*Old Brachet*, an Indian of perhaps 100 years old,] said he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had writing upon them, which were buried with particular men; and that they had instructions given with them—viz., they must only be handled by particular people, and those fasting. . . . This account was taken in the Tuccabatchey-square, 27th July, 1759, per *Will. Bolsover*. . . . As the Hebrews carefully buried their dead, so, on any accident, they gathered their bones and laid them in the tombs of their forefathers. Thus all the numerous nations of Indians perform the like friendly office

to every deceased person of their respective tribe; inasmuch that those who lose their people at war, if they have not corrupted their primitive customs, are so observant of this kindred duty as to appropriate some time to collect the bones of their relations, which they call *bone-gathering*, or 'gathering the bones to their kindred,' according to the Hebrew idiom. . . . The surviving brother, by the Mosaic law, was to *raise seed* to a deceased brother who left a widow childless, to perpetuate his name and family, and inherit his goods and estate, or be degraded; and if the issue he begat was a male child, it assumed the name of the deceased. The Indian custom looks the very same way; yet it is in this as in their law of blood—the eldest brother can redeem. . . . When the Israelites gave names to their children or others, they chose such appellatives as suited best with their circumstances and the times. . . . This custom is a standing rule with the Indians, and I never observed the least deviation from it. . . . The Indian tradition says that their forefathers in very remote ages came from a far distant country, where all the people were of one colour; and that in process of time they moved eastward to their present settlements. . . . Emanuel de Moraes and Acosta affirm that the Brazilians marry in their own family or tribe. And Jo. de Laet. says they call their uncles and aunts 'fathers and mothers,' which is a custom of the Hebrews and of all our North American Indians; and he assures us they mourn very much for their dead, and that their clothes are like those of the early Jews. . . . Acosta writes that the clothes of the South American Indians are shaped like those of the ancient Jews. . . . Laet. (in his description of America,) and Escarbotus

assure us they often heard the South American Indians to repeat the sacred word *Halleluiah*, which made them admire how they first attained it. And Malvenda says that the natives of St. Michael had tombstones, which the Spaniards digged up, with several ancient Hebrew characters upon them, as 'Why is God gone away?' and 'He is dead, God knows.' Had his curiosity induced him to transcribe the epitaph, it would have given more satisfaction. . . . Peter Martyr writes that the Indian widow married the brother of her deceased husband, according to the Mosaic law. . . . Robert Williams, the first Englishman in New England, who is said to have learned the Indian language, in order to convert the natives, believed them to be Jews; and he assures us that their tradition records that their ancestors came from the southwest, and that they return there at death; that their women separate themselves from the rest of the people at certain periods; and that their language bore some affinity to the Hebrew. Baron Lahontan writes that the Indian women of Canada purify themselves after travail—thirty days for a male child, and forty for a female; that during the said time they live apart from their husband; that the unmarried brother of the deceased husband marries the widow six months after his decease. . . . Malvenda . . . affirms, as doth Acosta, that the natives observed a year of Jubilee, according to the usage of the Israelites. . . . By the Spanish authorities, the Peruvians and Mexicans were polygamists: but they had one principal wife, to whom they were married with certain solemnization; and murder, adultery, theft, and incest were punished with death."

(To be continued.)

PASSING EVENTS.

GENERAL.—Late news report that disturbances have broken out in Hungary, at Pesth: the armed force were employed in resisting the rescue of the persons arrested. Particulars are received of the opening of the second campaign in Africa: in the last engagement the Spanish lost 250 killed and wounded: the Moors who took part in the action numbered 15,000: the action lasted seven hours: the whole of the Spanish fleet had left Gibraltar for Tetuan. A severe fight took place on the 11th, in which the Spaniards were victorious: Tangier was expected to be attacked in a few days. General Prim destroyed a village because some of the inhabitants had fired upon the Spanish troops.

AMERICAN.—There has been a destructive fire at Barbadoes, destroying an area of houses and property valued at nearly half a million. Intelligence from Texas represents matters on the Mexican frontier and in the Indian and upper country as in the most wretched and deplorable condition. Not only are Mexican bands committing depredations of every kind, but predatory war had been commenced by the Indians. The Indians are committing horrible outrages on the Mexicans. The people of Chihuahua have invited Gen. Houston into their territory, as the only hope of restoring order.

VARIETIES.

He that cannot forgive others, breaks the bridge over which he must pass himself.

SOPHOCLES, who died 407 years before the Christian era, wrote a hundred tragedies.

Isn't it rather an odd fact in natural history that the *softest* water is caught when it rains the *hardest*?

At Lynn, the other day, a Sunday-school teacher asked a little girl who the first man was. She answered that she did not know. The question was put to the next, an Irish child, who answered, "Adam, sir," with apparent satisfaction. "La!" said the first scholar, "you needn't feel so grand about it: he wasn't an Irishman!"

GARDENING MEMORANDA.—For growing celery, make a trench ten inches deep, and a little more than a spade wide, putting at the bottom three or four inches thickness of good rotten dung; then fork up the bottom, so that the dung may be mixed well with about its own quantity of the loose mould; then tread the bottom gently to make it solid, and put in your celery plants firmly along the centre, six or eight inches apart; water it in, and let it alone until it grows high enough to require earthing, which is drawing the soil up close to its stems: the taller it grows and the higher the earth comes up the stems, the finer will the celery be, and the better for use. Ants sometimes burrow and make nests among the roots of plants: the best means of destruction are holes in the soil, made with a thin walking-stick, two feet deep, and very smooth, all round about their nests: into such holes numbers will fall and perish; for when they attempt to crawl up, the first loose grain of earth they come to falls down upon them. For the destruction of earwigs, lay about the ground a few bean-stalks saved from the previous year: into these hollow stalks numbers will creep, which may then be blown out into a pot of salt and water.

POETRY.

THE ACORN.

AN ADDRESS SPOKEN BY A YOUNG SAINT.

Dear friends, behold this tiny fruit:

It seems a wondrous thing,
That, wrap'd up in an acorn's shell,
Should live a forest king.

But plant it in a genial soil,
And as the year rolls round,
Then may you see a hardy plant
Appear above the ground.

Observe its growth: it rises high;
Its limbs stretch far and wide;

The acorn has become a tree;

The tree, the woodland's pride.

And though a boy, I am a Saint,
And hope to be a man,
To grow in grace and understand
The Gospel's mighty plan,—

To build up temples to the Lord,—
To spread his truths abroad;
And on Mount Zion, when redeemed,
To stand—a son of God.

Chesterfield.

EDWARD S. SHAW.

ADDRESS.—Mr. Henry A. Shaw, 27, St. George's Place, Cheltenham.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

"A TIME FOR ALL THINGS."

BY ELDER SAMUEL FRANCIS.

"There is a time for all things," said Solomon; and how truly do we find it so in all our experience!

The kingdom of God has its seasons of prosperity and reverses in this world, much like terrestrial things. At times we see the servants of the Most High acknowledged, and the power they bear revered by kings and queens, and whole nations believing in their words and moulding their lives after their instructions. At other times we see them persecuted from city to city, and the contumely of many people heaped upon their heads, and the authority of earthly monarchs voluntarily exercised to stamp their character with infamy and chain them low in filthy dungeons with felons and murderers. Sometimes the kingdom of God is seen riding majestically over all opposition, contending successfully with earthly kingdoms, and establishing its divine claims on the minds of millions of the human family. Then, again, we see the nations of this world triumphant, torturing to death the ambassadors of God, dissecting the divine organization of heaven, burning the oracles of eternal wisdom, and driving into the wilderness the citizens of heaven's theocracy.

Because God has not always put forth his omnipotency to make his kingdom predominate, the casual reader has said,

"What is the King of heaven more than the kings of earth? Have not the latter contended many times successfully with the former? and until now have they not seemed stronger than He, seeing that they have held the greatest dominion upon the earth?" Such a one, however, manifests an entire ignorance of the design of man's creation and the nature and economy of the Creator. The King of heaven has in a few instances shown forth his omnipotency to convince his infidel creatures that he could enforce his will, if he felt so disposed. The deluge and the burning of the cities of Sodom and Gomorrah testify to the fact.

How often are good men, who have schooled their minds to endure and forbear the wrongs of others for peace' sake, denounced by some as imbecile and pusillanimous. Just so have men denounced God in their thoughts, because of his long-suffering and loving-kindness towards them, and have gone on in their opposition to his laws, and persuaded themselves that they had nothing to fear more than earthly rivals. When man has presumed to judge God, he has measured him by his own corrupt and revengeful nature, the same as he often judges his fellow-man, and therefore concluded that if God really possessed the almighty power ascribed to him, he would certainly

use it to destroy his enemies and sweep from the earth every power and influence that opposed the accomplishment of his purposes.

Now, the student of theological truths is aware that this is diametrically opposed to God's nature and economy. It is very rash judgment to conclude that a man has no power, because he does not exercise it to satisfy a foolish curiosity.

The Lord created man upon this earth to give him an experience of good and evil, and gave him a free agency to choose the one or the other—to choose life or death—to serve God or the Devil. If the Almighty exercised his puissance to compel his creatures to serve him, it would destroy that free agency which he has given to them, and render abortive one of the greatest objects of man's creation. This is the reason why he permitted wicked men to persecute his Apostles and Prophets, and crucify the Saviour of mankind, whom he sent to represent him on earth; and for this reason he still permits wicked men to profane his name, defy his power, and hunt like wild beasts the few who acknowledge him as their God and submit to his authority.

But as there is "a time for all things," the present state of things must cease, to give place to another, which is also embraced in the economy of the Creator.

As God finished the work of creation on the seventh day, and rested from his labours, so is it ordained that in the seventh thousandth year of the earth's probation, it shall rest from the misrule of the wicked; and the Devil being bound, the power of the Creator will prevail and be exercised through his faithful servants and children of every generation since the commencement of time.

To bring about this desirable happy period, God has reserved some of the most noble and intelligent spirits of his numerous family to come forth in the last days. And on arriving at manhood, they will exercise a moral and spiritual influence in the world, and through them

God will manifest the principles of eternal life, and reconcile a portion of the human family to himself. That portion will be gathered together from among the nations of the earth to one place, and form the nucleus of God's kingdom. They will exhibit the wisdom of heaven in their organization; and because of their knowledge and noble perseverance, they will increase in power until they will be able to contend successfully with the kingdoms of men, and turn the balance of power on the earth in the Lord's favour. It will be a struggle of righteousness against unrighteousness—of good men against wicked men—of God against the Devil. God will prevail, and the Devil and his mighty army will be placed under bondage for a thousand years.

To assist in the consummation of this momentous event, the Creator will display his omnipotency. The period of its duration is called in the Sacred Volume, "the hour of God's judgment." When that time shall come, the infidel and the scornful, with the proud boasting kings of earth, will know that there is a KING of kings and LORD of lords, and will tremble in fear of his power; and, in the language of the Apostle, they will "hide themselves in the dens and rocks of the mountains, and say unto the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb."

As God raised up Noah to warn the antediluvians of the destruction of the world by a deluge, and through him offered them a conditional pardon and salvation, so has he now sent forth his servant Joseph Smith to proclaim the establishment of his kingdom and "the hour of his judgment." The indifferent and the mocker will be indifferent and mock still, until God's power shall overtake them; but the wise and good will repent, and fear the Lord, and be saved from the wreck of kingdoms and empires that have mocked and defied the power of the Creator of the universe.

PARCHMENT PAPER.—By a momentary immersion of paper in strong sulphuric acid, diluted with half its bulk of water, and allowed to cool, and then instantly washing it free from acid, first in plenty of water, and then in weak ammonia, it becomes endued with such extraordinary tenacity, that whereas a band of the original paper, of about an inch in width, breaks under a weight of seven or eight pounds, in its modified condition it will support nearly a hundredweight.

TRUE LIBERTY.

BY ELDER CHARLES F. JONES.

In perusing the dim and scanty pages of the past, and the still more bright and voluminous ones of the present, we are enabled to see man in his ever-varied positions, with his desires to procure certain gifts and blessings which the Great Dispenser of all good desires should be the property or possession of all. But amongst all his desires, nothing has been oftener sought and more strongly contended for than liberty; yet, alas, how few have obtained true liberty and enjoyed its blessings!

That God gave man originally a freedom when placing him in this earthly sphere is evident to those who are acquainted with his Divine movements; but that it has been abused, and its intended blessings forfeited, is likewise evident.

When the earth became the inheritance of man, he received from his Maker instructions to multiply and replenish it, and to use it as would best subserve his interest and the comfort of his increase. But has the earth been that place of contentment? Has it answered the design of its Creator in being that abode of peace, unity, and concord? And have mankind possessed that spirit of brotherhood which not only letteth, but also helpeth to live, and which extendeth equal freedom and rights to all?

There is reason to believe that so long as man was subject to his Divine Maker, and regulated his actions according to the impulse of his good Spirit, he found the earth abundantly sufficient to meet his own wants, without encroaching on his neighbour's rights. But no sooner had man become fallen, with his nature changed, than he became covetous, usurping, and tyrannical; and in consequence of possessing unrestrained liberty, with strength to use it, we find him constantly grasping at his neighbour's property, exercising an unjust freedom over his fellow-man, and using every power to deprive him of his liberty, with a desire to reduce him to a state of serfdom. But although so many of the sons of toil have possessed this subduing power, and have taken the liberty of

using it, has such a course been satisfactory in the end? or has it produced that contentment and freedom of conscience so necessary to the real enjoyment of earthly possessions? We answer, No. And if it were necessary, we could find ten thousand tongues to join us in the answer; but a few plain evidences must here suffice.

About sixty years after the death of Joseph, Pharaoh the Second possessed the throne of Egypt. His dominions were extensive, and his power exceedingly great, giving him the liberty to regulate and control his subjects as would best subserve his interest. But, not content with his vast possessions and numerous people, he strongly imposed on the rights and liberties of God's people, Israel, and endeavoured to frustrate the promises of God unto them by trying to check their increase, by imposing heavy tasks upon them, and reducing them to a state of abject bondage. But the exercise of this power by no means increased the happiness of the monarch, nor added lastingly to his possessions; for in due time he was justly visited by the Lord's displeasure, which produced in Pharaoh's heart unceasing agony day and night, and, lastly, death.

The acquisition of nations did not satisfy the inward cravings of Alexander the Great, but to the last he was uneasy that he had not more worlds to conquer.

Nebuchadnezzar, the golden head of the prophetic image, subdued Palestine, Idumea, Ammon, Moab, Persia, and Egypt, spreading fire and sword from Palestine to the borders of Ethiopia. Yet, with all his liberty and powers to conquer, he was not content, and was driven to madness.

From the foregoing we perceive that although the strong have exercised their powers of freedom in trying to bind and subdue the weak, it has only tended to place men in fear and bondage, instead of making them truly happy and free. And although such subduers may make great promises of freedom and goodness to their subjects, yet, as says the Apostle, "While they promise them liberty, they themselves

are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." (2 Peter ii.)

The exercise of liberty in seeking to acquire any blessing should be regulated by the law of justice. Then things obtained would not only tend to impart present comfort, but continual freedom and pleasure. The only people who have been truly free, and have enjoyed their possessions, have been God's chosen ones; and these have become such by strictly acting in accordance with his Divine law. As David says, in Psalm cxix., "So shall I keep thy law continually for ever and ever. And I will walk at liberty; for I seek thy precepts." A just man walking in the counsels of the Almighty can with pleasure receive any earthly comfort his heavenly Father may see good to award him, and can freely enjoy them, whilst he who unjustly seizeth his neighbour's property is constantly in fear and bondage, lest his unjust acquisitions may be wrested from him. But not only is man thus fearful of his neighbour, but with the sensitive and reflective there is often one inquiry in the immortal mind whether the course pursued is in accordance with the mind of the Great Supreme. But this inquiry is often answered with fear and doubt; and where these are, there is not true liberty. God does not wish that his creatures should be thus enslaved, neither would they be, providing they received and faithfully observed his law. As the Apostle Paul says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii.) We will here inquire by what means this glorious liberty, of which the Apostle speaks, is to be obtained; for to be delivered from the bondage of corruption should be the desire of all people. The Apostle, in addressing the Galatians says, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Ch. v.) We here perceive, then, that the bonds of error that had bound the Galatians had been broken by Christ through their obedience to the Gospel of Christ, or law of God, and had by these means become truly free.

That to impart such liberty to the needy was the mission of Christ is evident from his explanation of a part of the book

of the Prophet Esaias—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke iv.)

If there is any state in which a man can be placed which can be termed a state of bondage, it is when he is ignorant of the true God, and yet is desirous of knowing him; or when he desires to approach him, and knoweth not the means. Such was the condition of many at the time Christ appeared amongst them; and for him to reveal unto them the character of the true and living God, and to make known unto them the means of serving him and obtaining his favours, was certainly freeing them from a severe yoke of bondage; for we learn that obedience to the law of God procured for the obedient the good Spirit; and Paul says that "where the Spirit of the Lord is, there is liberty." (2 Cor. iii.)

It hath pleased God in his abundant kindness to restore, in this the dispensation of the fulness of times, his law to man. And the Latter-day Saints have had the high privilege of becoming acquainted with it; and according as they have taken pleasure in studying to observe it, so have they been favoured of the Lord. Where darkness and ignorance reigned, light and knowledge have taken their seat.

God, who was formerly only partially understood and ignorantly worshipped, is now, through his Divine revelations, rightly understood, and the correct means of approaching him are clearly revealed; in consequence of which blessings, the fear and bondage which once clung to many are now dispersed, and in their place is enjoyed much liberty. But, to continue in that enjoyment, it is very necessary that the law be kept inviolate. In proportion as the law is used or abused, so will be the rewards or punishments; for the Apostle says that they "shall be judged by the law of liberty." (James ii.) The course of the children of God should ever be onward and upward. And in proportion as they have lived by the principles of the Gospel, so have their happiness and wellbeing been enhanced. But a mere consciousness of having become acquainted with the law, and having lived thus far to its requirements, is not

sufficient to support them throughout all time. They must continue to study it, and live strictly by every known part of it, in order continually to find favour with God, and to be released from the various ties that strive to bind us in Babylon. As says the Apostle, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work,

this man shall be blessed in his deed." (James i.) And if this will apply to one, it certainly will apply to all.

Thus the only sure way for the Saints of the Most High to procure real and continued pleasure, and to obtain true liberty, with a full enjoyment of all their possessions, is, to abide strictly day by day by every principle of the Gospel, or law of liberty.

HISTORY OF JOSEPH SMITH.

(Continued from page 201.)

[October, 1843.]

Wednesday, 4th. I extract the following from the *Neighbour* of this date:—

"ANTI-MORMONISM.—With respect to the Carthage meeting, I take upon myself to deny the charges *in toto*, and challenge them to the proof. If we harbour horse-thieves among us, as is basely asserted, let the man that has lost his horse publish his name and the name of the villain, or how he knows him to be a Mormon, and where he is harboured, that we may have something more than vague assertions. They well know that no such proof can be produced, but that the charges had their birth in the minds of one or two heartless scoundrels thirsting for revenge for their late disappointments. The whole of the charges are a tissue of falsehoods got up with the idea of intimidating a peaceable body of citizens. But, sir, we set such designing knaves at defiance, and laugh at their threats, treating them with utter contempt, but ever ready to abide by the truth.

JOHN GREENHOW."

Elder Reuben Hedlock wrote the following letter:—

"Liverpool, October 4, 1843.

To the First Presidency and Quorum of the Twelve Apostles, greeting:—

Dear and much esteemed Brethren,—I hasten to inform you of my arrival in Liverpool on the 30th day of September, in company with Elders John Cairns, James Sloan and wife, James Houston, and William G. Jermon. We left six of the Twelve in the city of New York, the 2nd day of September, and came on board of the ship *Columbus*. Our passage money was five dollars. We

had a very hard passage. We were very much crowded in the steerage. There were 236 persons—Dutch, Irish, English, and Scotch, and as dirty as any I ever saw. We were not much sick; the weather was cold. Had it been otherwise, we should have suffered more. A steamer leaves for New York to-day, and I thought I would announce to you my arrival by this opportunity, and such information as I was in possession of. There is a ship to sail on the 14th instant, by which I shall write you again.

I found Elders Hiram Clark, Thomas Ward, and Amos Fielding in Liverpool, and they were well; and as far as I was informed by them, the Church is in a good state and on the increase: it numbers somewhere between eight and nine thousand members. There is a great want of labourers in the vineyard. Many of the first Elders have left this for Nauvoo, leaving their places vacant. I presented to the Presidency here your decision relative to the printing. Elders Ward and Fielding received it, and manifested a desire to abide by it. Elder Fielding wept when I showed him your decision concerning him and his coming to Nauvoo by the first ship to see you face to face. The brethren say here that he has been too hasty in some things, and has given some an offence; but I do not as yet know anything derogatory to his character that I could say aught against him. I shall write you all the particulars as fast as I come in possession of them. As it regards the printing in this land, we shall stop it after the next number is published. In it we wish to publish the news from Nauvoo for the benefit of the Saints, and to announce our arrival in this country.

Permit me here to give you my opinion as it regards the printing in this land, and I will cheerfully abide your advice notwith-

standing. After we stop the *Star*, we shall have during the shipping season to advertise and give general information in the emigration business to the Saints scattered abroad. I think it would be best to republish the *Times and Seasons* for the benefit of the Church. The duties on books are £2 10s. per hundredweight; and there are now 1,600 *Stars* circulated here at the present, and the demands for our publications are on the increase. The duties would almost reprint the *Times and Seasons*, and then we could do our advertising on the last page, if thought advisable. We could afford it as cheap as the present *Star*, and pay you something for the privilege of publishing, as well as to pay it to the crown. I have not yet learned the amount of funds remaining here subject to your order. I have not had much time as yet to inquire into those matters, in consequence of the multitude of business in unloading our freight from shipboard.

The brethren that came with me wish to say to those whom it may concern, that they are well, and will in a few days leave for their fields of labour.

I shall write to you once a month, no preventing Providence, and should be glad to have you write to me as often, and give me your advice and counsel relating to those things you in your wisdom may think beneficial to the Saints and emigration in this land.

I wish Elder Taylor would forward to me the amount of the number that will make the volume of the *Times and Seasons* complete by the first opportunity. By so doing I can sell the 200 volumes to advantage. I will try to forward to him what I can obtain for the *Times and Seasons* already here. If it should be thought wisdom to reprint the *Times and Seasons* here, I wish brother Taylor would be particular to send, so that we could obtain them, if possible. I am informed by Elder Ward that they have not received any intelligence from you since last February.

I wish you would write me your mind concerning the printing immediately on the receipt of this sheet, so that our communication with the Saints in England may not be stopped long.

I am, as ever, your humble servant in the bonds of the N. E. C.,

REUBEN HEDLOCK."

I was at the Mansion preparing some legal papers.

Justin Butterfield, Esq., U. S. Attorney for Illinois, arrived this afternoon; and I spent the rest of the day in riding and chatting with him.

Council of the Quorum met and adjourned to Sunday evening, my brother Hyrum's child being sick.

The Quorum of the Twelve started from Philadelphia for Pittsburgh.

Thursday, 5th. This morning I rode out with Esquire Butterfield to the farm, &c.

In the afternoon, rode to the prairie to show some brethren some land. Evening, at home, and walked up and down the streets with my scribe. Gave instructions to try those persons who were preaching, teaching, or practising the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise.

Friday, 6th. I attended Special Conference; but as few people were out, in consequence of the weather proving unfavourable, the organization of the Conference was adjourned until to-morrow, or the first pleasant day.

After giving notice that President Rigdon's case would be considered, &c., I walked towards home, and gave instructions to my scribe to cause all the papers relating to my land-claims in the Half-Breed Tract in Iowa, to be placed in the hands of Esquire Butterfield.

Saturday, 7th. I attended Conference.

Sunday, 8th. Slight frost last night. Conference convened in the morning; but, as it rained, adjourned till Monday at ten, a.m.

Prayer-meeting at my house in the evening. Quorum present; also, in addition, sisters Adams, Elizabeth Ann Whitney, my aunt Clarissa Smith, and my mother.

My brother Hyrum and his wife were blessed, ordained, and anointed.

The Twelve arrived at Pittsburgh at ten, a.m., and again left by the steamer *Raritan*, at eleven, a.m., en route for Nauvoo.

Monday, 9th. Attended Conference, and preached a funeral sermon on the death of General James Adams; a brief synopsis of which, as reported by Dr. Richards, will be found in the minutes below.

I here insert the Conference minutes from the *Times and Seasons*:—

"MINUTES OF A SPECIAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held in the City of Nauvoo, commencing on the 6th of October, 1843.

Friday, October 6, ten o'clock, a.m.

The weather proving unfavourable, the organization of the Conference was postponed until the next day at ten o'clock, a.m.

Saturday, ten o'clock, a.m.

Conference assembled and proceeded to business.

President Joseph Smith was called to the chair, and Gustavus Hills chosen Clerk.

Singing by the choir, and prayer by Elder Almon W. Babbitt.

The President stated the items of business to be brought before the Conference to be—

1st. The case and standing of Elder Sidney Rigdon, Counsellor to the First President.

2nd. The further progress of the Temple; after which, any miscellaneous business.

Elder Sidney Rigdon addressed the Conference on the subject of his situation and circumstances among the Saints.

President Joseph Smith addressed the Conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with Elder Sidney Rigdon as a Counsellor, not having received any material benefit from his labours or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the Post Office; a supposed correspondence and connection with John C. Bennett, with Ex-Governor Carlin, and with the Missourians, of a treacherous character; also his leaguings with dishonest persons in endeavouring to defraud the innocent.

President Joseph Smith related to the Conference the detention of documents from Justin Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but were not handed over for some three or four weeks, greatly to his disadvantage; also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smith's visit to Dixon, advising them to proceed to that place and arrest him there. He stated that, in consequence of those and other circumstances, and his unprofitableness to him as a Counsellor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the Saints.

Elder Almon B. Babbitt suggested the propriety of limiting the complaints and

proofs to circumstances that had transpired since the last Conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon pleaded, concerning the document from Justin Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him; that he received it at a time when he was sick, and unable to examine it; did not know that it was designed for the perusal and benefit of President Joseph Smith; that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumours of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one; but that he had the rumours from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith. That he had never written any letters to John C. Bennett.

The weather becoming inclement, Conference adjourned until Sunday, ten o'clock, a.m.

Sunday, 8th, ten o'clock, a.m.

Conference assembled agreeably to adjournment.

Singing by the choir, and prayer by Elder William W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri,—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed; and closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations, and sufferings; and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited.

Elder Almon W. Babbitt related a conversation he had had with Esquire Johnson, in which he exonerated Elder Sidney Rigdon from the charge or suspicion of having had a treacherous correspondence with Ex-Governor Carlin.

President Joseph Smith arose and explained to the congregation the supposed treacherous correspondence with ex-Governor Carlin, and expressed entire lack of

confidence in his integrity and steadfastness, judging from their past intercourse.

President Hyrum Smith followed with remarks on the attributes of mercy in God, as that by which he influences, controls, and conquers; and the propriety and importance of the Saints' exercising the same attribute towards their fellows, and especially towards their aged companion and fellow-servant in the cause of truth and righteousness.

Elder Almon W. Babbitt and President William Law followed with remarks in defence of Elder Sidney Rigdon.

On motion by William Marks, and seconded

by Patriarch Hyrum Smith, Conference voted that Elder Sidney Rigdon be permitted to retain his station as Counsellor to the First President.

President Joseph Smith arose and said, 'I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not.'

Singing. Prayer by William Law.

Conference adjourned for one hour.

Three, p.m.

Conference assembled; but in consequence of the inclemency of the weather, business was postponed until Monday, ten o'clock, a.m.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 7, 1860.

FUTURE SEASONS OF INGATHERING.—We shall continue to dwell upon such views and subjects as those embodied in the Editorials of the past few weeks. Indeed, the readers of the *Star* may now expect a constant supply of subjects and views upon the ingathering of souls to the Church and the gathering of the Saints to Zion, and look for continued and repeated efforts to be made towards those objects, not only by the Editorial department, but also by the whole of the administrative body of the Mission. The consistency of this is obvious; for the gathering of the residue of the Saints in these lands who have been in the Church many years, and the ingathering of souls to supply their places, will constitute the chief branches of the work of the coming day, and form the base of the operations of the next few years.

There is now a new work rising up before the Saints: that is to say, the work of one day is past, and the work of another day is here. Now, up to this work we must all come. It must be taken hold of and acknowledged as the proper work of this newly-opened day. Upon this work the efforts of the whole administrative body must be concentrated, and upon it the faith and action of the Saints and Priesthood of the entire Mission must be brought to bear. Not only must the Priesthood now devote themselves to Church government, develop our internal resources, cultivate the spiritual growth of the members, urge the faithful to the "gathering home" to Zion's garner, and show to all what they are capable of doing internally and for the temporal and eternal interests of those who are already of the household of faith; but they must also bear strongly towards the ingathering of souls to the Church; and, with great force, they must turn their energies and operations in that direction, and concentrate the united action of more than ten thousand Saints upon a great general and simultaneous missionary movement throughout these lands. During the last two years they have shown what can be done among themselves, what gigantic efforts they can put forth, and what wonderful works they can perform. It now remains for them to show what can be done in missionary operations, and what wonders they can perform in the name of their Lord in bringing souls into the Church and adding to our number such as shall be saved. The Saints have not only to perform the more immediate duties bearing on their personal salvation, and not only to fulfil the

various duties pertaining to the internal affairs of the Mission, and in preparing and gathering to Zion; but they should also remember the great duty and broad work in preaching the glorious Gospel of the Latter-day Kingdom, and in bringing Israel, or the elect of the Father, into the fold of Christ—into the New and Everlasting Covenant of his dear Son.

Sometimes the seasons of the ingathering set in very favourably, and, comparatively speaking, anything can be done in sowing the Gospel seed and the cultivation of an abundant harvest of souls. At such times wonders can be done in missionary operations, great increase to the Church can be obtained, and an extension of the work on every hand effected. At other times it is like the unfruitful, naked, freezing season of winter, which drives the children of the field to the house, forces the hardy labourer to thresh in the barn and perform the various home-works of the winter season, while the good shepherds will endeavour to preserve their sheep during the cold and trying time.

Now, the Saints, and especially the presiding Priesthood, should be like wise presiding husbandmen and good shepherds and the children of the field generally; and they should regulate their movements by the seasons, labour upon the proper employment of each succeeding season, and operate successfully upon the given work of each day. When it is a winter for missionary operations, and little or no increase can be obtained, wisdom seems to dictate that then the Priesthood should turn their labours to the household of faith, and the Saints and Priesthood unitedly take hold of the internal affairs of the Church, and perform the practical duties belonging (so to speak) to the home-work of winter. But when there is a Gospel spring, and rich soil can be found on every side ready and in excellent condition to receive the seed and shoot forth an abundant vegetation, then the preaching of the Gospel should be attended to, missionary machinery should be set in motion throughout the whole land, and ten thousand hands, both male and female, should diligently scatter the Gospel seed around.

In *Star* Number 12 we treated on the ingathering seasons of the past during the fourteen first years of the age of the British Mission, and of the great increase of souls to the Church while those ingathering seasons lasted. But after this, as we saw, other seasons came; and the gatherings of the harvest of Saints home to Zion, reformation, internal growth, Church government, and the wintering and testing the residue of the Mission became the works of those days; and these works answered to the seasons which the Divine Master ordained. But are the seasons of ingatherings to the Church all run out, or all exhausted, or all closed for ever? Most assuredly not. Are there not many seasons of glorious and most abundant ingatherings to the Church in these lands? We most assuredly believe that there are many glorious fruitful seasons of abundant increase to the Church in these lands.

In the Editorial of the last *Star* it was considered that the British Mission had entered into its age of maturity, and that it will now travel its new and greater stage of the work, where it will show the greater things of manhood and undertake the mighty works of its ages of maturity.

Now, one of these mighty works will be missionary operations, and among the wonders of the British Mission's future will be the ingatherings to the Church and fruitful seasons of increase of souls. It is true, and very consistent, that missionary operations and increase of new members to the Church are not the first labours and appearances of the Mission's new and greater stage—not at the very extreme beginning of its works of maturity. First in order, of course, comes preparation for the future ingatherings of the Church, including the clearing away and taking home of

the old pillars and *fixtures* of the Mission, to make room for new ones,—in fact, as it were, to begin the work for the rebuilding of the Mission. But we have now come up to the work of the ingathering of new members to the Church; and as soon as the emigration of this year is over, we look for this work to commence in much earnestness and faith, and to see a new increase to the Church begin. The gatherings of the Saints to Zion will be continued until those who have been in the Church in these lands for years, generally speaking, will be emigrated,—or, so to speak, until the old Mission is taken to Zion, and a new and greater and better and more powerful one will be built up in its place, while it will cover new ground and put forth new branches. The Saints need not anticipate that this great work before us will be only the passing work of a year, for it will continue for many years; and during every succeeding year, while these opening ingathering seasons last, they may expect to see an extension of missionary operations and successive and rising increases of souls to the Church.

In conclusion, we will say that the present is a highly favoured time and the beginning of a remarkable epoch in the history of the British Mission. The seasons of internal growth and government, the seasons of the gathering of the Saints to Zion, and the seasons of ingatherings to the Church are reigning together, and they will unitedly form the work of the future. Let all, then, come up to this work, and take hold of it in great faith, and roll it onward with mighty force. Let the Priesthood, and especially the presiding Priesthood, be really the strongest and the foremost in this work; and may it thus continue until the whole action and efforts of the Mission are concentrated on this work to be done, and much success obtained, and many souls saved.

COUNSEL TO ELDERS.—In *Star* No. 23, Vol. XX., we had occasion to call the attention of the Elders engaged in the ministry to the practice which had formerly prevailed among them of raising collections and donations for their special and private use; and we requested them, inasmuch as all their real and legitimate wants were supplied from the Tithing, to cease the practice, and leave the Saints, after paying the Tithing, free from all calls for donations, unless they come from this Office for the benefit of the Church,—except the usual collections for the poor. We are sorry to learn lately that, in some few instances, this request has been disregarded, and private collections have been and are being taken up for the private use of the Elders. We wish the Elders to cease the practice at once. In no case are Pastors or Presidents of Conferences justified in calling upon the Saints for donations, either *directly* or *indirectly*, by parties or otherwise, (where there is anything like a forced sale of tickets,) for clothing for Elders, or any other purpose whatever. If the Saints feel, gratuitously, and without a call or hint to that effect, to add to the comfort of an Elder, by ministering to his wants, they will be rewarded for a righteous act. It is their duty to feed, lodge, and comfort the Elders, as they come among them to comfort and bless them, and impart unto them the words of life and salvation; but all should come free and voluntarily. We strictly enjoin it upon the Elders to forthwith render an account to this Office, in every case where it has not already been done, of all such private donations or collections, in whatever way they may have been raised, and on whose account and for what purpose they have been raised, together with the names of the donors, and amounts advanced by each. We hope we shall not have occasion to again call the attention of the Elders to this subject. We wish the Pastors and Presidents to recollect also (as they have been heretofore advised,) that the account of all donations must hereafter be kept, with the name of and amount paid by each donor, and reported to this Office the same as Tithing.

APPOINTMENT.—I take great pleasure in announcing that Elders Nathanael V. Jones and Jacob Gates, recently arrived from G. S. L. City, are associated with me in the presidency of this and the adjacent Missions. They carry with them richly the spirit of Zion, and their visits and counsels will bring comfort and blessings to the Saints. I earnestly request the Elders and Saints to give diligent heed and faithful obedience to the counsels and instructions of Elder N. V. Jones as my First, and Elder Jacob Gates as my Second Counsellor.

ASA CALKIN, PRESIDENT OF THE EUROPEAN MISSION.

EDUCATION.—No. 2.

BY SIRIUS.

(From the "*Deseret News*.")

Obedience is the first principle that should be instilled into the mind of a child—implicit obedience to the wishes and commands of its parents. This is heaven's first law: it underlies the foundation of all society, whether in heaven or on earth. Without it the universe would be reduced to chaotic confusion; and the family in which this principle does not rule is but a type, though on a small scale, of what a world or the universe would be—discord, contention, quarrelling, confusion, and wretchedness prevailing. Yet how often is it the case that, instead of parents governing their children, the children govern the parents! Young Mr. Charlie, or Harry, or Jemmy, as the case may be, has it all his own way; the whole household is subject to him, and everything must bend to his will! If a visitor enters the house, his voice is the first and loudest heard. He considers it his right to interrupt any conversation, no matter how interesting and important. If his wishes are not immediately complied with, he pulls at his mother's sleeve and keeps up an eternal din until they are gratified. He stamps about the house as though he were lord of the manor, handles and pries into everything he can see, annoys everybody, and renders himself a general nuisance, until a visitor is glad to make escape from the mansion ruled by such a little termagant. Yet his parents will call him a "smart boy," his very peccadilloes and vices being so many evidences to them of his juvenile precocity and of his future eminence.

I have had some little opportunity of observing the "internal condition" of quite a number of families, and the course pursued by many mothers towards their children. As, leaning on my stick, I frequently peregrinate round among them, they regard me as a sort of "harmless old bachelor," and consequently admit me into the family "*sanctum*," where I often see and hear some exceedingly interesting things. Should the dear creatures find out who had so shamefully abused their confidence, I expect I should be greeted by an application of the broomstick on

my next visit; but as I am safely entrenched behind my *nom de plume*, I suppose I may courageously fire away, knowing that I am out of danger.

How many parents, especially mothers, are preparing for themselves trying scenes and bitter experiences in the future, by the manner in which they rear their offspring. How often have I heard them, through the importunity of their children, finally give them permission to do what, but a few minutes before, they had positively forbidden them. "Yes, yes; go along; anything to get rid of you and your noise," says the thoughtless and indolent mother, never thinking of the evil and dangerous principle she is establishing in the heart of her child. In order to save herself a little trouble and the exercise of a little firmness now, she is laying up for herself perhaps years of remorse and anguish. The time will come when the child must be subject to his parents, or leave their roof and fostering care. What a severe and trying struggle it will be for both! The slender sapling may be bent and trained to grow as we will, but the sturdy oak yields not a hair to our efforts. The little rippling, dancing mountain brooklet is easily turned out of its channel; but the foaming, rushing river is uncontrollable. The youthful mind is pliable and easily governed, if a proper course is commenced and pursued towards it; but if not controlled *now*, by-and-by your efforts will be fruitless.

A short time since, I was stopping with some friends who had an exceedingly interesting little family; but the mother, however many other good qualities she possessed, lacked the firmness and moral courage necessary to enable her to command obedience and maintain order in her family. On one occasion, her little girl, a very smart, observing child, between three and four years of age, asked for something on the table, which her mother refused to give her. But the child continued whimperingly and importunately to ask for it. "It's no use, W." again spoke the mother; "for you shan't have

it." At this, W., judging, no doubt, from past experience, that her mother's resolution could be shaken, made the house resound with her cries, till her mother turned and gave her what she wanted, remarking to me at the same time, "It's no use to refuse her anything, Mr. —; she *will* have it. I never saw such a child in my life." Indeed, thought I, but I have seen many such mothers; and of course she will have what she wants, so long as a few tears will get it. But I said nothing, because I knew it would do no good. This is but one instance of what was continually taking place in that family. I could not but reflect with pain upon the bitter future in store for that child, should she live to become herself a wife and mother. I have seen the sorrowing father and the broken-hearted mother weeping over the waywardness and obstinacy of their children, when they themselves had been the cause of their own misery, I have seen the son, who ought to have been the pride, joy, and blessing of his parents, turn round and curse them. A tree is known by its fruit. Had good seed been implanted in the mind of that youth, it surely would not have produced such bitter fruit.

Mothers, if you value the happiness of your children, never allow them to disobey you with impunity. Teach them to obey

you implicitly from their earliest infancy, and it will always be easy and delightful for them to do so. The use of the rod will seldom, if ever, be necessary, if the right treatment be adopted in infancy. Never, through mistaken kindness, indolence, or any other motive, allow your child to do that which your judgment tells you he ought not, or what you have forbidden him. Children often want to know "why" they are told to do so-and-so. I knew a father who used to tell his children—"Do what I tell you, asking no questions; then, when you have done so, and wish to know my reasons for requiring you to perform that duty, come and ask me; and if it is possible and right for me to do so, I will tell you." It is well, occasionally, to give children your reasons for telling them to pursue a certain course, as it begets confidence in their minds, when they see you are not governed by caprice, but have their own welfare at heart. It may sometimes be painful, and cost you a severe effort to be firm with them. But subdue your feelings; remember you are working for their good; maintain your authority *now*, at whatever cost or hazard; and, depend upon it, they will yet rise up and bless you for exercising that very control which, perchance, now seems irksome and even tyrannical to them.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 207.)

{From Stephens' "*Incidents of Travel in Central America, Chiapas, and Yucatan*," published in 1841.)

"Here we dismounted, and, tying our mules to trees near by, entered the woods, Jose clearing a path before us with a machete. Soon we came to the bank of a river, and saw directly opposite a stone wall, perhaps a hundred feet high, with furze growing out of the top, running north and south along the river, in some places fallen, but in others entire. It had more the character of a structure than any we had ever seen, ascribed to the aborigines of America, and formed part of the wall of Copan, an ancient city, on whose history books throw but little light. . . The

wall was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his machete, and we passed, as it lay half buried in the earth, a large fragment of stone, elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods,

we came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'idol,' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. . . . We followed our guide, who, (sometimes missing his way,) with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians. . . . We returned to the base of the pyramidal structure, and ascended by regular stone steps. . . . In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first sight we could not make out its form; but which, on clearing the way with the machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman amphitheatre. The steps were ornamented with sculpture; and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high, overlooking the river, and supported by the wall which we had seen from the opposite bank. . . . We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages. But savages never reared these structures; savages never carved these stones. We asked the Indians who made them; and their dull answer was, '*Quien sabe?*' (Who knows?) . . . Architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence.

Books, the records of knowledge, are silent on this theme. The city was desolate. . . . The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery—dark, impenetrable mystery, and every circumstance increased it. It is impossible to describe the interest with which I explored these ruins. The ground was entirely new; there were no guide-books or guides; the whole was a virgin soil. We could not see ten yards before us, and never knew what we should stumble upon next. At one time we stopped to cut away branches and vines which concealed the face of a monument, and then to dig around and bring to light a fragment, a sculptured corner of which protruded from the earth. . . . The beauty of the sculpture, the solemn stillness of the woods, disturbed only by the scrambling of monkeys and the chattering of parrots, the desolation of the city, and the mystery that hung over it, all created an interest higher, if possible, than I had ever felt among the ruins of the Old World. After several hours' absence, I returned to Mr. Catherwood and reported upwards of fifty objects to be copied. . . . The ruins are on the left bank of the Copan River, which empties into the Montagua, and so passes into the Bay of Honduras, near Omoa, distant perhaps three hundred miles from the sea. . . . There is one monument on the opposite side of the river, at the distance of a mile, on the top of a mountain two thousand feet high. . . . At the rear is an unexplored forest, in which there may be ruins. There are no remains of palaces or private buildings; and the principal part is that which stands on the bank of the river, and may perhaps with propriety be called the Temple. This temple is an oblong enclosure. The front or river wall extends on a right line north and south 624 feet, and it is from 60 to 90 feet in height. It is made of cut stones, from three to six feet in length, and a foot and a half in breadth. . . . The other three sides consist of ranges of steps and pyramidal structures, rising from 30 to 140 feet in height on the slope. The whole line of survey is 2,866 feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great pyramid of Ghizeh. . . . Among the fragments lying on the ground, near this place, is a remarkable portrait, . . .

probably the portrait of some king, chief, or sage. The mouth is injured, and part of the ornament over the wreath that crowns the head. The expression is noble and severe, and the whole character shows a close imitation of nature. . . . One of the columns or 'idols' which give the peculiar character to the ruins of Copan . . . is thirteen feet in height, four feet in front, and three deep, sculptured on all four of its sides from the base to the top, and one of the richest and most elaborated specimens in the whole extent of the ruins. Originally it was painted, the marks of red colour being still distinctly visible. Before it, at a distance of about eight feet, is a large block of sculptured stone, which the Indians call an altar. The subject of the front is a full length figure, the face wanting beard, and of a feminine cast, though the dress seems that of a man. On the two sides are rows of hieroglyphics, which probably recite the history of this mysterious personage. . . . Following the wall . . . is another monument or idol of the same size, and in many respects similar. . . . The character of this image, as it stands at the foot of the pyramidal wall, with masses of a fallen stone resting against its base, is grand; and it would be difficult to exceed the richness of the ornament and sharpness of the sculpture. This, too, was painted, and the red is distinctly visible. The whole quadrangle is overgrown with trees and interspersed with fragments of fine sculpture. . . . On the right is a confused range of terraces running off into the forest, ornamented with death's heads, some of which are in position, and others lying about as they have fallen or been thrown down. . . . The plan was complicated, and, the whole ground being overgrown with trees, difficult to make out. . . . Beyond the wall of enclosure were walls, terraces, and pyramidal elevations running off into the forest. . . . On one side, at the foot of the pyramidal wall, is the monument or 'idol' marked B, of which the engraving represents the front. . . . Its appearance and character are tasteful and pleasing, but the sculpture is in much lower relief. . . . The back and sides are covered with hieroglyphics. Near this, at the point marked A, is a remarkable altar, which perhaps presents as curious a subject of speculation as any monument in Copan. The altars, like the idols, are all of a single block of stone. . . . This stands on four globes cut out of the same stone. . . . It is six feet square and four feet high, and the top is divided into 36 tablets of hieroglyphics, which beyond doubt record some event in the history of the mysterious people who once inhabited this city. . . . At the foot [of another monument] are tablets of hieroglyphics. . . . A little behind this is the monument marked I. It is one of the most beautiful in Copan, and in workmanship is equal to the finest Egyptian sculpture. Indeed, it would be impossible, with the best instruments of modern times, to cut stones more perfectly. . . . Towards the south, at a distance of fifty feet, is a mass of fallen sculpture, with an altar marked R on the map; and at 90 feet distance is the statue marked Q. . . . The back of this monument contrasts remarkably with the horrible portrait in front. It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze upon it; and the more we gazed the more it grew upon us. Others seemed to inspire terror, and, with their altars before them, sometimes suggested the idea of a blind, bigoted, and superstitious people, and sacrifices of human victims. This always left a pleasing impression; and there was a higher interest; for we considered that in its medallion tablets the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city. . . . At the top [of another monument] is a figure sitting cross-legged, almost buried under an enormous head-dress, and three of the compartments contain tablets of hieroglyphics. . . . This is particularly beautiful. The tablets of hieroglyphics are very distinct. . . . The front view [of another monument] is a portrait. The back is entirely made up of hieroglyphics, and each tablet has two hieroglyphics joined together, an arrangement which afterward we observed occasionally at Palenque. The side presents a single row of hieroglyphics, joined in the same manner. The tablets probably contain the history of the king or hero delineated, and the particular circumstances or actions which constituted his greatness. Reached a collection of monuments [at Quirigua] of the same general character with those at Copan, but twice or three times as high. The front [of a monument at Quirigua] represents the figure of a man, well preserved; the back, that of a woman, much defaced. The sides are covered with hieroglyphics in good preservation, but in low relief, and of exactly the same style as those at Copan. Another, represented in the engraving, is 23 feet out of the ground, with figures of men on the front and back, and hieroglyphics in low relief on the sides. . . . At a short distance, standing in the same position as regards the points of the compass, is an obelisk on

carved stone, 26 feet out of the ground, and probably six or eight feet under, which is represented in the engraving. It is leaning twelve feet two inches out of the perpendicular, and seems ready to fall. . . . The side towards the ground represents the figure of man, very perfect and finely sculptured. The upper side seemed the same, but was so hidden by vegetation as to make it somewhat uncertain. The other two contain hieroglyphics in low relief. . . .

(To be continued.)

PASSING EVENTS.

GENERAL.—The Belgian Government is about to commence the extension of the fortifications of Antwerp: every regiment is to furnish a contingent of labourers, who will be relieved at stated intervals. The political excitement in Switzerland is increasing: the Helvetic Association urges the Federal Council to resist the violation of the territory by force. The Federal army of Switzerland now consists of 178,000 men.

AMERICAN.—A Washington despatch dated March 16, says, "The treaty with Nicaragua was rejected by the Senate to-day: Mr. Nelson has introduced a bill into the house for the suppression of polygamy in Utah." The Mobile theatre, the Union cotton press with 2,000 bales of cotton, and several adjoining buildings, were destroyed by fire on the 16th March: the loss is estimated at \$275,000. The following additional Mexican news have been received:—"The Jurez Government has declared the Havana expedition piratical: three American war vessels were before Vera Cruz: all non-combatants had left the city: Miramon was preparing measures for a blockade.

MEMORABILIA.

NORTHUMBERLAND.—The word "Northumberland" means the *land north of the Humber*, as during the Heptarchy the kingdom of Northumberland extended from the Humber to the Frith of Forth.

"**VENI, VIDI, VICI.**"—These were the memorable words (signifying, "I came, I saw, I conquered,") with which Cæsar, when celebrating his Pontic triumph, announced the victory which he gained over the Pharnaces, at Zela, in Asia Minor.

NATIONAL SABBATHS.—Sunday is kept as the Sabbath by Christians of every nation; Monday, by the Greeks; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; and Saturday, by the Jews.

"**BOOBY.**"—This term, which is applied to a person who is cowardly stupid, is the name of a certain bird of the pelican tribe, noted for the excessive stupidity with which it allows itself to be attacked by other birds, which force it to yield up the fish which it has captured.

PRINTING TYPES.—The different founts of type used in ordinary book-work are named as follows, ranged according to size, commencing with the smallest:—Pearl, Nonpareil, Minion, Brevier, Bourgeois, Long Primer, Small Pica, Pica, English, and Great Primer.

HOW TO TELL THE DISTANCE OF OBJECTS BY VISUAL ANGLES.—Take a foot rule, or any other measure minutely divided, and, holding it off at arm's length, see how much the distant object covers. Then, knowing the space from the eye to the rule, calculate the whole distance required by direct proportion, on the principle of similar triangles. Thus, if a distant man's height of 70 inches covers an inch of the rule, he will be 70 times as far from the observer's eye as the rule is; or, if the distance of the rule from the eye be two feet, that of the man will be 140 feet. A scale may be ready prepared by marking off on a pencil what portion of it, when held off at arm's length, a man's height (or any other object, such as a tree, door, wall, or house, taken as a standard of comparison,) appears at different distances, previously measured with accuracy, of 100, 500, 1,000 feet &c. Let the *top* of the pencil, or other measure, previously graduated, come in the line from the eye to the *top* of the distant object, and place the thumb nail in the line from the eye to the *bottom* of the object; and that portion of the pencil which is intercepted between these two lines will indicate the corresponding distance. The hand may be kept fixed by a string of known length tied to the pencil and held between the teeth by a knot tied at the other end.

VARIETIES.

A SMALL, clean potatoe, with the end cut off, is a very convenient medium of applying brickdust to knives, keeping it about the right moisture, while the juice of the potatoe assists in removing stains from the surface.

A SUBSTITUTE FOR A MICROSCOPE.—When it is desired to examine a small object, and a microscope is not at hand, an extempore one may be quickly made by filling two small white glass bottles (such as homœopathic medicines are put up in will do,) with water or other clear liquid. Cross these at right angles over one another, and look at the object through the cross, when it will be seen considerably magnified.

Not long ago, a bridegroom returning home from his wedding was met by a friend, who thus addressed him:—"Well, Jack, I'm glad to see thee in thy happy position: thou'st seen the end of thy trouble now." "Thank thee, lad," was Jack's answer; "I hope I have." About a month afterwards, the two friends again met, when Jack, speaking rather warmly, exclaimed, "Bill, thou telled me a lie that morning I got wed! Didn't thou say I'd seen the end of my trouble?" "I did," said Bill; "but I didn't tell thee *which* end."

THE MIRAGE OF LIFE.—"The child's eyes are enchanted, but he does not know it, and he believes in all he sees. He does not doubt the shimmer and the glory of the scenes that lie before him. To him the future is no sandy desert strewn with dead men's bones: it is a wide-spread savannah, fruitful as the tropics, and delightful as Elysian plains. He gazes down the vista of life, and every phantasm seems to his ardent sight as a real and pleasant thing. There is not a pageant looming in the distance—there is not one of the dissolving views which hope creates and fancy touches up to bewildering brightness, that the child does not accept as real, and soon to be proved so. All the prismatic views that appear to flash across his forward path he thinks are really lighting it, and that he shall be touched and beautified by their radiance when once he is there. Bright and fair is the apparent prospect before him. No wonder that the child is in haste to get on. There is everything to lure him—freedom, plenty, sweet gardens, flowing fountains, noble forms, smiling faces, and beckoning hands. He sees the waving of palms and the glitter of jewels; he hears the voice of trumpet and of harp: oh! all is before him—on, on, on! And on he rushes, breathlessly, to the end of childhood, through youth, and often into manhood, before he becomes fully aware that the shape, complexion, and mien of his phantoms have all been rapidly changing, and that what he took for true worth and beauty is in reality no better than a raree show, or a mirage of the desert. At last, grown keen-eyed by hard lessons, he pierces through the cheat, and sees the bare and barren seeds of life. For him there is afterwards no more enchantment."

POETRY.

WHAT MIGHT BE DONE?

(Selected.)

All slavery, warfare, lies, and wrongs,
All vice and crime might die together,
And wine and corn,
To each man born,
Be free as warmth in sunny weather.

What might be done? This might be done;
And more than this, my suffering brother,—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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FALSE PROPHETS.

"And many false prophets shall arise, and shall deceive many."—JESUS.

How often does the above sentence issue forth with a sanctimonious whine from the lips of pious divines with faces and manners starched up as stiff as the ministerial sign which entwines their sacred throats, while holding forth on the "abominations" and "blasphemies" of "Mormonism;" and when driven home with sufficient emphasis, is clenched with the powerful arguments of "Awful delusion!" "Snare of Satan!" "Impostors!" "Deceivers!" "Dreadful abominations!" "False prophets!" &c., till their hearers are left profoundly impressed with a sense of their deep learning, patient research, vast knowledge, and unanswerable arguments!

Leaving irony aside, we will inquire, Who are the false prophets? And in finding an answer, we may probably find our "pious and reverend" (?) traducers in a position they would as lief not occupy. It requires a considerable amount of assurance or ignorance, now, to charge the founders and leaders of the Church of Jesus Christ of Latter-day Saints with being "false prophets," in the face of the multiplicity of prophecies delivered by them and already fulfilled. Yet there can be found men ignorant enough to do so among the religious leaders of the people, whose words and sentiments are loudly re-echoed and applauded by the unthinking masses.

The hypothesis assumed by these characters is, that inasmuch as Christ warned his followers against *false* prophets, there were not to be any more *true* Prophets. This is not only a miserable illogical sophism, but it is also a flat contradiction of many plain and pointed statements in the Bible. Paul declares that in his day God was giving revelations to "his holy Apostles and Prophets," (Eph. iii. 5,) long after Jesus had uttered the words—long after his death and resurrection. All the Apostles, Agabus, Philip's seven daughters; and many others enjoyed largely the gift of prophecy; and, in fact, Prophets held a prominent position in the organization of the Christian Church; for "He gave some, apostles, and some, prophets, . . . for the perfecting of the Saints, for the work of the ministry," &c. (Eph. iv. 11, 12.)

Failing on this ground, they say that as the Saviour was speaking of the last days, it is to be understood as referring to that time; and, consequently, no true Prophets would exist upon the earth in the evening of time. This is the old sophism repeated, and with no more ingenuousness than before. The remarks of Christ referred to a series of events running down the stream of time from his own days, till the last great winding-up scene; and history fully records the perfect fulfilment, thus far, of his predictions.

False christs and false prophets have appeared age after age; and woe, wailing, and misery have been the sad effects of their missions. Yet it is no more truthful to say that true Prophets would not exist upon the earth, because false prophets have appeared and strutted their eventful hour, than to say that Jesus will not return again, because false christs have mocked the world with their claims on its reverence, while the angels told the gazing Apostles that the same Jesus should descend in like manner as they saw him ascend. (Acts i. 11.) But the very fact of the Saviour recording a warning against *false* prophets is strong evidence that *true* Prophets would exist to declare the will of God to man; else would a simple statement that Prophets would cease have been sufficient warning to all generations—a statement nowhere contained in the pages of the Sacred Volume.

There is no believer in the prophecies of the Bible who can doubt for a moment God's intention of restoring the children of Israel to the land of their inheritance, and bestowing upon them the blessings long promised to the fathers. Now, answer, ye wise ones who revel in the "full blaze of Gospel light" of the nineteenth century, yet deny that God will ever bless man again with the joy-inspiring tones of a Prophet's voice. Where are the heirs of this inheritance and these blessings? Alas for your boasted knowledge! ye *cannot*. Judah, Benjamin, and Levi may produce their representatives, to oblige you; but "the outcasts of Israel"—the long lost, but yet to be restored children of the ten tribes are far beyond your ken, and will remain so till it pleases God to reveal their abode and bring them forth to subserve his purposes and designs. But hear what God has said, through the mouth of a Prophet, with reference to the last days, and the existence of a Prophet therein:—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, . . . and will bring you into the wilderness of the people, and there will I plead with you face to face. LIKE AS I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And ye shall know that I am the Lord, when I have wrought with you for my name's sake,

O ye house of Israel." (Ezekiel xx. 33—36, 44.)

When the tyrant Egyptian's heart cowed before the power of Omnipotence displayed through his servant, and the long captive Israelites, released from bondage, wandered forth into the "wilderness of the land of Egypt," God "pleaded" with them through his servant Moses, to whom "he spoke face to face, as a man speaks with his friend." So in like manner will he raise up a Prophet, says Ezekiel, and through him plead with his people in the last days, when the restoration of the house of Israel is being brought about. And to render assurance doubly sure, he solemnly affirms by himself, "As I live, saith the Lord," it shall be so. This is not an isolated passage, for the book teems with like promises and predictions; but this one passage is sufficient to prove that at least one Prophet shall be raised up in the last days; and the pious fraternity who deny that God will ever raise up another Prophet will in consistency be compelled to deny his divine mission, and thereby place themselves in opposition to the Lord, or withdraw their ignorant opposition to the truth.

Thus far, then, the groundwork of their theory has been proved false, illogical, and unscriptural. Let us, therefore, test the relative claims of the "Mormons" and their opponents to the unenviable distinction of "false prophets."

A Prophet is one who foretells events which duly come to pass. A false prophet is one who pretends to foretell events which never come to pass.

The angel told the boy Joseph that his name should be known for good and evil throughout the world. This has been already literally fulfilled. The "religious world" said that the pretended claims of the "impostor" Joseph would soon sink into oblivion. The existing position of the Church proves this false. Joseph said the Gospel would go from land to land and from sea to sea. This has been already accomplished. The "religious world" said "Mormonism" would soon die out of itself; and if not, they would hasten its death, which they tried to do. But "Mormonism" is not dead, nor is its spirit broken." Joseph said the honest in heart should gather from every nation to the land God had appointed for the purpose. The "religious world" considered the thing too absurd to be

thought of for a moment; and when they saw it being duly realized, they had not the honesty to confess that Joseph was a true Prophet, and themselves false ones. Joseph said the Saints should be driven beyond the Rocky Mountains, and there become great and powerful. The "religious world" said they would exterminate them and "use up Mormonism." But "Mormonism" is not yet "used up," and the Saints are fast becoming a great and mighty people beyond the Rocky Mountains. The religious world said that if they could murder "the Smiths, there would be an end of Mormonism." Joseph said he had laid the foundation so securely that no power on earth or in hell could uproot it. The Prophet and Patriarch were foully and basely murdered, and their cowardly assassins, with their aiders and abettors, have proved "false prophets." Joseph said he was a Prophet of God, and the united testimonies of a hundred thousand living people continue to proclaim it. The "religious world" said and still say that God would never raise up another Prophet. The fulfilled prophecies recorded here, with a host of others, and, in fact, the tenour of all God's revelations, with the burden of prophetic testimony, unite to prove them "false prophets."

When the law of celestial marriage was revealed, the "religious world," the "secular world," and the "social world" proclaimed it the deathblow to "Mormonism." President Young said it would ride triumphant over every opposition. "Mormonism" is not yet dead, and the honest in heart are beginning to understand and realize the vast claims of polygamy, when regulated by just laws, to regenerate the social body.

When the late Utah Expedition started for the home of the Saints, a prolonged note of victory, like a cross between a howl and a whine, sounded through the religious world; and pseudo-prophets by the hundred—editorial, ministerial, and oratorical, proclaimed aloud the downfall of "Mormonism." Brigham Young and Heber C. Kimball were to be hanged, drawn, and quartered; their houses ransacked, and their property destroyed; while others of lesser note were to be hung by the score and pistoled by the hundred. President Young, in Salt Lake City, calmly viewed their murderous preparations, and

foretold the result. Strange for once, the press in part (not the "religious" part) consented to sing small, and confessed their surprise at the turn that matters took. But to admit that the "Mormons" were true Prophets, and themselves false ones,—never! In fact, every year, these pious prophets gratuitously favour the people with an "end of 'Mormonism'" prediction, and are very far from being pleased with the Lord that he don't work things a little different in that quarter, and make another Sodom and Gomorrah of it. Oh, infatuated man! how long will you hug delusion to your heart, while the truth stands forth so clear and prominent to every investigating and unprejudiced mind? Can you not see the finger of God working for the redemption of his people, even in the deepest laid plans of the Evil One for their overthrow.

Many other instances might be cited, did space permit. But there is another view of the subject to be glanced at before we have done.

The Saviour, in cautioning his followers against "false prophets," at another time said—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. vii. 15.) What, then, shall we say of those who, having fully earned for themselves the epithet, seek to fill up the measure of their iniquity by garbing themselves in the assumed robe of Christian virtues, while their abominations daily brought to light are enough to make the "father of lies" himself blush,—who ride roughshod over the hearts and homes of their indigent fellow-creatures, and trample them under foot in the mire of ignorance,—who rob the widows and orphans, and sap the life current of the simple and credulous poor, in the sacred name of religion,—who with murderous intent seek to exterminate the noble defenders of righteous truth, or still more assassin-like, strive to stab them in secret with the envenomed point of calumny and slander,—who with true wolfish characteristics fatten on the life-toil of the struggling millions, and mock them with the offer of a salvation which they cannot give them,—who make long prayers, and let drop honied words, with manners bland and religiously impressive, while their hearts are full of evil continually,—who insinuate themselves into

the confidence of the ignorant and unsuspecting, make guile their study, rob God of the honour due to him, Satan of his work, the rich of their wealth, the poor of their rights, and all who believe them of salvation. Are these the characters to arraign the noble and great of the Latter-day Kingdom, whose labours, sufferings, trials, perils, privations, and self-sacrifices shine around them with a glorious halo, and reveal their disinterested efforts for the amelioration and redemption of the human race? No. Let truth stand triumphant, and lies flock back like chickens to roost where they

were hatched, and the "religious world" of the nineteenth century wear as they have won the title of, and suffer the consequences of being, "false prophets." Let the honest in heart of every creed, sect, party, and denomination come forth from the delusions that are rampant in the world, and obey the simple truth as it is in Jesus, which is now being declared by his holy Apostles and Prophets in beauty and holiness; so shall they obtain salvation in God's celestial kingdom, and be prepared to "stand before the Son of Man when he comes."

S.

LAWS FOR THE PROTECTION OF WOMEN.

BY ELDER G. C. FERGUSON.

Among the institutions of this country which have been organized for the purpose of checking libertinism on the one hand, and remedying defective legislation on the other, is the "Associate Institution for Improving and Enforcing the Laws for the Protection of Women." Ten years ago this Society offered a prize of one hundred guineas for the best essay on the subject of this article. The prize was won by a barrister, and the essay was published in 1854. The object of the society was to get a practical treatise that would "constitute itself a guide to the lawyer, the legislator, the magistrate, and the thinking public." We learn from that essay that England is behind most other countries in her laws for the protection of women. One cause of this backwardness is that the Normans, just after the Conquest, transferred all offences against chastity from the jurisdiction of the King's Court to that of the Ecclesiastical Courts, in which causes were determined, not by the law of the land, but by the canon law of the Romish Church, thus circumscribing the national jurisprudence and confining the operations of the civil courts to the repression of acts of personal violence and offences against property.

"In the meantime, from the corrupt practices of the Church before the Reformation, and from various causes since, the power of the Ecclesiastical Courts has become of no practical utility in correcting morals and

enforcing the jurisdiction assigned to them. . . . The laws have in fact, receded, while vice has advanced;" but "the time has arrived when something must be done in good faith and in earnest. . . . The points which require especial attention, and to be put prominently forward in our country, are, first, the express recognition of a parent's legal interest in respect of his daughter's chastity. . . . Secondly, that the efforts by fraud and falsehood to procure women for the purposes of seduction and prostitution be placed upon the same footing and dealt with upon the same principles as fraud and falsehood with reference to goods and money; . . . that the crime may be regulated rather by the fraud and falsehood employed than by the wisdom or simplicity of the person against whom it is directed. Thirdly, that the landlords of houses knowingly and wilfully permitting their property to be used for the purposes of prostitution be made amenable to the law."

Such, substantially, are the reasons assigned for the defects of English law, and such (verbatim) are the general improvements suggested as a remedy. But although these improvements may have been put forth "in good faith and in earnest," it is nevertheless a mere playing with the subject. In the first place, these amendments give the law no direct power over prostitutes themselves. Why punish a landlord for allowing his property to be used for the purposes of prostitution, when the prostitutes themselves, male and

female, go free? What sort of justice would it be to execute the landlord of a house in which systematic murder had been committed, while the actual murderers were permitted to migrate to other localities to seek out fresh victims and bring other landlords into grief? To punish even the tenant or keeper of a house of ill-fame would not mend the matter; for if a prostitute, as such, is not amenable to the law, then prostitution is not legally criminal; and to punish either landlord or tenant for allowing their property to be used for purposes not criminal would justly criminate those who inflicted such punishment.

The "particular measures" by which the essayist proposes to put a stop to the traffic in seduction, and give a parent a legal interest in the chastity of his daughter, are more to the point, because they treat seduction as a crime in itself. But the crime is only to amount to a misdemeanour; so that, after all, the seducer would merely get scotched, and the pimp or the procuress the same. This would hardly stop the infamous traffic; and it is much to be feared that a parent's legal interest under such circumstances would not avail much.

The Jewish law is briefly noticed at the commencement of the Prize Essay; but the writer does not seem disposed to adopt any of its provisions. He says:—

"The peculiar nature of the Jewish rites and observances, the few certain facts beyond what has been already stated, preclude the possibility, even if it were otherwise desirable, of any dissertation on these laws. They may be, therefore, with no impropriety, passed over without comment, although not without notice."

It appears, then, that although the Bible may do very well "to point a moral or adorn a tale," it is of no earthly use in practical legislation; and therefore it is "with no impropriety" put back on the shelf. But stop. Were not the Jewish laws revealed by the God of Israel? Yes. Then surely they are worthy of more consideration; for if any lawgiver in the universe is qualified to legislate for the protection of women, that lawgiver is He. One would suppose that this alone would make a dissertation on these laws very desirable indeed; nay, that it is not only a gross impropriety, but a daring insult to Jehovah, to pass them over without comment. Admit that (besides what is

stated in the Prize Essay,*) the number of "certain facts" bearing upon this particular point are few, they are nevertheless of vast importance. It is, for example, a very important fact that the Bible laws for the protection of women were in force long before the Jews existed as a nation. The law of Moses did modify them in some minor particulars, but its effect mainly was to confirm and reimpose what God had given as a guide to his servants ages before. More important still is the fact that these laws were never repealed, and therefore (unlike the peculiar Jewish rites and observances,) they remain in force till this day. Undoubtedly, then, the book which was intended as "a guide to the lawyer, the legislator, the magistrate, and the thinking public," instead of hesitating or questioning whether "any dissertation on these laws" were desirable, should have pointed out the absolute necessity of their reintroduction and enforcement; and because it does not do so, it is quite unfit for the purpose of a "guide book."

There are others who have, as an aim, the improving and enforcing of the laws for the protection of women, besides the "Associate Institution." They are the Priesthood and members of the Church of Jesus Christ of Latter-day Saints; and as, through their agency, the God of heaven has begun to set up his kingdom, they take the Bible laws, or "everlasting covenant," as the basis and superstructure of all legislation upon this matter. The following extract from a veritable "dissertation on these laws" (P. P. Pratt's *Key to Theology*, pp. 163, 164,) will show that they will vouchsafe to the "great social evil" a much more vigorous handling than does the Prize Essay:—

"The peculiar characteristics of the blessings included in the everlasting covenant made with Abraham, Isaac, Jacob, and their lineage, was the multiplicity of their seed, and the perpetuity of the royal, priestly, and kingly power in their lineage. To assist in carrying out and fulfilling this covenant, good virtuous women were given to their faithful prophets, rulers, and wise and virtuous men; and, as it was said of the four wives of Jacob, 'these did build the house of Israel.' While peculiar blessings and encouragements were given to a good

* This comprises the following texts of Scripture:—Exodus xxii. 16, 17; Deut. xxii. 28; Deut. xxi. 23, 24; Leviticus xix. 20, 29; Deut. xxii. 25, 26, 27; xxiii. 17, 18.

and faithful man, and to his wives and children,—while they were honoured of God, and respected by all who knew them,—while the father of a hundred children was had in greater honour than the hero of a hundred battles, adultery, fornication, and all unlawful intercourse was strictly prohibited, and even punished by the strictest laws—the penalty of which was death. A daughter of Israel, who, by prostitution, was rendered unworthy or unqualified for the duties of a virtuous wife and mother, was considered unfit to live; while the male who would thus trifle with the fountain of life, and contribute to render a female unworthy to answer the end of her creation, was also condemned to death. Strict laws were also given and diligently taught to both sexes, regulating the intercourse between husband and wife. All intercourse peculiar to the sexes was strictly prohibited at certain seasons which were untimely. Nor were the bonds of wedlock a shield from condemnation where the parties, by untimely union, excess, or voluntary act, prevented the propagation or injured the

life or health of themselves or their offspring.”

This legislation is masterly and God-like. It does not trifle with a great evil, but deals with it. It first provides correct teaching; and then over and above the exalted happiness which always accompanies the practice of virtue, it holds out substantial reward to the obedient, both in time and in eternity. Finally, it points to the glittering sword of God's retribution as the inevitable fate of those who knowingly and wilfully prostitute the “fountain of life” to the debasing and damning gratification of lust. But even when it punishes with death, it is not merely as a warning to others—it is not alone to put a stop to iniquity, but as the only means of saving the culprit from eternal perdition; and the time is not far distant when these laws will rule the world.

HISTORY OF JOSEPH SMITH.

(Continued from page 216.)

[October, 1843.]

Monday, ten o'clock, a.m.

Conference assembled, and resumed business.

Singing by the choir. Prayer by Elder A. Cutler.

The business pertaining to the Temple was then announced by the President as next in order.

Elder Alpheus Cutler, on the part of the Temple Committee, represented the work of the Temple to be retarded for want of team work and provisions—also of iron, steel, blasting powder, and clothing,—giving as his opinion that the walls could easily be completed next season, if these embarrassments were removed, and the brethren would come forward to sustain them in the work with the means that were in their hands.

Elder Reynolds Cahoon followed, seconding the remarks of Elder Cutler, and setting forth the importance of the Saints' using their utmost exertions to fulfil the revelation concerning the Temple, earnestly exhorting the Saints here and abroad to roll in the necessary means into the hands of

the Trustee, that the work may advance with rapidity.

President Hyrum Smith followed with pertinent remarks on the importance of the work—the ease with which it might be advanced to its completion,—that it had already become a monument for the people abroad to gaze on with astonishment. He concluded with some advice to parents to restrain their children from vice and folly, and employ them in some business of profit to themselves, to the Temple, or elsewhere.

On motion by Elder William Law, and seconded by President Hyrum Smith, Conference voted that we, as a Conference and individuals, will use all the means, exertions, and influence in our power to sustain the Temple Committee in advancing the work of the Temple.

Conference adjourned for one hour.

Two o'clock, p.m.

Conference re-assembled, and listened with profound attention to an impressive discourse from President Joseph Smith, commemorative of the decease of James Adams, Esq., late of this city, and an honourable, worthy, useful, and esteemed mem-

ver of the Church of Jesus Christ of Latter-day Saints.¹

"All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. Could we read and comprehend all that has been writtten from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to *them*, can never give *us* a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.

We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.

I assure the Saints that truth, in reference to these matters, can and may be known through the revelations of God in the way of his ordinances, and in answer to prayer. The Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the

Father of all, and to Jesus Christ, the Mediator of the new covenant.' What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: the keys of power and knowledge were with them to communicate to the Saints. Hence the importance of understanding the distinction between the spirits of the just and angels.

Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made, ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and, if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed himself to his disciples, and they thought it was his spirit, and they were afraid to approach his spirit. Angels have advanced higher in knowledge and power than spirits.

Concerning brother James Adams, it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was. Wherever light shone, it stirred up darkness. Truth and error, good and evil cannot be reconciled. Judge Adams had some enemies, but such a man ought not to have had one. I saw him first at Springfield, when on my way from Missouri to Washington. He sought me out when a stranger, took me to his home, encouraged and cheered me, and gave me money. He has been a most intimate friend. I anointed him to the patriarchal power—to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has gone to a more important work. When men are prepared, they are better off to go hence. Brother Adams has gone to open up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.

Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can.

If we would be sober, and watch in fasting and prayer, God would turn away sickness from our midst.

Hasten the work of the Temple, renew your exertions to forward all the work of the last days, and walk before the Lord in soberness and righteousness. Let the Elders and Saints do away with light-mindedness, and be sober."

Such is a faint outline of the discourse of President Joseph Smith, which was delivered with his usual feeling and pathos, and was listened to with the most profound and eager attention by the multitude, who hung upon his instructions, anxious to learn and pursue the path of eternal life.

(To be continued.)

After singing by the choir, and prayer by the President, Conference adjourned *sine die*, with the benediction of the President.

JOSEPH SMITH, President.

GUSTAVUS HILLS, Clerk."

The missionaries to the Society Islands went on board the ship *Timoleon*, Captain Plasket, at New Bedford, and got under weigh. Elder Philip B. Lewis donated \$300 towards their passage and fit-out. Elder Knowlton F. Hank's health was very poor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 14, 1860.

AMERICAN PASSING EVENTS.—Passing events are always the signs of the times, and every passing event has its cause, its meaning, and its bearing. This is, of course, always the case in every age and with every people. But in stirring times, and when the passing events are uncommon, then every passing event seems to possess more than ordinary meaning, and to be shaped with a pointed bearing, while these passing events strikingly and in uncommon characters appear as the signs of the times. The passing events and the conduct and movements of any people have then their due meaning and their certain bearing, and form the signs of their times. And if the nation or people be passing through their extraordinary stages, and showing uncommon appearances, then what transpires with them and concerning them has a very strong meaning, and nothing of their movements, conduct, and acts should be lost sight of or considered unimportant. Thus it is now with America. She is passing through her extraordinary stages, and her passing events are strongly the signs of her times. Every matter concerning America is worthy of notice. All the movements, demonstrations, actions, and appearances of that nation, whether political, judicial, military, civil, religious, or moral, seemed to be shaped or tending to some great *finale* in the history and destiny of the United States. Nothing, therefore, that transpires in America is without its meaning; and often little matters, or such as seem little, have a broad bearing, extensive and sometimes awful results, while they also strikingly exhibit the feelings of the people and the state of society. Such we consider to be the character and significance of the items of American passing events referred to in the following.

Our readers will remember that about six months ago the notorious Harper's Ferry insurrection took place. It will also be remembered what a general excitement there was over the affair—how it agitated the whole of the United States, and caused such a feeling of terror to take possession of the South, that the Southern States were almost mad to rush to arms and commence civil war with the North at once, while troops were called out to protect that part of the South more immediately concerned in the insurrection from further surprises and anticipated action of the North.

Of course, mixed with this Southern excitement and terror were large amounts of vindictiveness, desire for revenge, and rage, and absolute detestation against everything Northern, and especially Northern abolitionists and everything at all tainted

by abolitionary principles or bearing an abolitionary impress. In process of time, Brown, the chief and soul of the insurrection, was executed, and this event caused almost as great excitement and military display to guard him against a rescue by the North as the excitement of the insurrection itself, and as the military movements to guard Southern territory and Southern families against any real or imaginary Northern invasion or conspiracy. Others of the Harper's Ferry insurrection shared the fate of Brown, though not executed at the same time; and there can be no doubt that throughout the whole affair the most rabid portion of the people of the Southern States manifested much vindictiveness—not to say inhumanity, rather than dignified or even stern justice, which they should at least have shown, in the absence of mercy. But the end of the affair did not rest at the executions of the principal insurgents several months ago, nor was the thirst for vengeance satisfied by the execution of Brown and others at that time. When people had almost forgotten the Harper's Ferry affair, one of the American mails brings us the news that among the American passing events is the recent execution of two more of the conspirators.

Now, this keeping of men for six months, not to extend mercy or to mitigate their sentence, but to hang them at last, seems uncommonly savage and bloodthirsty. Indeed, it almost seems that, with a horrible refinement of bloodthirstiness, they have kept the poor wretches up to this time to prolong their vengeance and to hold the cup of blood at their lips as long as possible. We need not dwell further upon this one of the recent American passing events, nor speculate upon its effects in keeping alive and working up hatred between the North and South. Simply remarking, however, that this last act touching the Harper's Ferry affair seems to us as impolitic as it is barbarous, we will notice another item found among American passing events.

Our readers and those who are acquainted with the history of the Saints will remember many of the painful scenes and passages of that history, and how full it has been of injustice and wrongs and persecutions. They will remember the mobbings, martyrdoms, sufferings, wrongs, and exoduses of the Saints during the last thirty years, and how the strong hand of the law, instead of protecting the oppressed and the innocent, has used its strength against them,—by its signature, legalized mobs,—by its influence, worked up or cleared the way for vexatious lawsuits,—by its chains, fettered the righteous,—by its strength, held firm its victims, while inhuman wretches murdered them and kept back the friends who would have rescued or died with the beloved ones. Besides, that same strong hand, instead of protecting and redressing the wrongs of the families and friends of the murdered, or those who had been robbed, driven, worried, and cruelly treated from the beginning, it has put forth its might to exile and exterminate them, while the very armies and authority and powers of the nation have been brought to bear and prostituted to these wicked and unjust ends. But connected with all this, there is one great fact that is remarkable, and one which the American passing events of the last quarter-of-a-century are constantly illustrating; and that great fact is, that the spirit which has operated to the detriment of the Saints becomes the prevailing spirit to the detriment of the nation generally; and that after it has been spent upon God's people, it spreads abroad and finds vent, to the general injury and danger of the safety of society. Has not this fact been illustrated by the growth of the spirit of mobocracy, which first received birth to destroy the Saints, but which has now spread throughout the nation? If ruffians have preyed so largely upon the Saints, how general have now become their ravages upon society? And if the Saints have found the legal authority of the nation prostituted, and the acts of justice, of judges, and magistrates

a solemn mockery, the spirit of real justice seems to depart from the nation, and judicial farces become no uncommon thing. Of such a character is the following judicial farce, the account of which is given by the *New York Evening Post*. This paper calls attention to the abuse of authority by the public prosecutor, and gives a specimen of his doings, by detailing a case heard in public court; and this case, be it remembered, was in New York, and not in Utah. It appears that an Irish lad, just arrived from Connecticut, was met by two of his countrymen. While affecting friendship, they robbed him and savagely ill-treated him. The ruffians were apprehended, but were liberated on bail, and, the *Post* says, "played a prominent part in the elections in this city last fall, and were not brought to trial until last Tuesday in Court Sessions." The *Post* thus details the case:—

"There was no doubt or dispute about their having committed a robbery of the very worst kind upon a poor and helpless boy: it was the head and front of their offending; and yet the District Attorney, Mr. Nelson J. Waterbury, actually agreed to let this pass, upon their consenting to plead guilty of an assault and battery simply. For this they have been sentenced to the Penitentiary, Tracey for ninety days, and Grogan for sixty. This is tolerably bad, every one must admit; but what will the public think when we inform them that the Irish lad, whose only crime is his having been young, weak, friendless, and the possessor of a valise, has actually been in prison ever since he was robbed, and was only liberated on Tuesday last? Being a total stranger in the city, and consequently unable to find bail to appear and prosecute, he was committed to the House of Detention as soon as his assailants were indicted, and has ever since been languishing in confinement, while they were roaming at large. In other words, while they are now imprisoned three months for robbing him, he has already been imprisoned eight months for being robbed! If this case of Grogan and Tracey had occurred in Constantinople, there is hardly a tongue in Christendom which would not wag in righteous indignation against Mahomedan barbarity. But it did not occur either in Constantinople, or in Moscow, or Vienna. It occurred in the metropolis of the United States, under Magna Charta, the Bill of Rights, and at least two constitutions, which are the brag and boast of many millions of freemen. This poor Irish boy has pined for eight months in gaol, while those who waylaid and robbed him were drinking, blaspheming, gambling, electioneering, and wandering where they pleased, within sound of every church-bell in the city; and, what makes the whole thing a fouler stain upon our Christianity and our civilization, it was done by 'due process of law.' The law it was, as we have made it and maintained it, which worked this scandalous outrage on justice. It is our law which enables the District Attorney to postpone the trial of two thieves for eight months, and keep their unhappy victim in close confinement; and a law, too, not like that of Naples or Austria, the edicts of a narrow tyrant, but the solemn enactments of constitutional governments."

Perhaps to the unreflective a few passing events such as these may not seem to have much importance; but they do not appear thus to us. We look at them as significant events and as true and striking signs of the times; and we believe that there will be in future a great increase of such American passing events, all going to show that when a nation fights against God and his people, its devils become its own tormentors, and that the whips used against the Saints society at large has to feel; and that the wrongs inflicted upon them pass away from them, but are visited upon the nation.

DEPARTURE OF THE SHIP "UNDERWRITER."—The ship *Underwriter*, Captain Roberts, cleared on Wednesday the 28th of March, and sailed for New York on Friday the 30th. There were on board 594 souls of the Saints, under the presidency of Elder James D. Ross, assisted by his Counsellors, James Taylor and John Croft. This number included 70 souls from Switzerland, and the remainder from the British Mission. Nearly the whole of this emigrating company of Saints are *en route* direct for Utah, the home of the Saints. God speed and bless them abundantly on their journey!

EMIGRATION NOTICE.—We expect to dispatch another ship about the last of April with both through emigrants and those going to the States only. This will probably close the emigration for this season, and it is highly important that we should receive the applications for passage at once, to guide us in effecting a charter. We wish all who intend emigrating this season to lose no time in sending up their names and deposits.

EDUCATION.—No. 3.

BY SIRIUS.

(From the "*Deseret News*.")

When should education commence? A lady once asked this question of the celebrated Dean Swift, with reference to her little girl. "How old is she, madam," asked Swift. "Four years," was the reply. "Then, madam," said he, you have already lost four years." But I am inclined to go farther back than that. Should any ask, When shall we commence the education of our children? I would say *Now* to all—both old and young, male or female, married or single. What, before we have any children born? Yes. If they are not born, so much the better; if they are, and you have never thought of their education, you have lost a brief but very important period of time. If you are not married, better still. Commence to educate the children you hope to have, by cultivating in yourselves those habits, dispositions, and virtues which you would wish to see developed in them. Like begets like. A stream cannot rise higher than its fountain; and parents who wish to have noble, virtuous, and useful children must lay the foundation for a happy future for their offspring in themselves. Example teaches more loudly than precept. We often hear complaints of the unwillingness of the young to profit by the experience and listen to the advice of their seniors. But it is not so generally true as is supposed. And where it is, there is no reason for it. Young people notice that their parents or guardians do not act upon the advice they give to their children; hence they conclude that they cannot be sincere, and that their counsel cannot be good, or they themselves would act on it.

But do we not often see many apparently excellent and exemplary parents, whose children are, nevertheless, disobedient and depraved? Yes. But could we unfold the unseen cause of this, we could trace it to some secret fault in the character or habits of those parents, or some neglect on their part in the education of their children. By a wise and unalterable provision of nature, the mother has most to do with the formation of the disposition, character, and habits of her offspring. One of the most important periods in the life of every human being is while they

are in the embryo. It is there the child partakes of her nature, derives his vitality from hers, is influenced by her feelings, passions, and desires, and by a silent but powerfully sympathetic chord is affected by whatever affects her. Facts proving the sympathetic action of the *mind* of the mother on the *body* of the child under such circumstances are too numerous to be doubted; and shall we hesitate to believe that there is an equally intimate and powerful mental communication between them? Does the fever of passion or disease course through her veins?—it must through his also. Is her body healthful, and her mind calm and pure?—so will be his. But it is during this period that, as a general thing, the disposition and character of the future man are formed, and the foundation of his subsequent usefulness and happiness or degradation and misery are laid. It is then, too, that the seeds of health or disease are implanted in his physical constitution, which either gladden or embitter the whole of his earthly existence. But this branch of the subject is itself vast enough to occupy volumes. I must leave it. All who are or hope to be parents ought to "know themselves"—to study the laws of their own being. There are few mothers, however, who do not know enough to realize the necessity of keeping their minds and bodies pure and calm—free from exciting passions and false stimulant.

Education, however, does not, as some suppose, necessarily imply being sent to school. Most children are sent there too young,—frequently to get rid of them at home, because their mothers are too indolent to take care of them, or too ignorant to answer their numerous questions. So they are sent to school, to sit like little statues on a bench, to be trained into formal, dull, moving automaton, till the life and gladness of their little hearts are crushed out, and their natural eager thirst for knowledge is smothered and choked by musty volumes, weary tasks, and sleepy lessons, till they learn to detest the very name of school and teacher, and gladly seek any society or amusement, however deleterious, which will free them

from their hated tasks. A mother asked me once how old her child ought to be before she sent him to school. I would say, Never send your child from you, so long as you can keep him by your side and under your influence, with profit to himself. At any rate, do not push him out into the cold, heartless world, to be exposed to temptation, and to mingle with the vicious, until his character is properly developed, and you have instilled into his mind the principles of integrity and virtue so firmly that the storms of temptation will not be able to uproot them. I know of no period in man's existence when he is more exposed to temptation and trials than during his youthful school-days. Every mother should be able to educate her own children far better than any one else; but if her attainments are limited, the little increase of human lore her child might gain by being sent early away from her side would never compensate for the moral loss, the corruption of his tastes

and disposition, which nine cases out of ten, under such circumstances, sustain.

Let parents teach their children, during their infantile years, orally. Let them be instructed out of nature's absorbing and endless volume. Point out to them the wonders of the heavens, the earth, themselves; teach them of the laws of nature and of God; endeavour to illustrate and explain them in a way which will interest them, and their minds will expand much faster, and they will acquire more real, beneficial knowledge in this way, in one day, than they would, confined in the musty walls of a school-room, in a month. When their minds are thus once interested in the pursuit of knowledge, it will no longer be a task to them. They will then wish to learn to read, not as a task, but as a means of acquiring more knowledge; and their minds will continue to expand, and the love of truth will grow with their growth and strengthen with their strength.

NEWS FROM UTAH.

(From the *Deseret News* of Feb. 15.)

FESTIVITIES RENEWED. — On Tuesday evening, the 7th instant, after the *News* went to press, we attended a very agreeable and interesting party at the Social Hall, which, having been closed up or used for other purposes than those for which it was originally intended, for nearly three years, with the exception of the few theatrical performances that were exhibited there in January, 1858, has been thoroughly renovated and fitted up again for parties of social amusement and recreation; and, according to our judgment and taste, it was never better arranged, nor more beautiful, but not gorgeously adorned than it is now or was on that occasion.

Among those present were Presidents Brigham Young, H. C. Kimball, and D. H. Wells; Elders O. Hyde, O. Pratt, J. Taylor, E. T. Benson, E. Snow, and F. D. Richards; Bishop Edward Hunter; President D. Spencer, and other prominent members of our community. His Excellency, Governor Cumming, Surveyor-General Stambaugh, with several members of his staff, the Hon. J. M. Bernhisel, and other distinguished citizens, were also there, together with other principal officers of the Territory and of this county and city, all of whom, not feeling themselves particularly

restrained by the dignity of their official stations, whether ecclesiastical or civil, seemed to enter heartily into the spirit and to enjoy the festivities of the occasion without reserve.

The ladies who were in attendance, outnumbering the "lords," contributed not a little, by their intellectuality, beauty, and grace, to make the festivities of the evening agreeable and entertaining.

To particularize or to eulogize those who superintended or were employed in carrying out the arrangements is foreign to our natural inclinations; so we will simply say that all things were in excellent order and in good style; each performed his part admirably and successfully; and there was nothing wanting to render the festivities complete.

The occasion and the company called up many reminiscences of the past; and to see President Young and his immediate associates going forth once more in the gay and festive dance, afforded us a pleasure we have for some time desired to see and realize; and such, if we are not mistaken, were the feelings that pervaded the bosoms of all who were present. The bright hope of the future, if dormant in the heart of any who are looking for "the good time coming," could not but be awakened by a scene like that.

The last social party that we attended in that splendid hall, before the one in question, was the Festival of the Deseret Typographical Association, February 8th, 1856; and if we are not mistaken, that was the last one that was held there previous to the 7th instant. It is with a degree of satisfaction that we again occasionally see a "harp" taken from the "willows" where it has been hanging for a time, while the player has been attending to other matters of more importance at the time passing, and the sweet notes of joy that are now-and-then heard on the evening breeze are indicative to us of better days.

(From the *Mountaineer* of Feb. 4.)

THE DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.—Immediately preceding the adjournment of the Legislative Assembly, a committee of the above society met with the Council and House in joint session, and submitted their proposed measures for the organization of branch societies throughout the Territory. At the above meeting, the following resolution was

adopted, which the board of Directors have politely requested us to insert in the *Mountaineer*:—"Be it resolved by the Legislative Assembly of the Territory of Utah, in joint session convened, that we heartily approve of the measures which are proposed by the Deseret Agricultural and Manufacturing Society, to extend its operations by the organization of branch societies in every county in the Territory; and we hereby declare our readiness to heartily co-operate with the society, as representatives of the people, in our legislative capacity and as citizens of the various portions of the Territory which we represent, in their efforts to encourage the hand of industry in all domestic productions and manufactures, and the introduction of all desirable machinery, until the inhabitants of Utah can enjoy all the necessaries of life, as the reward of their own toil, derived from the elements of our Territory, and until, through the gifts of a bounteous Providence, we and our constituents can enjoy a comfortable subsistence, independent of any other State or nation on earth."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 223.)

A statue ten feet high is lying on the ground, covered with moss and herbage; another, about the same size, lies with its face upward. There are four others erect, about twelve feet high, but not in a very good state of preservation, and several altars so covered with herbage that it was difficult to ascertain their exact form. One of them is round, and situated on a small elevation within a circle formed by a wall of stones. In the centre of the circle, reached by descending very narrow steps, is a large round stone, with the sides sculptured in hieroglyphics, covered with vegetation, and supported on what seemed to be two colossal heads. These are all at the foot of a pyramidal wall, near each other, and in the vicinity of a creek which empties into the Montagua. Besides these, they counted thirteen fragments, and doubtless many others may yet be discovered. . . . The building [Palace of Palenque] stands with its face to the east, and measures 228 feet front by 180 feet deep. Its height is not more than 25 feet, and all around it had a broad projecting cornice of stone. . . . The building was constructed of stone, with a mortar of lime and sand, and the whole front was covered with stucco, and

painted. The piers were ornamented with spirited figures in bas-relief, one of which is represented in the engraving opposite. On the top are three hieroglyphics sunk in the stucco. It is enclosed by a richly-ornamented border, about ten feet high and six wide, of which only a part remains. The principal personage stands in an upright position and in profile. The head-dress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breastplate. . . . He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. . . . The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue, yellow, black, and white. . . . The building has two parallel corridors running lengthwise on all four of its sides. In front, these corridors are about nine feet wide, and extend the whole length of the building upwards of 200 feet. . . . From the centre door of this [the front] corridor a range of stone steps, 30 feet long, leads to

a rectangular courtyard, 80 feet long by 70 broad. On each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high. . . . At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single cartouches of hieroglyphics. . . . The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. . . . The part of the building which forms the rear of the courtyard, communicating with it by the steps, consists of two corridors, the same as the front, paved, plastered, and ornamented with stucco. . . . In the farther corridor, the wall was in some places broken, and had several separate coats of plaster and paint. In one place we counted six layers, each of which had the remains of colours. In another place there seemed a line of written characters in black ink. . . . This corridor opened upon a second courtyard, 80 feet long, and but 30 across. The floor of the corridor was 10 feet above that of the courtyard, and on the wall underneath were square stones with hieroglyphics sculptured upon them. . . . On the other side of the courtyard were two ranges of corridors, which terminated the building in this direction. . . . All the piers are standing, except that on the north-west corner. All are covered with stucco ornaments, and one with hieroglyphics. . . . The subject [of another pier] consists of two figures with facial angles, similar to that in the plate before given, plumes of feathers, and other decorations for head-dresses, necklaces, girdles, and sandals: each has hold of the same carious baton, part of which is destroyed; and opposite their hands are hieroglyphics, which probably give the history of these incomprehensible personages. . . . East of the tower is another building with two corridors, one richly decorated with pictures in stucco, and having in the centre the elliptical tablet represented in the engraving opposite. . . . Near the head [of one of the figures sculptured thereon] are three hieroglyphics. . . . Over the head of the sitting personage [alongside the former] are four hieroglyphics. . . . The whole front [of a building on a "pyramidal structure" near the palace] was richly ornamented in stucco, and the corner piers are covered with hieroglyphics, each of which contains ninety-six squares. The four piers are ornamented with human figures, two on each side, facing each other. . . . The first is that of a woman with a child in her arms,—

at least we suppose it to be intended for a woman, from the dress. . . . The head is destroyed. Over the top are three hieroglyphics, and there are traces of hieroglyphics broken off in the corner. The other three are of the same general character. Each probably had an infant in the arms, and over each are hieroglyphics. . . . The front corridor is seven feet wide. . . . In this corridor, on each side of the principal door, is a large tablet of hieroglyphics, each 13 feet long and 8 feet high, and each divided into 240 squares of characters or symbols. . . . The corridor in the rear is dark and gloomy, and divided into three apartments. . . . In the centre apartment, set in the back wall, and fronting the principal door of the entrance, is another tablet of hieroglyphics, 4 feet 6 inches wide, and 3 feet 6 inches high. . . . The hieroglyphics are the same as were found at Copan and Quirigua. The intermediate country is now occupied by races of Indians speaking many different languages, and entirely unintelligible to each other; but there is room for belief that the whole of this country was once occupied by the same race, speaking the same language, or, at least, having the same written characters. . . . Another pyramidal structure, now ruined and overgrown with trees, is 134 feet high on the slope; and on its summit is the building marked No. 2. . . . This building is 50 feet front, 31 feet deep, and has three doorways. The whole front was covered with stuccoed ornaments. The two outer piers contain hieroglyphics. . . . The interior, again, is divided into two corridors running lengthwise. . . . The back corridor is divided into three apartments, and opposite the principal door is an oblong enclosure. . . . Within, the chamber is 13 feet wide and 7 feet deep. There was no admission of light, except from the door; the sides were without ornament of any kind; and in the back wall, covering the whole width, was the tablet given in the engraving opposite. It was 10 feet 8 inches wide, 6 feet 4 inches in height, and consisted of three separate stones. That on the left, facing the spectator, is still in its place. The middle one has been removed, and carried down the side of the structure, and now lies near the bank of the stream. . . . In the engraving it is given in its original position on the wall. The stone on the right is broken and, unfortunately, altogether destroyed: most of the fragments have disappeared; but, from the few we found among the ruins in the front of the building, there is no doubt that it contained ranges of hieroglyphics, corresponding in general appearance with those of the stone on the left. The tablet, as

given in the engraving, contains only two-thirds of the original. . . . [There are] six rows of hieroglyphics on each side of the principal figures, each row containing seventeen in a line. . . . The principal subject of this tablet is the cross. It is surmounted by a strange bird, and loaded with indescribable ornaments. The two figures are evidently those of important personages. They are well drawn, and in symmetry of proportion are perhaps equal to many that are carved on the walls of the ruined temples in Egypt. . . . Both are looking towards the cross, and one seems in the act of making an offering, perhaps of a child. All speculations on the subject are, of course, entitled to little regard: but, perhaps, it would not be wrong to ascribe to these personages a sacerdotal character. The hieroglyphics doubtless, explain all. Near them are other hieroglyphics, which reminded us of the Egyptian mode for recording the name, history, office, or character of the persons represented. This tablet of the cross has given rise to more learned speculations than perhaps any others found at Palenque. Dupaix and his commentators, assuming for the building a very remote antiquity, or, at

least, a period long antecedent to the Christian era, account for the appearance of the cross by the argument that it was known, and had a symbolical meaning among ancient nations long before it was established as the emblem of the Christian faith. Our friends, the padres, at the sight of it, immediately decided that the old inhabitants of Palenque were Christians; and, by conclusions which are sometimes called jumping, they fixed the age of the buildings in the third century. There is reason to believe that this particular building was intended as a temple, and that the enclosed inner chamber was an adoratorio, or oratory, or altar. What the rites and ceremonies of worship may have been no one can undertake to say. . . . Near this building was another interesting monument. . . . It is the only statue that has ever been found at Palenque. We were at once struck with its expression of serene repose, and its strong resemblance to Egyptian statues, though in size it does not compare with the gigantic remains of Egypt. In height it is 10 feet 6 inches, of which 2 feet 6 inches were under ground. . . . The left hand rests on a hieroglyphic, from which descends some symbolic ornament.

(To be continued.)

PASSING EVENTS.

GENERAL.—Storms at the Cape have of late been prevalent, and the weather very oppressive: the vines have been so ravaged by disease that the crop of raisins will be almost entirely lost. French agricultural accounts are unfavourable, owing to excessive rains. A Marseilles telegram says, "A fanatical cherif, named Setif, with 3,500 Arabs, had revolted against the French: the insurgents were beaten and dispersed by General Desmarests." Communications from Constantinople state that large secessions from the Greek to the Roman Catholic Church had occurred of late in several parts of the Sultan's European dominions, though the movement is said to have little to do with doctrinal questions: the number of converts in the Island of Candia amounts to about 40,000, and France acquires enormous interest there in consequence. The Pope, in an assembly of cardinals and bishops, has drawn up his Act of Excommunication of all those who have contributed to the seizure of a part of the Papal States. The *Patrie* of April 3rd says, "It is announced that a revolutionary movement has taken place in Spain: General Ortega, with 3,000 men, has proclaimed the pretended Don Carlos King. The frequent interviews during the last few weeks between the French Minister at Copenhagen and the Danish Minister of Foreign Affairs have created a suspicion in Germany that mischief is brewing: notwithstanding an official denial, it is still generally believed that Prussia is about to form an entrenched camp near Dusseldorf. At Vienna it is believed that the so-called rectification of the French frontier towards Germany will begin on the Upper Rhine, and great preparations are now making for the defence of this portion of Bavaria.

AMERICAN.—The bill for the suppression of polygamy in Utah has fallen through. Miramon commenced the bombardment of Vera Cruz March 13th: a detachment of his troops have been completely routed by the Liberal forces at Alverido: communication with the interior of the country is entirely cut off: the city of Mexico has pronounced against him. Washington correspondence of the 23rd ult. states that the capture of the steamers *General Miramon* and *Marquez* by the American squadron perplexes the Administration; and if the charge of piracy is sustained, 200 persons must be hung; if not, our officers committed a wanton act of war.

VARIETIES.

TO STOP BLEEDING OF THE NOSE.—It is said that a piece of brown paper folded and placed between the upper lip and the gum will stop bleeding of the nose.

SQUINTING.—What is called a squint, or cast in the eye, may be cured without an operation. Wear over the eyes small pasteboard funnels, fastened on like a pair of spectacles. The eye that squints must look through the funnel, or not be able to see at all. In its efforts to see, it will gradually lose the cast; in fact, will be obliged to educate itself to look straight, just as a raw recruit is drilled to walk like a soldier.

MARRIED.—Feb. 2, by Elder H. I. Doremus, at his residence, G. S. L. City, Mr. Samuel Perkins and Miss Ann Godfrey, late of Worcestershire, England.

POETRY.

A DOXOLOGY.

To God the Father let us raise
A universal song of praise:
To Jesus Christ, the sinner's friend,
Let praise eternally ascend:

And be the Holy Ghost adored—
Co-worker with our God and Lord.
Let all creation find a tongue
To praise our God in thankful song.

Chesterfield.

EDWARD S. SHAW.

ADDRESS.—John Redington, }
Robert Crawford, } 5, Silver Street, Worcester.

MONEY LIST, MARCH 2-31, 1860.

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"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 16, Vol. XXII.

Saturday, April 21, 1860.

Price One Penny.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES, AT THE PRIESTHOOD MEETING, IN FARM-STREET
CHAPEL, BIRMINGHAM, MARCH 4, 1860.

My Brethren,—I am happy to have the privilege of meeting with you. I can say truly that I rejoice in every privilege and opportunity of meeting with the Elders of Israel. The Priesthood meetings I enjoy and prize above all others. I think the arrangement a wise and judicious one which calls us together periodically, that we may exchange our views with each other, and have the privilege of hearing from the various districts and of listening to reports of the progress of the work. By this arrangement we can understand the feelings and condition of the Saints in the various districts of the country, and can also partake of each other's spirit and influence. I think there are no meetings productive of so much good as our periodical meetings of the Elders. By this means we are enabled to act with an understanding; and if there is anything wrong, or an influence or spirit manifested in a Branch or district over which we preside that we do not fully understand, we are aided by the influence and teaching of that kind Spirit which is manifested in meetings like the present. It enables us mutually to understand our duties and labours, and to comprehend the influences that we individually are subject to, and also

those which we occasionally meet with among the people.

These meetings afford the means of increasing within us the wisdom and knowledge of the principles which we have embraced. Not only do they afford us the opportunity of scanning our own acts, but the acts of others are brought before us; and while we are enabled to understand the progress and fruits of their labours, and reflect upon them, our feelings are awakened within us. Thus we have an opportunity of contrasting their efforts and labours with our own, thereby enabling us to promote the cause of truth.

I have been much pleased with the remarks which I have listened to from the brethren this morning in their reports of the various districts, as well as those subsequently made by Elders Noble and Budge.

I am well satisfied of the feeling that prevails among the people. I have had a limited acquaintance with very many of the Elders in this Pastorate, and have visited the principal Branches as well as the various Conferences, and can speak with some degree of confidence with regard to them and the people.

I must say that I have had much

pleasure in making the acquaintance of those holding the Priesthood in this Pastorate, as well as in my visits among the Saints generally, and have been much pleased to find so good a spirit among them, and so good an influence carried by those who preside over the various districts in this Pastorate. I am satisfied that they are striving, according to the light and knowledge which they have, to promote the best interests of the cause.

It has been remarked here by several of those who have reported their districts, concerning the willingness of the Saints, that they are ready to do whatever they are called upon. They have no particular trouble in carrying out among the Saints any wish or request made upon them. I am satisfied—indeed, I have many incontestable proofs that the Saints, not only in this Pastorate, but throughout the British Islands, have given many assurances, many evidences, and many proofs, in times past, of their attachment to the truth and of their fidelity to the principles of the Gospel. Whenever they have been called upon to contribute to the wants of the Priesthood, or for any other specified purpose, to pay their Tithing, increase their subscriptions to the *Star*, or for the discharge of any local debt, to sustain the poor, or to liquidate the book debt of the Mission, all, all have been promptly met. The fact of their attachment to the truth stands self-evident to me, from the prompt and ready responses which they have made to all those demands. Still I feel that there is in the hearts of the people a wide margin for improvement. Do not infer, from what I have said, that you are perfect; for if you were, brethren, you would be just about taking your departure from us. We are here in this state of probation for improvement. It is for us to improve on the opportunities, privileges, and blessings that are given to us from time to time. If you have done well in those things to which I have referred, there is an opportunity for you still to do well. I believe a feeling has to some extent prevailed throughout the Mission that the standing and faith of the Saints have been estimated by the pounds and the pence which they have paid. Whenever the subject has been referred to, in public or private, or any reference made to the progress of the

work in this land, the amounts they have paid have been almost invariably referred to as proofs that the Saints enjoyed more of the spirit of the Gospel than at any former period; so that their faith and standing have been estimated by the pounds and the pence which they have paid. This is good so far as it goes. It should not be left undone. But, let me tell you, it should be a *secondary* consideration. It should not be all in all, standing in the forefront of your faith and your religion. That should not be a criterion or standard by which the faith of the Latter-day Saints should be judged. A living faith—a knowledge of the Gospel of Jesus Christ is worth more to us than anything else. If we have that, then the other will come in its place. I fear there has been too much of a spirit of this kind among the Elders, especially when they visit the Saints. It is for the purpose of making their weekly settlements with them, and this they do in the shortest possible way, and then leave them. Their presence is more like that of a tax-gatherer, instead of that of servants of God, whose duty it is to cheer and strengthen and comfort the hearts of the Saints.

We should feel the responsibility and duty resting upon us, as those who are called to instruct the people in the way of life and salvation, and that we are called to an important work—that we are clothed with the authority of the holy Priesthood to speak in the name of the Lord, to direct the interest of the Churches—the Branches and districts of country committed to our care; to teach the people that which they will find true in their experience; to implant within them the spirit and genius of the Gospel of Jesus Christ; as it were, to stand between them and the dead—to stand between them and their God—to stand in Christ's stead; to engraft into them the principles of eternal lives, and point out the way of life and salvation to the people. That, brethren, is the calling of those who are clothed upon with the authority of this holy Priesthood.

It is an important calling; it is one that we should be jealous to magnify. We should discharge with fidelity and honour every trust and responsibility that is placed upon us. We can be neither careless nor indifferent to our callings or our religion, and retain the spirit of it.

It is important, in order for us to teach the principles of the Gospel with success, that we should have within our own hearts the spirit of that Gospel—that we should have within us the lively influences of the Holy Ghost—that we should understand its dictates and influence, and define and comprehend its suggestions, that we might understand the spirits that we ourselves are of, before we can in any way profitably teach or instruct those under our charge. Do we live in such a way and manner as to have with us the spirit of this Gospel—the gift of the Holy Ghost? Now, we may labour day and night, and devote our time and our ability to the advancement of this work; but, unless we have the spirit of the work with us, our labours will measurably be in vain. Paul may plant, and Apollos water; yet what signifies it? God alone gives the increase. So it is with us. We must have the spirit of the Gospel of Jesus Christ deeply and thoroughly implanted within our own hearts. We have got to know and understand the spirits and influences that we ourselves are of, in order to qualify and prepare us to control the influences which we meet day by day in our journeys, travels, and associations with the Saints and with the world. How often have we been reproached with being an ignorant, unlettered people? We are called illiterate and unlearned; and the world has often spoken of us contemptuously, because of this. However much the world may indulge in such epithets—however much they may speak disrespectfully of the qualifications of the Elders of Israel, it matters not. Let me say to you, brethren, that you cannot be faithful to the calling placed upon you—to that authority and Priesthood which you have received, and remain in ignorance. It matters not what the world may say,—you must form an acquaintance with the spirit of the Gospel; you must increase in the knowledge of its principles, and become familiar with the influence of its spirit, that testimony upon testimony may be added to you day by day—that faith upon faith may be given—that knowledge upon knowledge may be increased. Add to your knowledge virtue, to virtue patience, and to patience godliness, until you shall have increased in every good word and work. This is the duty—this the responsibility that rests upon you by your callings. It is neces-

sary that you should enjoy the light of the Holy Ghost, that you may progress in this Gospel, and that blessings may follow your labours and administrations therein to the Saints and to the world. You may plant and water, but unless God gives the increase—unless you have the influence of the Holy Ghost, which is the earnest of your inheritance, the seal of your adoption into Christ, which is the promise of the Father, given through your obedience to the truth,—unless you have that by which you can understand its influences over the hearts of the people, and can move the very spirits within them, you cannot produce within them that repentance which is necessary.

You are called to be vessels of honour—to bear words of eternal life to the people. It is a high, holy, and responsible calling; and we should take care that we magnify that calling. If we wish to labour successfully among the people, we must set ourselves right; we must divest ourselves of tradition, and of everything that is entailed upon us by our forefathers, and everything that has a tendency to mar the free flow of that Spirit of truth.

Now, the Gospel of Jesus Christ, its principles and its institutions, are not of this world. Hence we expect it to come in contact with the education and traditions of the world. When they condemn the institutions and principles which we teach, they do it by contrasting them with their education and traditions.

True knowledge is an understanding of the principles of eternal lives—the laws, principles, and institutions of our God. These are the scales of true knowledge. The Gospel is not weighed in the scales of common knowledge that exists among men. Hence, the progress you are required to make is not the progress you may make by reading novels, or by associations in the world; but it is that which springs from a knowledge of the principles of the Gospel of Jesus Christ—that principle of faith which is or should be a living principle within you. When you call upon your God, and receive the blessings you ask for, your faith is increased; it is strengthened, and grows within you, until you know it as a living principle. Why? Because you ask and receive. Just so it is with every principle of the Gospel—it must grow within you. So you add knowledge to know-

ledge. You cannot receive it all in a moment. You cannot understand it in a day or in a week, but you have to apply yourselves to form an acquaintance with the Lord and with his Spirit, that it may grow and increase within you until you become as familiar with the Spirit of the Lord and with its operations and influences as you are with the faces of each other; so that, when it rests upon you, you may be able to understand its influence. It will teach you of the evils that surround you and that may exist among those over whom you preside, and will assist you to investigate them, so that the evidence may be brought to light. It is absolutely necessary that it should govern and control you in your administrations to the Saints. It is that which will enable you to come before the world and preach the Gospel of Jesus Christ to them; and that Spirit of truth, accompanying your words, will witness to them that which you teach to be of God. Whether they receive it not, it makes no difference. The testimony of its truth is sealed upon them, and will stay with them. If they receive it, it will prove life to them. If they reject it, it will damn them, and they cannot help themselves. The effect, the consequence will follow. But remember that we must be qualified ourselves by keeping within us the spirit of the holy Gospel of Christ. Such are the qualifications, duties, and callings of those who are called to administer in this Priesthood committed to the Elders of Israel.

If we ourselves are wrong, and have bickerings, backbitings, and feelings that are at variance one with another, our minds are alienated from each other, and we cannot labour with success. We must be one. There must be a union of feeling, of sentiment, and of spirit.

Brother Noble spoke about some of the Priesthood, in reference to their asking counsel, and said that if it came in accordance with their minds, all well; but, for fear it should not, they were ready to put words into the mouths of those from whom they asked counsel.

I can say that all I have received has been upon a different principle from this. It has been communicated to me through the channel and order of the holy Priesthood. I formed the determination long since to obey the counsels of those placed

over me; and, in consequence of that determination within myself, I have been enabled thus far to do so. I formed this resolution, because I very well knew that I could not understand everything at once. For instance, when I was a child, I understood as a child; but as I grew up to be a man, the principles of knowledge unfolded themselves to my mind, which I never could understand when a child.

I know that when I first received this Gospel, I received it line upon line—here a little and there a little. There also were counsels imparted to me which I did not understand. Suppose I had disregarded them, because I did not understand them, I should have been shutting up the door of light and knowledge against myself. I should have been absolutely closing the channel through which I have received all I now have or will hereafter possess. It is through that channel that we receive the light of the Spirit. Then do not let us shut the door against ourselves; for we shall certainly do it by taking such a course. Speaking my experience on that point, if an individual has a darling notion—a peculiar principle, which is the culminating point of his faith, and who will say, Now, if the Priesthood counsel so and so, I shall not do it,—if he has planted a stake for himself, and said, So far, and no farther will I go; and if they counsel anything else, I will not do it; you may set it down as a fixed fact that in that very thing he will be tried more than in anything else.

Such take the very course to bring this upon themselves. Upon that very point they will be pressed harder and driven to a greater extremity than on any other. Let your minds be free and open; for it is in this way that you have received all the knowledge you have—all the wisdom you now possess in this kingdom. If you let your minds be open and free to receive any impression—any instruction that the Priesthood feel disposed to give you, and say, I will receive it—it shall find a place in my heart, then you keep the door open, which is the channel through which you have received all the intelligence which you now possess; and you will, by taking that course, be placed in a position that you may continue to receive intelligence.

Do you not see how necessary it is that you should be acquainted with the principles of the Gospel, and to carry with you the power and gift of the Holy Ghost, that you may have this experience, in order to govern and control yourselves and others successfully?

There are several things that have been referred to here this morning that I wish to make a few remarks upon. One is the subject of Tithing. Perhaps the remarks which I am about to make may not be applicable to some particular localities in this Pastorate, and to others they *may* be. I speak of them because the matter has been embraced in the reports of the Elders, and subsequently referred to by brother Noble.

The law of Tithing is a law of God, and exists on the same foundation as all the rest of his laws. There is no such thing as compelling men to pay Tithing contrary to their agency. They have an agency in that law as well as in all others. Men cannot be compelled to obey the law. The Gospel of Jesus Christ is free. All the principles and laws pertaining to that Gospel are also free. I make these remarks because there has been much said about the law of Tithing, and in some parts of the Mission it is considerably agitated at the present. Let me say to you, then, that the law of Tithing is free—that you have the same liberty in that law that you have in all others. You are not compelled to pay your Tithing. It is a matter of choice with yourselves. If you feel to do it, all right. You have the same liberty in embracing the law of Tithing in your faith that you have in any other principle of the Gospel. Who compelled you to repent of your sins? Who obliged you to be baptized for the remission of them? Did anybody? No. Who compels you to refrain from any evil practice, or from following anything you choose? Nobody. You are at liberty to curse God or to speak reverentially of his name; you are at liberty to keep the commandments of God or to break them. But remember that in keeping the laws you have the blessings, rewards, and benefits promised to those who keep them; while, on the other hand, according to the same argument and for the same reason, the power or efficacy that there is to bless, in consequence of obedience, there is also to inflict the penalty,

if you transgress them. But it is all a matter of choice. You are not driven into this kingdom. You are not compelled to be saved in the kingdom of God, contrary to your own agency. Who compels you to bow down on your knees in the morning to pray to your Father in heaven? Does your master stand over you with a rod and compel you to do it? If there was anything like compulsion in any of the laws of God, where could the reward of obedience be applied? Nowhere. It would destroy the agency of the people. No—the Gospel is free, and you obey it from an act of choice. Everything you do in this kingdom is upon a voluntary principle with yourselves. You advance step by step, because you choose to do it in answer to a feeling which the Gospel implants within your own hearts. If you pay Tithing week by week, you do it because the spirit within you prompts you to do it, that you may receive the blessings, upon the same principle that you say your prayers. You pray for the protection which you desire, and that blessings may attend you; and the efforts you make in the cause in which you are engaged are all a matter of your own choice, and are left entirely to a voluntary principle with yourselves.

I make these remarks to show you the principle on which the law is predicated. All laws in the kingdom of God are predicated on the same principle; and for me to say that you should not pay your Tithing would be saying more than I would presume to say. I might just as well say that you need not say your prayers, or that you need not be baptized for the remission of your sins. I have just as much authority to say it in one case as in the other. It is a law of God, and it is neither my place nor my prerogative to alter the law. Hence, to say that you need not pay Tithing is more than I could say, and honour that law, and the calling and Priesthood placed upon me. Neither could I say that you should be compelled to pay Tithing contrary to your wishes. The law is laid before you; and if you have not enough of the spirit of life within you—the spirit of the Gospel of Jesus Christ—the gift of the Holy Ghost, to see and understand that there is the law, with the blessings and rewards of obedience, as well as the penalty which brings pain and sorrow for dis-

obedience, you must abide the consequences.

The principle of Tithing has been taught to the people years ago by the servants of the Lord in this land; and I need only to refresh your minds upon this subject by referring you to the instructions given by President Calkin to the brethren of the Priesthood, a little over one year ago in this place, when, in speaking of the unwise course taken by many of the Elders in making the law of Tithing a test of fellowship, he said—

“There are others that have been cut off unjustly on the subject of Tithing. I have heard of instances where good honest men, whose hearts were in this work, and whose desires were to build up this kingdom, who, through lack of employment, got a little behindhand, had their families to support, and could not earn enough to do it, could not procure bread enough for them to eat; and because they did not tithe the little pittance they did earn, when they had not half enough to bread their families from day to day, they have been at once severed from the Church. It is all wrong. They are the very individuals who ought to have been lifted up, strengthened, and helped along, by all means, till the hard times had passed over. Then, if they had been encouraged and strengthened, they would have paid their Tithing when they had anything to pay it out of. Do not understand me to say that a man cannot pay a penny if he only earns tence. He can do it. He can pay his penny. He should do it, if he only gets tence. But if it takes twenty pence day by day to bread his family, and he only gets tence, it would be very hard to take the penny off him,

while he has only just half enough for bread. Let him keep his penny, and keep an exact account, and he will pay it when he gets the means. Let him use it, if he has not enough to bread his family without it; and let him understand that he owes it to the Lord; and when the Lord blesses him with means to live, he will take of that means and pay it back to the Lord, and be an honest, good Saint all the time.”

This doctrine is true.

It is not my prerogative, particularly at this time, to pass any strictures on the authority which has presided over you, or to say that such and such were the results of their course, or that the results of their course would have been better, had they done differently. It is not my wish at the present time to do anything of the kind. It is a nice point to discriminate in such matters, and say which of the two would have been the better, when both are managed by good men, especially when we reflect upon the state of feelings that have been manifested amongst the Latter-day Saints for the last two years and a half in the British Isles. The spirits that have been manifested in their midst cannot be legitimately traced to the cause of any particular individual.

But there are very few men who could have done very much different from what has been done. It is not for me to condemn the course that has been pursued, such as it has been: it is not my desire or wish, because there has been an influence or spirit over the people—an influence over this nation, and the Saints in this nation have partaken of that influence.

(Continued on page 251.)

HISTORY OF JOSEPH SMITH.

(Continued from page 232.)

[October, 1843.]

Tuesday, 10th. My brother Hyrum was appointed, by the voice of the Spirit, one of the Temple Committee, in place of Judge Elias Higbee, deceased.

I spent the day in council with J. and O. C. Skinner and the Rhodes's about the sale of land, and appointed William Clayton to buy the property.

Wednesday, 11th. I was at home this

morning. In the afternoon I went with my brother Hyrum, William Law, and our ladies, to brother John Benbow's.

The following is from the *Times and Seasons* :—

“ANCIENT RUINS.—Every day adds fresh testimony to the already accumulated evidence on the authenticity of the Book of Mormon. At the time that book was translated, there was very little known about ruined cities and dilapidated buildings. The

general presumption was that no people possessing more intelligence than our present race of Indians had ever inhabited this continent; and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land was generally disbelieved and pronounced a humbug. Priest, since then, has thrown some light on this interesting subject. Stephens, in his 'Incidents of Travels in Central America,' has thrown in a flood of testimony, and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities than those discoveries now demonstrate to be even in existence."—Ed.

(From the *Texas Telegraph*, October 11.)

"We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco, and on the Colorado of the West.

He says that on one of the branches of the Rio Puerco, a few days' travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation.

Our informant did not give the style of architecture, but he believes it could not be erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood many hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Otulum.

He says there are many similar ruins on the Colorado of the West, which empties in the Californian sea. In one of the valleys of the Cordilleras traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any traces of dilapidation; and were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city.

The traces of a large aqueduct, part of which is, however, in the solid rock, are still visible. Neither the Indians residing

in the vicinity nor the eldest Spanish settlers of the nearest settlements can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend.

The antiquarian who is desirous to trace the Aztec or the Toltec races in their migrations from the northern regions of America may find in these ancient edifices many subjects of curious speculation."

Thursday, 12th. Prayer-meeting in my room. We prayed for William Marks, who was sick.

I sent Clayton to Lathrop, to borrow \$50, that I might be able to redeem \$5,000 worth of property, which was published to be sold to-day at Rhodes's; but Lathrop refused. He also went to Eli Chase's, but was refused by him. I was grieved that the brethren felt so penurious in their spirit, although they professed to be guided by the revelations which the Lord gives through me. On my afterwards giving a pledge that I would repay the \$50 in forty-eight hours, Lathrop lent the money, and enabled me to redeem the land.

I received the following from H. R. Hotchkiss:—

"New York, 27th September, 1843.

Rev. Joseph Smith.

Dear Sir,—I see by the newspapers that there has been a meeting of citizens at Carthage relative to the Mormons, and that several severe resolutions have been passed condemning the conduct of the Mormons. Knowing how little I can rely upon public rumour upon such subjects, I have taken the liberty of applying directly to you for correct information, and solicit as a particular favour that you will communicate at your earliest convenience the facts in the case.

Of course I feel an interest in the prosperity of Nauvoo, and an interest also in the success of the Mormon enterprise, and a deep interest in the welfare of your people; and the more so, certainly, as their pecuniary interest is identified with my own. I make this frank acknowledgment, because it is always best for men of sense to talk as they mean. I should, however, be solicitous for a successful termination of your great enterprise, had I not one dollar invested in Nauvoo, because the complete triumph of energetic exertions is always gratifying to all business men.

Your obedient servant,
HORACE R. HOTCHKISS."

Wrote this reply:—

"Nauvoo, Ill., Oct. 12, 1843.

Dear Sir,—Your letter of the 27th ult. is at hand, soliciting information concerning the 'Carthage resolutions.' In answer to your very candid inquiry and interest relative to our welfare, brevity will suffice. Unprincipled men and disappointed demagogues, with here and there an 'untamed sucker,' composed that disgraceful and disgracing as well as mobocratic assemblage; and I feel proud to say that patriots and honest men generally frown upon such audacious proceedings as beneath the dignity of freemen. It is to be hoped that public opinion will continue to spurn at such doings, and leave the actors to fester in their own shame.

With the smiling prospects around us at present, success seems certain; and, with the blessings of Jehovah, we shall reap the reward of virtue and goodness. I go for the good of the world; and if all honest men would do so, mean men would be scarce. You are at liberty to use this to

counteract falsehoods as you may deem proper.

Respectfully, I am your obedient servant,

JOSEPH SMITH."

Friday, 13th. First severe frost at Nauvoo this season. Ice on the water.

At home; made arrangements to prepare provisions for the workmen in the pinery. From ten, a.m. to three, p.m., presided in Municipal Court, on Habeas Corpus, in favour of Charles Drown, to be delivered from the custody of Samuel Waterman. The prisoner being sick, adjourned the case to the 16th.

In the afternoon, trying a span of grey horses in the carriage.

Dr. Turner, a phrenologist, came in. I gratified his curiosity for about an hour by allowing him to examine my head.

I was engaged settling accounts with D. S. Hollister.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 21, 1860.

HEAVEN SMILES UPON THE SAINTS AGAIN.—Had the Poet Cowper been a "Mormon" poet, he could not have written a hymn more thoroughly "Mormon" than that inspired one which opens with a sublime statement of the great truth that

"God moves in a mysterious way,
His wonders to perform."

How applicable to the Latter-day Saints is that hymn! and how remarkably their experience illustrates its truths! For instance, how near the following comes home to them:—

"Ye fearful Saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

How close, also, the next verse fits their case! and how strikingly it has been illustrated in their experience:—

"Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning providence
He hides a smiling face."

Nor are the two last verses of this hymn less applicable to the Saints and the Latter-day Work. How strikingly true of the development of God's latter-day purposes is the statement that

"His purposes will ripen fast,
Unfolding every hour;"

And how often have the Saints found that

"The bud may have a bitter taste,
But sweet will be the flower."

There are many passages in the history of the rise and progress of the Latter-day Church which will bear out the truths and sentiments of this inspired hymn, and which will afford abundant and continued evidence that "God moves in a mysterious way, his wonders to perform." There are also many cases and periods in the experience of the Latter-day Saints in every land, individually and collectively, which remarkably show that "behind a frowning providence" God "hides" for his people "a smiling face." To indulge in reflections like these of the present would therefore not be out of place at any time, seeing that they bear upon the whole experience of the Saints, and are pertinent in their application to the rise, progress, and destiny of the Latter-day Work. But our minds have been drawn into this train of reflections by the very striking illustrations that have been given during the last few years of the truths and sentiments of the hymn in question, and of their application to the Latter-day Saints and the Latter-day Work during that period. The strong and abundant evidences that have been given in the last few years to the unbeliever, as well as to the believer, that "behind a frowning providence" our God has hid for his Saints "a smiling face," has called up before us this subject; and the fact that Heaven's smiles are again appearing to bless and comfort and vivify and prosper the work and the Saints of the Most High make these reflections particularly applicable to the present.

Several years ago how black and frowning all appeared towards the Saints! and how the angry elements of both earth and hell's antagonism raged around them in every land! How certain it seemed that in the fury of the raging storm the bark of the Saints would be lost! How inevitable it appeared that in the battle of the dreadful elements of the wrath of earth and hell the Latter-day Church would be dashed into ten thousand pieces, and the fragments of the wreck of the Latter-day Work be scattered or sunk to rise no more! Aye, at that time even Heaven itself seemed unpropitious to the Saints, and God to have forgotten his people. The Author of the work no longer seemed disposed to prosper and extend his work among the nations and roll his kingdom on towards universal empire. No longer did he seem to draw the honest in heart into the Church—no longer to put forth his power and to work by the demonstrations of his Spirit, to the conversion of the thousands to the faith of the Saints, the establishing of the believers in the Gospel of Christ, and the adorning and comforting of the Church by the gifts and blessings of that Spirit. Indeed, it almost seemed that the days of God's power both in the Church and out of the Church were nearly passed, and missionary success among the nations nearly gone for ever.

But the fact is that all these were merely appearances deceiving the eyes of the wicked, and beyond which the unbelieving and the ungodly both in the Church and out of the Church could not penetrate. But not so was it with the men of faith, and those who lived in the communion and revelations of the Spirit, and those who had often trusted in their God and proved that he had never failed his people. Of course, they saw the appearances, they heard the raging storm, and stood while the furious elements of earth and hell's antagonism spent their fury in thunders deep and loud. But *their* eyes could penetrate beyond those appearances, and they saw, as they had often seen before, that behind a *seeming* "frowning providence," God was hiding for his faithful ones "a smiling face." It is true they knew that "God moves in a mysterious way, his wonders to perform." Though the storm was furiously raging against the Church, and the elements of the wrath of earth and hell were battling for its wreck, they knew that "He plants his footsteps in the sea, and rides upon the storm;" and therefore the bold captain and the faithful crew of Zion's ship knew that she would outlive the storm. The whole history of the

Latter-day Work abundantly illustrated to them the great fact that God's purposes in this generation will "ripen fast, unfolding every hour;" and therefore they could, with patience and sublime trust in their Divine Master, wait for the development of those purposes. They had not to learn that the "bud" of the Saints' experience has a "bitter taste," but they had often found how "sweet" had been "the flower." In their experience of the rise and progress of this Church, they had found how true it has been that "blind unbelief is sure to err," and that dark unbelievers and those destitute of the prophetic spirit of "Mormonism" will be as sure to "scan his work in vain;" but they also knew, that "God is his own interpreter," and felt great confidence that "he will make" his work and the wisdom of his providence "plain," to the joy of those who trust in him and live in faith that he will shape all ends right.

Thus it has been in the history of the last few years, and in many respects are the foregone remarks and reflections applicable both to the gathered Saints and Utah and the ungathered Saints and the European Mission during this period. We will leave our readers to make their own particular applications, which they may doubtless do with much profit and satisfaction, on a variety of points touching their own individual experience, as well as the general experience of the Saints.

And what now shall we say of the future? We cannot here stop to contemplate it much, or to speak of many of its propitious signs. In relation to our expectations of that future, and the signs of the work of God among the nations, we have devoted several of the late Editorials of the *Star*. We will, however, here briefly touch upon the present favourable aspect of the work of God upon earth and the prospective interests of Zion both at home and abroad.

The future not only seems, but *is*, in fact, uncommonly propitious to the Latter-day Work and to those who are truly Saints and who have been and are still faithfully labouring for God's kingdom and its righteousness. No longer is there a seeming frown on the face of Providence towards the Saints, but God is revealing to them his smiling face again, and his Spirit is whispering to them that the remaining clouds will pass away, and a propitious future come to them, full of blessing and salvation to themselves and the honest in heart, and prosperity to the work generally. From the "Passing Events" in this Number of the *Star*, and the "Utah News" of the last and present Numbers, our readers will learn of the general favourable appearance of affairs in the Saints' mountain home, of general prosperity, extension of settlements, educational efforts, operations of the "Deseret Agricultural and Manufacturing Society," renewal of public works, and the building of the Temple, &c. These are all favourable signs, and afford much cause for joyfulness in the hearts of the Saints in every land. We consider, also, that the signs of the prosperity of the work of God among the nations and the prospective interests of Zion abroad will answer to the prosperity of Zion and the development of her home interests. Let us hope, then, brethren of the Priesthood, and Saints, male and female, of this Mission, that while our brethren and sisters will in the future be vigorously and rapidly building up the kingdom of God at home, you will with your Master's power do the same among the nations.

THE "FATHERS."—The following is a list of noted Christian "fathers" and writers who flourished during the first three centuries of the Christian era:—Barnabas, Clement, Hermas, Ignatius, Polycarp, Papias, Justin Martyr, Dionysius, Tatian, Hegesippus, Melito, Irenæus, Athenagorus, Miltiades, Theophilus, Pantænus, Clemens, Alexandrinus, Poly-crates, Heraclitus, Hermias, Serapion, Tertullian, Quadratus, Aristides, Agrippa Castor, Aristö, Soter, Dionysius, Pinytus, Philip, Palmas, Modestus, Musanus, Claudius Appollinaris, Bardesanes, Appollonius, Rhodon, Victor, Bacchyllus, Theophilus, Narcissus, Symmachus, Minucius Felix, Appollonius, Caius, Alexander, Hippolytus, Ammonius, Julius Africanus, Origen, Cyprian, Novatus, Dionysius, Lucian, Lactantius, Alexander, Arius, Marcellus, Eusebius, Constantine, Athanasius, Photinus.

DISCOURSE

(Concluded from page 246).

You know yourselves that at the time when all hell was marshalled against the Latter-day Saints in Utah, and an army was moving towards that place, breathing blood and murder, and threatening to destroy the Anointed of the Lord, you felt the influence of that spirit of persecution and mobocracy in this country. It prevailed here. Did it originate here? No. The trial of strength was with the Saints in Utah. It was only the last gasp, the last dying groan, which you felt here. You felt the fag end of that spirit on this side of the Atlantic. It stirred up in the nation a feeling of hatred, animosity, and persecution, and you were mobbed; and, doubtless, many of you to whom I am now talking were not at liberty to walk the streets without being assailed; and if you called a policeman, or gave him to understand that you wished him to come to your assistance, he would turn his back upon you and leave you to the tender mercies of the mob. They destroyed your chapels, and persecuted you to such an extent, in many instances, that you could not hold your meetings. Whose fault was it? Let me tell you, it was the workings of an evil spirit brooding over the nations of the earth, and its influence was felt here. It was its operations that you saw among the Latter-day Saints and the people. No man could help it. It worked its work; it has had its time and its effect.

Now comes another change. Those spirits have had a trial, as it were, of their strength; they have measured arms with that Priesthood and power which comes from heaven—with the Anointed of the Lord. Truth has triumphed—truth has prevailed. Its influence is felt here. It is felt now in Utah. They are rising up to their full height, and feel as though they were full grown: they feel like a strong man armed.

Here you feel a little of this change. Prejudice is breaking down, and the hearts of the honest are being felt after, as the reports of this morning show; for we have heard that in some places many strangers were attending the meetings and inquiring after the truth. That spirit and influence will increase. But it

is for you Elders of Israel to place yourselves in that position, that you may receive of that Spirit day by day, to progress and keep pace with the work, that you may have within you the spirit of the times. Then you will be prepared to measure out to the people and to the Saints and the honest in heart their portion in due season. It will come in various ways—sometimes with reproof to this one, and in a word of encouragement to another. Deal out the words of life just as a father parcels out bread to his children. You will know the wants and requirements of the people; but you must live your religion and keep within you the gift of the Holy Ghost.

Prosperity will attend your efforts, the work will break forth on the right hand and on the left, and the Spirit of the God of Israel will move on the hearts of the people, and clothe you, my brethren, with that authority and with that power, inasmuch as you will allow yourselves to be clothed upon with it by your faithfulness and strict obedience to the truth. It will give you that influence that is necessary to reach the hearts of the people. There will be no responsibility placed upon you but what you can control most perfectly. You will control the hearts, wishes, and feelings of the Saints. You will derive all the influence and power from that Spirit which you can desire. There is not that man that ever lived who has kept the spirit of his calling but will have this power, not only to control the Saints under his charge, but also to extend a favourable influence round about the country where he goes, and among the people with whom he may have to labour.

I have made these remarks to show you the feelings that have prevailed and the changes that have passed over the people during the last two-and-a-half years. It cannot be traced to any particular individual: it is the work of God—the influence by which he suffers the people to be controlled. If any have been overtaken in their faults during the dark hour of temptation and evil, and have forgotten God and their religion, feel after them by the power of that Priesthood which

searches the hearts of all men. When they come back, let them come honouring and obeying the laws of God. We are called to be saviours to the people—to extend the arm of mercy towards them. But how can we save them? Only by their rendering obedience to the commandments of God. They must honour the laws and keep them, to reap the rewards and blessings of obedience.

I wish to make a remark on the subject of emigration. That subject has also been referred to this morning. I wish to bring to your notice again the reference made by brother Noble to the remarks of President Young, and say that the remarks were made for the good of the people in this land by the President; and the benefit they will derive from them will be according to the amount of practical faith which they have in that instruction. If they do not receive and act upon it, it will be of no worth to them: if they do, they will be blessed; and they will know that the Spirit of the Lord moves upon President Young, and that he speaks as he is directed by the inspiration of the Lord our God, and that, too, for the salvation of the Saints in all parts of the earth.

When he counsels the Saints to get out of this country and gather home to Zion, or, if they cannot go to the Valley the first year, to go to New York or Boston, do you think that I will say anything different? No, God being my helper, I will never so far forget the line of my duty and calling. I would not change his words one hair's breadth. I say, then, let the Saints be found on the road, and the blessings of God will rest upon them. If not, you have no promise of the blessings: you have forfeited them through your disobedience to the counsel given you. If President Young has not the power and knowledge to communicate to this people in time to save them from the approaching calamities that are fast thickening over the nations, and that will ere long burst on their heads,—if he has not that knowledge to impart in due time, we are no better off than the world. Why should we reject his counsel when it comes?

How many times have you, my brethren, the Elders of Israel, taught the people of the calamities and judgments that will shortly befall the wicked nations? Have you not moved upon the hearts of the

people through laying these things before them? Then, when the announcement is made through the Anointed of the Lord, why should we excuse ourselves and say, Well, if we stay another year, we shall be better able to go? Another year brings its changes and circumstances. It may find the little money you have scattered to the four winds.

Let me say that the blessings of the Lord are worth more to you than the pounds and the pence. You may have them to-day, and, without the blessings of the Lord, not be able to control them to-morrow. If you have his blessing, you have that which you can control all the time. That does not change. Now, take such a course that you may instil into the hearts of the people the importance of adhering to the counsels given.

Let me ask you a question: What have you received which has not come through this channel? Have you not received all through obedience to the counsels and instructions of the servants of the Lord? Yes, you have. The Spirit of God has borne witness to its truth all the time. The Spirit of the Lord has accompanied the counsels of his servants, and strengthened and confirmed within you the fact that these are living principles. Then, brethren, you should hail and receive these counsels with joy, remembering and understanding all the day long to teach them to the people, and you will carry that influence which will enable you to accomplish everything you set your hands to perform to your utmost desire and satisfaction. When you have done, you will be satisfied with your labours. Pray that the Lord may bless the pence you lay by week after week for your emigration. Teach the people to do this, that every part of our religion may become a living principle within them. If it is not, our religion is a mere form. Teach the people also to pray for the things which they want, and that will bring more confidence. When they get a little more confidence in themselves and in their God, you will not hear them murmuring against the counsels given them. They lack confidence in themselves, and are weak through their sins and transgressions.

We must be faithful and upright and honest with ourselves and before the Lord our God, and live our religion. Teach

this to the people, practise this in your lives, and you will find the work under your administration move forward apace. I speak from experience. I know it will. You will be satisfied with your labours, and the blessings of the Lord will rest upon the people, and they will be able to accumulate means for their emigration more rapidly than heretofore. If they wish their means to accumulate, let them pay their Tithing, honour the law, and secure the blessings; and the God of our fathers will continue to bless them. He will move on the hearts of their masters, and upon the hearts of individuals with whom they are acquainted, to bless them; and their means will increase and accumulate to a degree that they themselves will be astonished: and before they are aware of it, they will have means sufficient to move from this land. I know that this will be the case. Remember to teach these principles; inculcate them in the hearts of the people; plant them deeply and thoroughly in their minds. In doing this, God will not only bless you individually, but he will bless your labours. You will find that the Spirit of God will begin to develop itself within you. It will be poured upon you without measure, and you will feel greater, in every sense of the word. You will take a broader view of things; you will have a more extended scope of vision; you will comprehend and understand and move in a higher sphere; you will increase in the knowledge of the

truth; the Spirit will grow and increase within you, until you will be filled with the spirit of inspiration and prophecy. You will have that Spirit of promise—that gift of the Holy Ghost which is the witness and seal of your adoption—an evidence of your acceptance with God—an assurance that your works and labours are right and approved of by Him. It is that which will witness of the truth of the instructions which you receive through the Priesthood from time to time. If you possess it, when there is any requirement made at your hands—anything given you to do, you cannot refrain from doing it, because of the Spirit in your heart prompting you. The Spirit of the Lord will witness to you that what is required is right. Thus, do you not see that our faith is mutual? We are really one in Christ Jesus. We are built up a spiritual house—a royal Priesthood to the Lord.

Brethren, this is the Gospel of Jesus Christ as I understand it. This is according to my experience. May God bless you! May you treasure up what you have heard; for, remember, it is not the amount you hear, but that which you practise, that will benefit you. May the Spirit of God bring to your minds these principles, and enable you to practise them, to your own good and benefit, that you may have joy in the fruits of your labours! Even so. Amen.

NEWS FROM UTAH.

(From the *Deseret News*.)

THE UNION ACADEMY, on the east side of Union Square, G. S. L. City, will be ready for the admission of scholars on the 9th of April next. This Academy will be under the general supervision of Professor Orson Pratt, and will commence with Messrs. Orson Pratt, jun., and James Cobb, as teachers, to whose aid other teachers will be added whenever the number of scholars may render it requisite. No tuition will be charged to those who study algebra, surveying, or other higher branches of mathematics, astronomy, chemistry, mineralogy, geology, and modern languages; which, with whatever else may be taught, it is ex-

pected will be taught and learned in a thoroughly practical manner; for which instruments, chemicals, &c., will be furnished. It is also designed, as rapidly as practicable, to provide, to some extent, tools used in the different mechanical departments, and give the students an opportunity to learn their use, and at the same time develop and preserve their physical energies. Those who wish to attend the Union Academy will please to give notice thereof immediately; for the scholars to each teacher will be limited to the number he can properly take charge of and instruct.

BRIGHAM YOUNG, Sen.

(From the *Mountaineer*.)

AN EVENING FREE SCHOOL.—Following the suggestions of the *Mountaineer* on educational improvement, Bishop Hoagland, of the Fourteenth Ward, has opened an evening free school for the benefit of the youth of his Ward. The school is opened twice a week. Mr. Robert L. Campbell is appointed superintendent, and Mr. Richard Balantyne teacher. Writing, arithmetic, geography, grammar, and history are taught. We are pleased to learn of this opportunity being afforded to the young who desire to improve their education and prepare themselves for future usefulness, and we hope that the opportunity will be well appreciated. We should like to hear as much from other Wards. Prosperity attend the educational movement!

ANOTHER SCHOOL.—We notice that the late Auction and Commission Store of Little and Smoot, South Temple-street, is being altered and prepared for the opening of a day school by Dr. Doremus.

MEETING OF THE REGENCY OF THE UNIVERSITY.—The new Board of Regents met on Monday evening in President

B. Young's office, at half-past six o'clock. On motion of Chancellor Pratt, Mr. G. D. Watt was appointed Secretary to the Board. A majority of the Regents being present, the meeting was organized, and the Chancellor offered prayer. The evening was spent in conversation on the best means of educating the rising generation, and on the general benefit to the community of the cultivation of the sciences bearing upon the practical daily duties of life. The announcement of President Young's plan for the establishment of the "Union Academy" was received with much satisfaction; as was also the intimation that the Social Hall was at the disposition of the Regency for public lectures. The Regents were instructed to visit the schools throughout the territory, and to make themselves acquainted with the teachers and their manner of teaching and conducting their schools, recommending everywhere attention to the Deseret Alphabet, and whatever might be for the general benefit. The Secretary gave considerable evidence of the advantages of the new alphabet. His specimens of writing on the black board were very satisfactory. The meeting was closed by prayer, and adjourned till next Monday evening.

PASSING EVENTS.

GENERAL.—The political atmosphere of Europe appears overcharged with combustible and revolutionary elements. On the side of England a feeling of great distrust is growing up in the minds of Government and people generally against the French Emperor, and the alliance of this country with France is treacherously insecure. On the part of the French, a feeling of great irritation at present exists against England, and the old and hereditary jealousy and spirit of antagonism which have existed between the two nations for ages are strongly and generally felt throughout France. Four or five of the leading French journals have lately been publishing defiant and abusive articles, in which England is charged with crushing and robbing Ireland, oppressing the Ionian Islands, ruling with a rod of iron the people of India, intermeddling in the affairs of Italy in hostility to France, and, under pretence of sympathy with Swiss independence, showing her jealousy of her noble-minded but ill-treated ally. The Paris correspondent of the *Morning Post*, in his remarks upon this outburst of French wrath, says—"I have no doubt, like other periods of irritation, the present angry hour will pass away without leading to a disaster; but it is of the highest importance to notice the facility which any French Government possesses for awakening the hostility of the multitude towards England, and which might find a too ready echo on your side of the water. I have scarcely spoken to a Frenchman of any class of society who does not express his satisfaction at the language of journals which indulge in accusations against England. It is useless to hide the fact. It is dangerous not to know the feeling of the French nation towards ourselves." The French Government is withdrawing its troops from Rome, having obtained from the Roman Government and from that of Piedmont promises to respect the actual state of things. General Lamoriciere has been appointed Commander-in-Chief of the Papal troops, and it is understood that the whole defence of the Papal States depends entirely upon him. Naples, we are told, has positively refused to undertake the defence of his Holiness; for she does not feel in a

condition to send troops to his aid. The Pope's act of excommunication has created general disgust both in Protestant and Catholic countries. Sardinia and France, at whom the thunders of Rome are particularly hurled, brave the excommunication. An agent of the Pope's, bearing bulls for secret delivery to the French Bishops on his arrival in Paris from Rome, had the papers seized by the police; but the Pope's Nuncio, having threatened to leave Paris unless the letters were delivered up, had them returned, with the original seals broken, and a wafer in their stead. The Pope's case is desperate, while the recent massacres of the people at Rome, at the instigation of the Papal Government, have created universal horror and disgust. The Irish priesthood have received another autograph letter from the Pope, in which his Holiness dwells upon the "intrigues of evil-minded men" and his own "heavy sorrows," and asks the prayers of the faithful Catholics that the Church may have "deliverance from the manifold calamities which press so weighty" upon her. The insurrection in Spain has turned out a miserable failure; but in Sicily a very serious insurrection has taken place. Official despatches from Palermo and Messina state that the revolution has been put down. The fighting at Palermo appears to have been very severe, and at Messina from 400 to 500 were either killed or wounded; and notwithstanding the official despatches referred to, all does not seem too secure. In fact, at present, Europe generally seems in unusual commotion, and revolutionary elements are ready to burst and find vent; and the whole of Italy is rapidly bringing about startling changes. The King of Sardinia has delivered to his parliament an important speech, in which he uses some remarkable language. The king takes a bold stand in relation to the difficulties between himself and the Pope; and of Italy he says—"It must no more be left a field open to foreign ambition; but it must, on the contrary, be the Italy of the Italians." The Sultan is increasing his army; which, taken with other events, has a significant meaning; for there seems to be an understanding and sympathy between the Emperor of the French and the Czar of Russia. The Czar is ridiculing the Swiss protest against the right of France to annex Savoy and Nice, and the prospective dissolution of the "sick man of Turkey" has a place in Napoleon's programme. The annexation of Savoy and Nice to France has lost for the Emperor not only the confidence of England, but gained for him general distrust, even in Italy; and there are signs of much trouble in the Italian Parliament upon the subject. With Switzerland the annexation is taken as a matter of life and death. A semi-official organ of the Swiss Federal Government says—"Napoleon III. has renounced the idea of remaining on friendly terms with Switzerland, which might have served him as a protection on his frontiers on the Jura. He requires Switzerland as a basis of operation for an attack against Italy and Germany. In order to do this, he must first crush us; and he will crush us, if we have not the courage to defend Valais and Geneva in Northern Savoy."

AMERICAN.—The Parliament of Missouri has passed a bill for reducing the free negroes in the State to slavery; but the Governor vetoed the bill. The passing events of Utah are significant of the growing greatness of God's kingdom, and the general news from "home" is very satisfactory. The Saints, led on by the principal men of the Church, are vigorously entering into some vitally-important movements. A great educational movement is going on throughout the Territory, and the founding of "The Union Academy" by President Brigham Young, for the practical development of the community and the preaching of the Gospel to the nations by the aid of the "modern languages" to be taught in the "Academy," can scarcely be over-estimated. The season of festivities has passed; and, renewed in spirits and health, the people and their leaders have thrown themselves into the higher duties of life. The Social Hall has been placed at the disposal of the Regents of the Deseret University for public lectures. The "Deseret Agricultural and Manufacturing Society" is remarkably active, and is organizing branch societies throughout the Territory, and the *Deseret News* and the *Mountaineer* not only open their columns to scientific essays and general correspondence devoted to the interests of agriculture and home manufactures, but also throw much editorial weight into the same interests. Sheep husbandry is commanding much attention in Utah. The *Mountaineer* of Feb. 25 contains a letter on the subject, in which the writer says—"No country possesses superior advantages to Utah for the growing of wool," and further remarks that "Utah must and will raise her own wool, produce her own cotton, manufacture her iron, and supply her citizens with lead, sulphur, copper, saltpetre, paper, nails, and every article necessary for the use of man." The Temple Block is being prepared for labour, and the lumber which may be required for it is being rapidly piled upon the ground. Spring labour is also vigorously being prepared for. A new City Charter for the City of Great Salt Lake has been granted by the Legislature of the Territory, and settlements are being extended and increased in number. Transient merchants are closing up their business as fast as possible, on account of the anticipated departure of the army.

VARIETIES.

AN IRISH PROPOSAL.—A physician at Bath lately remarked, in a coffee-house in that city, that he had three fine daughters, to whom he should give £10,000 each, and yet no one had come forward to marry them. "With your *leave*," doctor," said an Irishman, who was present, stepping up and making a respectful bow, "I'll take two of 'em."

GARDENING MEMORANDA.—To try the soundness of seed, put a small quantity into a large tumbler of lukewarm water, and all that is sound will sink to the bottom: some seeds, such as those of cabbage, turnip, and radish, will sink at once; those of lettuce, endive, cucumber, melon, and the like, will do so in a few minutes; winged and hairy seeds, such as those of parsnip and carrot, require to be first wetted and rubbed with the fingers before they will sink; but those of beet and mangel wurzel, being encased in a kind of shell, may require to remain in the water for an hour before they will sink. In sowing carrot seed, mix sand or ashes or dry dust with it, rubbing both together in the hands so as to remove the hairs from the seeds, in order to separate them from each other, that they may be evenly sown in the drills. There should be no after digging between tap-rooted vegetables, such as carrots, beets, parsnips, &c., as it causes the fibres of the plants to grow larger and become forked. To have fine beets, especially the tap-rooted, the ground should be dug deep and made fine: the seeds should be sown an inch and a half in deep drills nearly two feet apart, the earth that came out of the drill being put back upon the seed, and pressed hard and flat upon it with the head of the rake; and, when the plants come up, they should be thinned to nearly nine inches apart in the row. Parsnips and carrots should be dealt with in the same way. So easily is horseradish grown, that a small bit of either root or fibre (having the skin on it) put into a hole made with a stick two feet deep, and filled up again with earth, will produce a plant, with a long, straight, thick, and tender root. Bits of the root of Jerusalem artichoke planted will also grow anywhere.

MARRIED.—In G. S. L. City, Feb. 15, by Elder J. W. Cummings, the Hon. John Thomas Hardy, of Payson, and Miss Mary Ann Tuffley, late of Gloucestershire, England.

POETRY.

PRAYER FOR THE SPREAD OF THE GOSPEL.

(Selected.)

Jehovah, Lord of heaven and earth,
Thy word of truth proclaim!

O may it spread from pole to pole,
Till all shall know thy name!

We long to see thy Church increase—
Thy own new kingdom grow,
That all the earth may live in peace,
And heaven be seen below.

Prosper the labours of our hands
To spread thy truth abroad!

May every weak attempt promote
The knowledge of our God!

Roll on thy work in all its power!
The distant nations bring!

In thy new kingdom may they stand,
And own thee God and King!

One general chorus then shall rise
From men of every tongue,
And songs of joy salute the skies,
From every nation sung.

ADDRESSES.—John Clark, 81, Washington Road, Sheffield.
B. F. Cooke, 3, Furlong Place, Burslem, Staffordshire.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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PRECEPT AND PRACTICE.

BY ELDER JOSEPH TEASDALE.

How frequently do we listen with delight to the eloquence of men who discourse most sagely and beautifully upon the happiness that is produced by keeping the commandments of God, leading a life of honesty and virtue, so that the days of our probation may be put to good usury; and when we reflect upon the same, we frequently think, and are led to exclaim—What power such a one has to influence the people to take that course which will be for their present peace and future happiness! A great number of books have been written; and, week after week, year after year, men filled with a spirit of philanthropy, having a burning desire to ameliorate the condition of mankind, send through the press and declaim from platform and pulpit words and weighty arguments to convince their fellows of the misery resulting from doing evil, and the peace and happiness emanating through obedience to the commandments of God. Still fraud, murder, drunkenness, whoredom, and debauchery continue to exist to a frightful extent; and frequently it is only the terror of the law that prevents men from going to much greater extremes. We have an example of this in Christian (?) countries where the officers have not the moral courage to enforce the law, and human life is but little respected; and it is a common occurrence for a man to be shot down or

stabbed in broad daylight for a trifling offence; yet, in most cases, those who are guilty of such unrighteousness know they are doing wrong, some even having been preceptors themselves.

No sensible person could think for a moment that precept was unnecessary; but precept without practice is weak and uninspiring. If we wish to inspire men with confidence in precept, it should be supported by practice. The world's preceptors teach them to believe in the Bible as the "word of God," and then tell them the ordinances recorded therein are non-essential, and that salvation is to be obtained by faith alone, abnegating the essentiality of works. Such are sternly rebuked by Jesus Christ, who said, "Let your light so shine before men that they may see your GOOD WORKS, and glorify your Father which is in heaven;" and this is a powerful argument in favour of practice. How is the "light" made manifest? By the "works"—not by precept alone. A few years study by any one of ordinary capacity might enable him to write or speak most correctly. "A little knowledge is a dangerous thing," and sometimes "puffeth up," causing pride, rendering its possessor ridiculous, and a poor prototype in favour of the excellency of knowledge. But such a one has the precept without practice. Those who possess true knowledge recognize it as a

gift from God, generally possess true humility, and willingly impart it to others who desire it, but who have not been so highly favoured.

Practice is powerful in itself. We are naturally attracted by the calm, happy, honest, virtuous bearing of a good man. The power and goodness of his religion are manifested in his kind, loving, firm deportment, the strength with which he resists temptation, the manliness with which he respects his brother's rights and protects the weak, the wisdom of his counsels, the true charity that shines in his judgments and sentiments; and we feel, whilst we admire, his superiority. He is a potent living testimony to the truth of his religion, for he preaches by precept and practice.

Practice is powerful in families. As boys increase in years, they have a craving to be men and to imitate their fathers. Girls have similar feelings towards their mothers; and the example they have set before them by their parents have more or less influence over them during their lives, according to the amount of confidence children repose in their parents. In the Church of Christ the child will wonder at being anointed with oil, and having hands laid upon it for the rebuking of disease; but on receiving a blessing through this medium, the next time it is sick it will ask for the oil with perfect confidence. We have known of children having perfect faith in this ordinance before they could be taught. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (James v.

14, 15.) This practice is a testimony to the truth of the doctrine of Christ, when we commence to teach the Gospel to the child by precept. Faith, order, cleanliness, and obedience have their foundation laid by the practice of parents. Precept alone will not beget confidence, but precept and practice will. Israel will become great—will become the head; and we should not consider ourselves cyphers in the kingdom of God. But all men have their mission to fulfil, and their influence is for good or evil; and their practice may influence more or less the destinies of beings yet unborn.

The religion of Jesus Christ is essentially a practical one, and our actions speak louder than the words we utter. Greatness does not consist in knowledge or position alone; but the beings who can successfully govern themselves, and live according to the light and wisdom God has blessed them with, and who set a good example by precept and practice, are on the road to greatness, for the truly good are the truly great. It is within the grasp of all classes, if they will live for it; for true nobility, or native worth, like water, will find its level; and the Lord God judges men, not according to the outward appearance: he "seeth not as man seeth," but "looketh on the heart," and also knows the motive from whence spring all our actions.

Thus may the rich and poor take up the cross of Christ, and both will find their peculiar difficulties—both have to "deny themselves." There is no royal road to salvation: both have to tread the strait and narrow way, and will have to prove their love to "the kingdom of God and his righteousness" by precept and by practice.

THE ABORIGINES OF AMERICA.

BY ELDER HENRY W. BARNETT.

When Christopher Columbus discovered the land of America in the year 1492, he found it thickly inhabited by a remarkable race of people. Their complexion was of a rusty copper colour; their faces were fantastically painted with glaring colours; their hair, black and long, floated upon their shoulders; their heads

were decked with gaudy feathers; and in their noses were plates of gold.

Such were the red American Indians.

Who they are, and how and when they migrated to America, historians are unable to determine. But here, nevertheless, is a vast country numerously inhabited by a wild, uncultivated race of the

human family, bearing evident marks of a once-enlightened and a powerful people, but whose origin and history has been for many centuries entirely unknown. Then who are those red strangers of the West? They are a branch of the house of Israel. They are the lineal descendants of Joseph, who was banished into Egypt.

This principle is beautifully illustrated in the prophecies.

The continent of America was a blessing conferred upon Joseph and his posterity for a perpetual inheritance; for, while the patriarch Jacob resided in the land of Egypt, he blessed Joseph's two sons, Ephraim and Manasseh, and predicted that they should become a great people, and that they should "grow into a multitude of nations in the midst of the earth." (Gen. xlviii.)

Prior to Jacob's decease, he called together his twelve sons, and predicted over their heads what would befall them in the latter days. In blessing Joseph, he said:—

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel),—even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that dieth under, blessings of the breasts and of the womb: the blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." (Gen. xlix. 22—26.)

This passage is fraught with beauty and principle. It should be remembered that the blessings which Jehovah confirmed upon Jacob's "progenitors," Abraham and Isaac, and their numerous seed, was the land of Canaan for an everlasting inheritance. But Jacob's blessings "prevailed above" theirs: He obtained another blessing—a choice inheritance—a land abounding with the precious blessings of the heavens and the earth—a land distinguished for its vast wealth, and noted for its "everlasting

hills." This excellent blessing Jacob sealed "on the head of Joseph and his great family or posterity. In order to obtain possession of this promise, the "branches" of the "fruitful bough," or descendants of Joseph, were to "run over the wall," stretching far beyond the boundaries of the East—literally passing over the ocean that divides the two hemispheres.

The various Prophets contemplated this important subject with intense interest and admiration. The Prophet Isaiah utters this splendid passage:—

"They wandered through the wilderness: their branches are stretched out; they ARE GONE OVER THE SEA." (Chap. xvi. 8.)

He gives a graphical description of the *form* and *location* of the land of Joseph—the continent of America. Standing in Asia, he exclaims thus:—

"Woe (Ho) to the land shadowing with wings, which is beyond the rivers of Ethiopia." (Chap. xviii. 1.)

Zephaniah's expressions on the subject are very similar to Isaiah's. He speaks thus:—

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." (Chap. ii. 10.)

The Prophet Hosea is equally forcible on the subject. He expressly mentions Ephraim's children as inhabiting the land of the West, and says:—

"I will not execute the fierceness of mine anger, I will not return to destroy EPHRAIM; for I am God, and not man, the Holy One in the midst of thee; and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion. When he shall roar, then the children (of Ephraim) shall tremble FROM THE WEST." (Chap. xi. 9, 10.)

A branch of the house of Joseph was taken and planted in America in the reign of Zedekiah, king of Judah. A Prophet named Lehi, and his family, left Jerusalem, by the commandment of God, and emigrated to the land of America, about six hundred years before Christ. On this land they greatly multiplied and prospered. They were not without a knowledge of God; neither were they without the holy Priesthood. They had among them a sacred oracle, containing the law of the Lord, which they had

brought from Jerusalem. They were favoured with ecstatic dreams and heavenly visions, through which they were exceedingly enlightened on the coming of the Messiah and the opening of the Christian dispensation—the dispensation of the Gospel and power of God. Finally, the Son of God appeared and commenced his glorious work among the Jews. He organised his Church, founded upon Apostles, Prophets, and Evangelists, with gifts and powers of the Holy Spirit. And after this, (which was after his resurrection,) he manifested himself to the people in South America, where he unfolded the principles of the Gospel, called twelve Apostles, and organised a Church after the order and character of the one in the East; for Jesus himself expressly declared—

“OTHER SHEEP I have, which are not of this (Jewish) fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” (John x. 16.)

Here Jesus directly refers to Joseph's seed in the West, who would literally hear his own voice.

The Saviour's great command was to “preach the Gospel” to “all the world,” to “every creature;” and therefore the descendants of Joseph in America could not be excepted.

Christianity continued on the American continent till about the fourth century, by which time the Church had almost wasted away and become extinct through wars and apostacy. And, in order to preserve a history of the people, and like-

wise the revelations and dealings of God among them, the Prophet Moroni, the last Prophet living there, deposited records (which were skilfully engraved on fine plates of gold) in the hill Cumorah, in South America. These records, in the form of the Book of Mormon, were revealed by an angel unto the Prophet Joseph Smith in the year 1827. This sacred volume contains a clear account of the aborigines of America. It explains why the Almighty “caused a skin of blackness” to come upon the people of that land—namely, because of the wickedness of one named Laman, from whom the North American Indians have descended, called Lamanites.

The two sacred oracles, the Book of Mormon and the Bible, are the two sticks mentioned by the Prophet Ezekiel, in chapter xxxvii., verses 16, 17:—

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, FOR JOSEPH, the stick of EPHRAIM, and for all the house of Israel, his companions: and join them one to another into one stick; and they shall become one in thine hand.”

In this great day of restitution God will also restore the original complexion of the Lamanites. They shall become a “white and enlightened people.” Then Ephraim will no more “envy Judah, and Judah envy Ephraim;” for they will be one, even as their records are one; and the God of Abraham, Isaac, and Jacob will reign over them for ever.

THE VISITOR.

VISIT TO A BACKSLIDER.

It was Monday evening; and previous to attending a meeting, I sallied forth for a walk.

The blustering winds and pitiless storms of rain, hail, and snow, which characterized a long fierce winter, had given way before the approaching footfalls of a tardy spring; and the calm stillness of the declining day gave the mind leisure to drink in copious draughts from the founts of loveliness around of Nature's own providing, while the heart was stirred to praise the kind Being whose hand is over

all things for good. An up-swelling of pure deep love from the innermost recesses of the soul towards all who love or seek after truth moved my thoughts to action, that they might be brought to enjoy and appreciate the smiles of Heaven, and live under the influences of the Spirit of holiness. In this mood of mind I strolled on till I reached the dwelling of one who once loved to call himself a Saint, and whose presence I had noticed at meeting on the previous evening.

Determined to call, I knocked at the

door, which was immediately opened, and a hearty greeting apprised me that my visit was a welcome one.

"Brother V.," said he, (he still uses the old endearing terms of brother and sister.) "I am indeed heartily glad to see you. Take a seat and make yourself at home."

I needed no second invitation; so, denuding myself of my hat, I drew a chair up close by his own and sat down. Two or three minor matters were the subjects of conversation for a short time; but at last I turned fully round to him and bluntly inquired, "Will you answer me one question?"

"I will, if I can," was the reply.

"Well, then," said I, "why do you remain out of the Church? Don't you believe 'Mormonism' to be true?"

"Yes, I know it to be the truth of heaven," he replied.

"Do you feel as happy now as when you were enjoying the communion of the Saints and living under the influence of the Holy Spirit?"

"No," he returned: "they who have once enjoyed the true happiness obtained by obedience to the Gospel never can feel the same in the world as they did even before entering the Church."

His reply was just as I expected, his case being far from an isolated one. Still a determination to give his faith a practical consummation, if possible, urged me on.

"Well, then," I continued, "why do you not renew your covenant, take up the line of your duties, and live the religion you believe to be true?"

"Well," he replied, "I can hardly tell you. Sometimes I think of it when I go to a meeting like that of last night; but when I see the Saints coldly passing me, and scarcely speaking to me, and then begin to think of the time when I was severed from the Church, and the reason why, a feeling of carelessness takes possession of me; and, I will say to you in confidence, sometimes a bitter feeling succeeds to that, and I cannot humble myself sufficiently to seek for re-baptism."

"Well," said I, "your confidence and candour inspire me with hope for the future regarding you, and prompt me to offer a few remarks which I think your good natural sense and honesty of purpose will see the justice of. In the first place, you feel that you have been more

hardly dealt with than some others, in your excommunication, your fault being neglect of duty. But the light to view such matters in is not to compare ourselves with others, but to weigh ourselves in the balance of justice, and calmly consider in a spirit of humility if we have fully honoured the laws of the Gospel and kept sacred the holy covenant made at the time of baptism—if we have pursued a course to keep alive our first love, and clung close to our heavenly Father in the hour of prosperity, following carefully the admonitions of the eternal Priesthood, and cultivating continually an increased communion with the Holy Spirit, since we entered the Church. Inattention to public duties is preceded by a carelessness in the performance of private duties. Prayer is gradually neglected, many little faults are permitted to grow and increase unchecked, the good Spirit becomes grieved, the warmth and fervour of the first love languishes away, and Satan, taking advantage of this careless condition, inspires a contempt for the counsels of the Priesthood, or, if not absolute contempt, still a feeling of easiness and carelessness, which justly rouses the anger of our God and demands a speedy repentance. The natural consequence is, with many, that when called upon to be up to their duties, instead of seeking humbly to regain the position and blessings slipping from their grasp, they brood over the supposed leniency extended to others, and feel themselves aggrieved. This is another wile of the Arch-enemy who is trying to compass their destruction."

"I can perceive the truth of what you say," was his remark; "but it is hard sometimes to overcome the natural man."

"There is a passage of Scripture which says, 'The natural man is enmity against God,' I replied; "but of that I am not going to say much just now. Another passage exactly meets the first part of the case I have put, where Christ finds fault with the Ephesians for having lost their first love, and commands them to 'repent and do the first works,' else he would 'spue them out of his mouth' for being 'neither hot nor cold.' Again: The Saints, as a body, (and with exceptional individuals we have nothing to do now,) cling to and love those who are striving to roll on the purposes of Heaven with all the powers they possess; and when we have the pri-

vilege, and opportunities are accorded us of doing so, and we fail to use that privilege and those opportunities, we have no right to feel grieved should the same genial warmth not be lavished upon us that otherwise would be, if our time and talents were devoted to the interests of the kingdom of God. But to meet your case fairly, it stands thus: You believe that a full salvation can be obtained alone in this Church, through obeying a celestial law; therefore, while you remain outside the Church you are robbing yourself of the blessings of heaven, trifling with the power and claims of the Priesthood, and unwisely perilling your own salvation. Pardon me for being plain; but the love I have for you impels me so to speak."

He had listened earnestly while I was speaking, and, raising his eyes, said mournfully—

"I have often thought over most of what you have said; but 'when I would do good, evil is present with me,' and I put it off to some other time."

"Procrastination," said I, "is one of the greatest barriers to a man's salvation

that can operate within him to his hurt. Listen: Go earnestly, humbly, and immediately to your silent closet; bow in faith and penitence before the throne of grace; crave deeply and strongly for the assistance of the Holy Spirit; wrestle with the Lord in humility for power and fixedness of resolution; and do not cease your efforts till Satan yields and flees; then go forth with a brave, trusting heart, bending once more to the decrees of Heaven and the light within; and soon again you will rejoice in the truth which makes us free, and will cease to be tormented by the painful saying which must now afflict you—"He that knoweth the Father's will, and doeth it not, shall be beaten with many stripes."

The fire of determination seemed kindled in his eye as he said—

"Brother V., I thank you from my heart, and ere long will show you how deep an impression your words have made."

I bade them good evening, invoking a blessing to rest upon them, and went on my way.

Soon afterwards he was baptized.

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

[October, 1843.]

Saturday, 14th. In the morning, at home, having a long conversation with a physiologist and mesmeriser. I asked them to prove that the mind of man was seated in one part of the brain more than another.

Sat in City Council till one, p.m., which passed "An Ordinance concerning the Inspection of Flour," and appointed William E. Horner Inspector of Flour for the city of Nauvoo.

Sunday, 15th. Cool, calm, and cloudy. At eleven, a.m., I preached at the Stand east of the Temple. The following synopsis was reported by Dr. Willard Richards:—

"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there

is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the Constitution is, it is not broad enough to cover the whole ground.

Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitu-

tion should be subject to capital punishment; and then the President of the United States would not say, '*Your cause is just, but I can do nothing for you,*' a Governor issue exterminating orders, or judges say, '*The men ought to have the protection of law, but it won't please the mob; the men must die, anyhow, to satisfy the clamour of the rabble; they must be hung, or Missouri be damned to all eternity.*' Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.

I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things; but the creeds set up stakes, and say, '*Hitherto shalt thou come, and no further;*' which I cannot subscribe to.

I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. As it read, Gen. vi. 6, '*It repented the Lord that he had made man on the earth;*' also, Num. xxiii. 19, '*God is not a man, that he should lie; neither the son of man, that he should repent; which I do not believe. But it ought to read, 'It repented Noah that God made man.'*' This I believe, and then the other quotation stands fair. If any man will prove to me, by one passage of Holy Writ, one item I believe to be false, I will renounce and disclaim it as far as I have promulged it.

The first principles of the Gospel, as I believe, are, FAITH, REPENTANCE, BAPTISM for the remission of sins, with the promise of the HOLY GHOST.

Look at Heb. vi. 1 for contradictions—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. If a man leaves the principles of the doctrine of Christ, how can he be saved in the principles? This a contradiction. I don't believe it. I will render it as it should be—"Therefore *not* leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms; and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe the articles of adoption to enter therein.

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.

I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if he were here to-day, and should preach the same doctrine he did then, they would put him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.

I will now speak a little on the economy of this city. I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods. Set our women to work, and stop their spinning street yarns and talking about spiritual wives.

Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the Church but virtue, integrity, and uprightness.

We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it.

The temporal economy of this people should be to establish and encourage manufactures, and not to take usury for their money. I do not want to bind the poor here to starve. Go out into the country and into the neighbouring cities, and get food, and gird up your loins, and be sober. When you get food, return, if you have a mind to.

Some say it is better to give to the poor than build the Temple. The building of the Temple has sustained the poor who were driven from Missouri, and kept them from starving; and it has been the best means for this object which could be devised.

Oh, all ye rich men of the Latter-day Saints from abroad, I would invite you to bring up some of your money—your gold, your silver, and your precious things, and give to the Temple. We want iron, steel, spades, and quarrying and mechanical tools.

It would be a good plan to get up a forge to manufacture iron, and bring in raw materials of every variety, and erect manufacturing establishments of all kinds, and surround the rapids with mills and machinery.

I never stole the value of a pin's head, or a picayune in my life; and when you are hungry, don't steal. Come to me, and I will feed you.

The secret of masonry is to keep a secret. It is good economy to entertain strangers—to entertain sectarians. Come up to Nauvoo, ye sectarian priests of the everlasting Gospel, as they call it, and you shall have my pulpit all day.

Woe to ye rich men, who refuse to give to the poor, and then come and ask me for bread. Away with all your meanness, and be liberal. We need purging, purifying, and cleansing. You that have little faith in your Elders when you are sick, get some little simple remedy in the first stages. If

you send for a doctor at all, send in the first stages.

All ye doctors who are fools, not well read, and do not understand the human constitution, stop your practice. And all ye lawyers who have no business, only as you hatch it up, would to God you would go to work or run away!"

Monday, 16th. At home nearly all day, attending to family concerns.

Went to Municipal Court, and adjourned hearing of the case to the 17th.

Tuesday, 17th. Went to Municipal Court. The prosecutor not appearing, Court ordered that the prisoner be discharged.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 28, 1860.

THE WORK OF THE DAY.—In former Editorials the prospects of future seasons of ingathering to the Church have been considered. We have endeavoured to establish that fact firmly in the faith of the Saints, and to lift up prominently to the eyes of all concerned as their proper work what we firmly believe to be the purposes of the Lord, so that the season may not pass away unimproved, or an untimely work be persisted in, and that which should have been done be left undone; for when this is the case, the Saints are not co-labourers with their Lord, nor are their labours acceptable, unless devoted to the performance of that work which he requires them to do at the given time, and their energies and resources brought to bear for the accomplishment of those purposes which the Divine Master has in hand to perform at that given time. The Elders should proclaim and the Saints generally know, not what was the work of last year or of yesterday, but what is the work of this year or of this day. In fact, if this is not the case, instead of being co-labourers with their Lord, they are very sure to be standing in his way, or labouring or moving or pulling in opposition to his will and purposes. Last year it may have been right to go in a certain way and to do a certain work; but this year, if the Lord requires his co-labourers to go in some other way and to do some other work, they must do so; and if they do not thus, they will be wrong. It is very possible for them to be doing altogether what they ought not to do, and neglecting what they ought to do, by persisting in going back to yesterday and wanting to continue in the work which they were then required to perform. By doing thus, their cases will be similar to those who in their prayers repeatedly tell the Lord, not that they have done nothing, but that they have done the things which they ought not to have done, and left undone the things which they ought to have done. In such cases well might it be added that there would be no spiritual health in them, and of a certainty be affirmed that the Lord accounts not such as good and faithful servants. Neither, indeed, would it alter the matter by their proving that last year they had the assistance of the Spirit and the approbation of their Master in the performance of last

year's work, and the blessings of heaven as their reward; for all this may be true, and yet, if they are not ready to perform the duties of the present, and if, like those who make dead Prophets supply the place of living Prophets, they make the past and its work stand in the way of the future and its work, they will be unprofitable servants.

It is eminently desirable, then, that the Saints and the Priesthood, and especially the presiding Priesthood of the Mission, should understand the proper work of the present, move where the Divine Master wills that they should move, and do the work which he now wants them to perform. The Lord himself chooses the work of every day and every season; and he will do it, and it will answer to his purposes and to the wants of the times, and tend to the prosperity of the Church, the salvation of the elect, and the salvation of those who shall be subjects of his grace, and ultimately to the healing of the nations. In the mysterious course of his providence, he will bring each day's work round, and will indicate, by his Spirit and the signs and wants of the times, the work to be done and the duties to be performed. If the Elders listen to the whisperings of that Spirit, and follow where the finger of God directs, and if the Saints and those who are called to be co-labourers with him will take hold of that which he from time to time brings round to them to perform, his purposes will roll into the hands of those whom they concern in due order, and the faithful will always understand and vigorously enter into their work of to-day, and perform such, and be ready to receive the Spirit, and enter into the duties which the Master would have them now receive and perform.

Now, it seems that the Spirit has been more or less indicating to the Elders for the last two years that there would again come a time of missionary operations and seasons of increase to the Church, and also that this would form, with the gathering of the Saints, the work of that day which has now evidently dawned upon us. From time to time, indeed, upon every suitable occasion, we have in our Editorials of the last two years brought this matter before the Saints, and endeavoured to establish an understanding and a strong faith throughout the Mission in the fact that one of the great branches of the future work for the Saints to perform in these lands, and the work near at hand, is that of missionary operations and an increase to the Church. We knew how necessary it is that faith should be first established upon this matter, and thus the minds of all be gradually prepared for this work, when the Lord shall bring it round to them in the course of his providence. Without this faith it is evident that the work would not be taken hold of or done effectually. Faith is the first moving principle in all matters. "Without faith it is impossible to please God" in any way, and without faith success cannot be reached, nor salvation or good or the spirit of the Gospel be received or given to any one.

To establish faith in the work before us to be done is most essential to its being done, and necessary before the Saints could effectively take hold and perform that work. And here we may observe that we could have shouted for joy when our brethren came from Zion full of the spirit of salvation and good tidings to those already numbered with the Saints and those who shall be numbered with them hereafter. They came, as it were, as forerunners of a Gospel day, and preparers of the way for a great missionary movement throughout these lands that shall result in the salvation of thousands; and they came full of the spirit of the work to be done—the work for which we had fervently prayed to be brought about in the due time of the Lord.

It is to be hoped that by this time there is, throughout the Mission, a general and increasing faith that a time has come in the course of God's providence and purposes

for an ingathering of souls to the Church. It is also to be hoped that missionary operations and the preaching of the Gospel of salvation are beginning to be generally accepted by the Elders and Saints as the proper work of the present day. If this is the case, and missionary operations are laid down in the understanding and faith of those who are to be engaged therein, then another step should be taken. The action of the entire mission should be directed to that work, and the efforts of the whole administrative body especially and the efforts of the Saints generally should be concentrated for the increase of the Church throughout these lands.

There is much to be done, and the work of the present day is only just commencing, and a few preparatory steps are being taken. No more than this can as yet be done; but the way will gradually open, and things will roll round in their due course. We are well aware that we cannot leap on to the operations and success and duties of succeeding years, but must be content to fulfil the duties of the present, and move on step by step towards the future, and endeavour to open the morning dawn of this new day. All should now be up and preparing. The children of the kingdom should be arising and inhaling, as it were, the pure morning air of a Gospel day, and clothing themselves in the garments of salvation, that they may be all prepared to sow the Gospel seed, and in faith lay hold of the honest, and commence this day's labour, which shall yet be seen crowned with a harvest. It should also be understood that salvation must be preached to the lost sheep, or the sheep that have strayed from the fold of the Church. We do not design to dwell upon this part of the subject of ingathering to the Church. Doubtless, it will come in its due time and in its proper course; but, as before intimated, there is much to be done and much to be grappled with; and we can only make the beginning and take a few preparatory steps. It may here be said, however, that the Gospel of salvation must be preached to those who resemble the prodigal son, as well as to those who have not yet been numbered with the sons and daughters of God. To the prodigals must first be preached repentance and remission of sins, and afterwards repentance and remission of sin will extend to new believers in the Latter-day Gospel.

CAPE OF GOOD HOPE MISSION.—We learn from our correspondent at Port Elizabeth that the condition of the Church there is becoming more healthy, and its affairs looking generally more satisfactory than of late. The dead members are being cut from the branches and cast away, while new members are being added by baptism. This is giving new life, and more are expected to be baptized. The Saints of that Mission are very desirous for missionaries to be again sent to that country, either from Zion or England; and our correspondent believes that good would be the result. A Conference meeting at Port Elizabeth has recently been held, when the usual business was transacted and necessary steps were taken for the local prosperity of the work. About 70 or 80 of the Saints are expecting to emigrate this season from the Cape of Good Hope Mission to Utah.

"WHAT WILL THEY SAY?"

(From the "Mountaineer.")

<p>Never mind: don't stop to ask, young man, nor even to think of it, unless you wish to lose all self-respect, to have every generous emotion of your soul crushed</p>	<p>and smothered, your moral growth stunted, your courage turned to cowardice, your eye to lose its brilliancy, your form its erect and manly bearing, and to be</p>
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reduced to that worst of all bondage, the slavery of the soul. If you want this—if you want every noble impulse of your spirit checked—if you want to learn to despise yourself and be despised by everybody else, and to live a life of uncertainty, perplexity, and vacillation, then, at every step you take in life, before every word you utter, ask, "What will they say?"

But if you prefer freedom to slavery, honour to shame, truth to error, and nobility to degradation, crush the thought as you would a viper beneath your foot. Spurn it from you. Stand forth erect in the image of your Maker, and claim and maintain the God-given nobility of your nature. Let your first thought be, not "What will they say?" but "*Is it right?*" Be first satisfied of this, and then move fearlessly forward to the accomplishment of your purposes, though your pathway should bristle with difficulties and dangers—though you should have to run the gauntlet of reproach, scorn, persecution, and poverty. You will make enemies? What if you do? You won't be the first man who has had enemies. No man who is worth a straw is without them. God has enemies; and if He were to do as some men do—to try to please the Devil as

well as everybody else—like them, He would soon have no *friends*. Great men with little souls may exercise their power to oppress you, to throw obstacles in your way, and to discourage you; but you will not want friends, if you persevere. Integrity and independence of soul are always respected, and sooner or later appreciated and rewarded. The cringing sycophant may be used, but he is always despised.

You may err in judgment and do wrong? Well, you can console yourself with the thought that greater and wiser men than you have done the same, and still the world rolls on as though nothing had happened. Don't be afraid you are going to introduce confusion into the universe, if you should happen to make a mistake. Your influence would not reach beyond the bounds of our own system at any rate. But if you never mean to try to do right, for fear of doing wrong, you had better go and drown yourself at once, for the world has no use for you.

He is not the greatest man who has the fewest faults, but he who, when convinced of his errors, is most ready to forsake them.

SIRIUS.

SPEECH OF THE KING OF SARDINIA.

The following important speech was delivered by the King of Sardinia to the Italian Parliament on the opening of the Sardinian Chambers. As the movements of the world must necessarily concern the great latter-day work of God, and the breaking up and re-making of institutions and powers on the European continent bear upon the preaching of the Gospel to all nations, we think such matter as this important speech not out of place in the *Star* :—

"Signori Senatori, Signori Deputati,—The last time I opened Parliament, amidst the troubles of Italy and the dangers of the state, faith in Divine justice encouraged me to augur well of our destiny. In a very short time an invasion was repulsed. Lombardy was freed by glorious deeds of heroism, and Central Italy became free by the marvellous virtue of its inhabitants; and thus to-day the representatives of the rights and the hopes of the nation are assembled around me. For such a benefit we are indebted to a magnanimous ally, to the valour of his and our soldiers, to the assistance of the volunteers, and to the persevering concord of the people. We ascribe the merit of it to God, as without super-

human aid such memorable enterprises cannot be accomplished. The gratitude of the present and future generations is due to France for the welfare of Italy, and for the consolidation of the union of the two nations, who have some community in origin, principle, and destiny. It was necessary to make some sacrifice, and I have made that which was dearest to my heart. Reserving the vote of the people and the approbation of Parliament, and reserving also in regard to Switzerland the guarantees of her international right, I have concluded a treaty for the reunion of Savoy and the surrounding territory of Nice with France. We have still many difficulties to overcome; but, assisted by public opinion and the love of

my people, I shall never permit any one to offend or forget any right or liberty. Firm, like my ancestors, in the Catholic religion, and in the respect due to the supreme chief of that religion, I shall, (if the ecclesiastical authority make use of spiritual arms for temporal interests,) in safe conscience and in the tradition of my worthy ancestors, find strength to maintain entire the civil liberty and authority for which I am only indebted to God and my people. The provinces of *Almilia* have been arranged as in former times; but with *Tuscany*, who has her own laws and her own rules, a special temporal provision was necessary. The short time since and the rapidity of the event have impeded the preparation of laws which are necessary to assist and strengthen the new estate. For the first period of legislation, you will only have to discuss the most urgent measures; and my ministers will prepare with due deliberation the projects upon which you will have to deliberate for the second period. Based on the statute of the country, the political, military, and financial

unity, and the uniformity of the civil and penal laws, the progressive administrative liberty of the provinces and the communes will renew in the Italian people that splendid and vigorous existence which, at the time of another form of civilization and of other territorial arrangements of Europe, was the fruit of the municipal autonomy, which is to-day opposed to the constitution of strong states and to the genius of the nation.

Signori Senatori, Signori Deputati,—In entering upon a new order of things, and without regarding the old political parties in any other way than remembering the services rendered to the common cause, we call for a noble co-operation and the expression of every sincere opinion, in order to attain our principal object—the welfare of the people and the greatness of the country, which is no more the Italy of the Romans, nor that of the middle ages,—which must no more be left a field open for foreign ambition, but which must, on the contrary, be the Italy of the Italians.”

PAPAL FORM OF EXCOMMUNICATION.

The following has been published as the real orthodox form of the papal excommunication, though it was not used by the Pope in the late notorious act of excommunication :—

“In the name of Almighty God, the Father, the Son, and the Holy Ghost, of the Holy Canons, of the Blessed Virgin Mary, Mother of God, and of all the celestial virtues, of the angels, archangels, thrones, dominions, powers, of cherubim and seraphim, of the holy patriarchs and prophets, of all the apostles and evangelists, of the holy innocents, who alone were found worthy to sing the new canticle in presence of the Eternal, of the holy martyrs and blessed confessors, of all holy virgins, and all the saints chosen by God.

“We excommunicate and anathematise this robber and malefactor, and sequester him from the paths of the Holy Church of God, in order that, condemned to everlasting torments, he should be engulfed with Korah, Dathan, and Abiram, and with those who dare to tell the God of night, ‘Withdraw thyself from us, for we will not know thy way.’ And in the same manner that fire is quenched by water, thus be his soul quenched throughout the eternity of time, unless he amends and comes to repentance.

“Be he accursed by God the Father, Creator of mankind! Be he accursed by

God the Son, who has suffered for mankind! Be he accursed by the Holy Ghost, which has descended upon him by baptism! May the holy cross upon which Christ triumphantly ascended for our salvation accurse him! May the Holy Mother of God, Mary, ever virgin, accurse him! May St. Michael, the guardian and protector of sacred souls, accurse him; and may he also be accursed by all the angels, archangels, princes, and powers, and all the heavenly host.

“May the numerous patriarchs and prophets accurse him; may he also be accursed by St. John Precursor, who poured the water of baptism over Christ. May he be accursed by St. Peter, St. Paul, St. Andrew, and all the apostles and other disciples of Christ, and by the four Evangelists, whose word has converted the world.

“Be he accursed by the marvellous troop of martyrs and confessors, who have been acceptable by their good works; be he accursed by the chorus of the sacred virgins, who have despised the goods of this world for the sake of Christ. Be he accursed by all the saints who have been acceptable in the eyes of God, from the beginning of the world to the end of centuries. May he be

accursed by heaven and earth, and everything holy that dwells therein!

"Be he accursed wherever he may be, whether in his house or in his field, on the high road or the by-path, in the forest, in the water, or in church.

"Be he accursed in his life and in his death, eating or drinking, sating his hunger or slaking his thirst, fasting, sleeping, watching, standing, working, or riding, *min-gendo, cacando, flebolomando*.

"Be he accursed in every part of his

body, both inside and outside, in his hair, and in his brain. . . . May not one single part of his body be sound, from the apex of his head to the sole of his feet.

"May Christ, Son of the living God, curse him with all the might of his majesty; may heaven rise up against him, with all the virtues that dwell therein; and may he be doomed to eternal damnation, unless he amend and repent. Amen. Let this be done, let this be done. Amen!"

A GREAT CAVE.

(From the "Mountaineer.")

About midway between the Wahsatch and Sierra Nevada mountains, and surrounded by dreary alkaline deserts, is situated a vast cave, the existence of which was unknown to any, except the Indians, until the spring of 1858. Its entrance was pointed out by the Indians, but none of them were bold enough to enter it until it had been repeatedly visited by members of our company, when one of the guides, a chief, mustered sufficient courage to explore its mysterious recesses. The entrance of the cave is about three feet high, by eight or ten broad; but after advancing a few steps, the passage becomes much higher, with a gradual descent of about six or eight degrees for about a hundred yards. The cavern gradually becomes larger as the explorer advances, and there are many passages leading from the sides, which renders extreme caution necessary to avoid getting lost. Sometimes the passage is wide and so lofty that the light of our six candles was insufficient to reveal the top of the cave; sometimes so low and narrow that the explorer is obliged to almost crawl. About half-a-mile from the mouth of the cave we found a small spring of water, cool and clear as crystal, from which we refreshed ourselves, and proceeded onward. The room containing the spring is about 150 yards across, as estimated by some of the company, and about four to five feet high; the bottom composed of wet clay, the roof adorned by small stalactites. Here a party had rather a disagreeable adventure a few days previously. Having arrived at the spring, and their candles being nearly burnt out, they concluded to return to the outside world, and accordingly took the right course, as they supposed. After proceeding some time, they all at once found themselves at the spring again. Somewhat alarmed, they con-

sulted together, and again started for the entrance; but, after a time, returned to the same spot, and again endeavoured to find their way out, but with the same success. Now thoroughly alarmed, their lights almost out, and escape appearing almost impossible, they once more renewed their efforts—this time with success; but though the cave was entered several times subsequently by parties of explorers, some of the lost ones could not be induced to enter it again.

We explored the main passage of the cave to the distance of over a mile, without seeing any indication of its termination; and, after satisfying our curiosity, returned to the light of day once more. Before entering the cave, each man broke an armful of twigs, which were laid on the ground as we advanced, their broken ends all pointing back, in order to find our way out again. In one of the largest apartments the company seated themselves, and sang the hymn—

"For the strength of the hills we bless thee,
Our God, our fathers' God."

The Indians have a tradition that, many generations ago, two squaws of their tribe wandered into the cave, and were not heard of for several months. At the expiration of that time, they came forth again, clothed in garments made of buckskins, beautifully made and highly embroidered and ornamented. They reported that when they went into the cave they proceeded until they came to an open country, like that above ground, having streams, hills, trees, game, &c., when they were discovered and taken by people, white, like the Mormons, and clothed comfortably, and that after a time they succeeded in making their escape. This all the Indians firmly believe, and none of them will go in, being afraid of these underground inhabitants.

We found where small fires had been.

kindled within the cave at convenient distances apart, apparently for the purpose of exploration; but it must have been long since, as some of the sticks left upon the

ground, though preserving their form, at the slightest touch mouldered into dust.

J. H. M.

PASSING EVENTS.

GENERAL.—The English Parliament re-assembled on the evening of the 17th, when the House of Commons proceeded to business. Sir Charles Napier called attention to the state of the navy, and hoped no expense would be spared in placing it upon an equality with France, which of late years had gone considerably ahead. Mr. Lindsay urged the policy of coming to an understanding with France for the mutual reduction of their navies. This is not likely to take place; for, in spite of diplomatic assurances and pretended disarmments, Napoleon persistently pursues the policy of increasing the naval power of France, which, of course, necessitates a keeping up of the naval power of England. The French Minister of Marine has published a circular, authorising young men residing on the sea coast to contract voluntary engagements to serve in the navy for seven years; and he has reduced the height required for admission. Great activity is observed in the port of Toulon and likewise at Marseilles. The war spirit in France against England has again subsided, and free trade is making headway. The Minister of War has commissioned the chief of the staff of the *corps d'armée* under Marshal Canrobert to inspect the fort of Rausses, on the frontiers of Switzerland. Napoleon has approved the model of a gun-boat, to be propelled with hot air as a substitute for steam; and it is thought that this invention of hot air as a motive power may effect another revolution in navigation. According to advices from Sicily, the revolutionary movement is increasing in the country, which is full of armed men. The Royal Intendant Celeste has made common cause with the revolutionists. The 14th and 15th Regiments are being despatched from Naples to Sicily. Artillery and other troops have been sent to the citadel of Messina. A popular demonstration has taken place at Aversa in favour of Victor Emmanuel, in consequence of which the town has been declared in a state of siege. Arrests have been made at Naples. The *Gazette de Milan* of the 12th says—"We have received news from Sicily of a later date than that already published by us. Not only is the revolution sustained, but it daily becomes stronger and more general. After the obstinate and bloody combats of which we have spoken, the insurgents withdrew from the principal cities, and concentrated themselves in the interior. There are from 9,000 to 10,000 combatants, all well armed and provided with munitions of war. They have cut off the water supply from the city, and the dearth of water has already been much felt. Every night they attack the royal troops besieged in the city, in order to keep them in continual alarm and to fatigue them. All communication with the interior of the island is interrupted. We have no precise accounts of the result of the movement in Abruzzo and Calabria. All the south of the island is in insurrection. It is believed, or at least it is hoped, that the north will not be long in following the example. In spite of the great agitation which reigns at Naples, the Government constantly sends troops into Sicily. A Neapolitan fleet cruises before the coasts to prevent any disembarkation." The departures of imperial couriers from Marseilles for Constantinople, bearing despatches, and their returns thence, have been incessant. The capital of Turkey has recently been disturbed by religious persecutions of Christians. It is said that the state of Turkey and of Naples commands the attention of Napoleon, and that the prospect of the dismemberment of Turkey is being confirmed daily, while it has been thought not improbable to see before long a Buonaparte rule in Naples. In Switzerland, the agitation upon the question of Savoy is increasing. The annexation of Savoy and Nice to France has been decided in those places by universal suffrage, and almost unanimously. In Hungary great anti-Austrian demonstrations have taken place. A grand procession followed the funeral of the student who died from a wound received at the demonstration of the 13th of March. The procession was opened by 300 students, colleagues of the deceased, all in their national costume; and the whole mass of people who took part in the ceremony is estimated at from fifty to sixty thousand. The affair is looked upon with a national meaning. Austria, especially, in her tampering with the national religions of Hungary, seems to be madly courting the vengeance of an outraged people. A great political movement is reported to have begun in Germany, not only for constitutional freedom, but also for the unity of Germany as one nation under one sovereign. A letter from Bonn says—"For some time past the English

public has had its attention turned entirely towards Italy; while, nearer home, a movement is taking place which very shortly will shake European society to its basis;" and the writer adds—"If Prussia does not quickly and energetically exert herself, Louis Napoleon will soon take a lead in German affairs." He that holds the destiny of the nations in His hand is evidently moving the world to the accomplishment of His Divine purposes, and people are everywhere rising to struggle for political and religious liberty.

AMERICAN.—The American passing events of this week are of a too local a nature to interest our readers, except that the House of Representatives at Washington has (according to report) passed the bill for the suppression of polygamy in Utah. Doubtless future American passing events will show to all how vain it is for mortals to measure arms with God or attempt to stop His purposes.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belfast	Thomas Crawley.	£71 19 7½	Brought forward.....		£649 10 4½
Dublin	John K. Grist ..	54 9 9½	San Francisco.....	G. Q. Cannon ..	105 5 6½
Dundee.....	Charles Turner .	17 17 1	Cape of Good Hope ..	G. Rucks	12 17 0½
Cheltenham.....	H. A. Shaw	7 3 1½			
			F. Merryweather		1 1 0
			Isaac Whiteley		1 0 4
			J. W. McLellan		0 17 9
			Frederick Mackay		0 5 2
MISSION.					
Australian	Thomas Ford ...	306 1 3½			
Swiss and Italian	Jabez Woodard ..	191 19 6			
	Carried forward	£649 10 4½	(Errors excepted.)		£770 17 4

MEMORABILIA.

HOW TO EXTRACT TIGHT STOPPERS.—When a glass stopper is tight, pass a strip of woollen cloth round the neck of the vessel, and see-saw it backwards and forwards, when the friction will by heat expand the neck, and thus loosen the stopper. A tight screw may be drawn from a metal socket by surrounding the latter with a cloth dipped in boiling water.

ANTIQUITY OF THE COMPASS.—A somewhat similar instrument to the mariner's compass is described under the name of the "Marinette," or mariner's stone, in a political poem entitled "La Bible," written by Guyot de Provence, in the year 1190. It is also mentioned by Jacobus of Vitry, Bishop of Ptolemaie, in his description of Palestine, between the years 1204 and 1215.

ASSASSINS.—The Assassins were a secret band of religious and political revolutionists that arose about the year 1090, who, headed by Hassan ben Sabah as their Sheikh, founded an independent state in the north of Persia, and afterwards spread into Syria, spreading terror all around by their secret assaults and slaughters. Hence the term "assassin" came into general use to signify any secret murderer.

ACADEMY.—This term originated from Academia, a garden in the Ceramicus, a suburb of the city of Athens, so named from its original proprietor, Académus, who kept a gymnastic school. The garden afterwards becoming the property of Cimon, the son of Miltiades, he adorned it with groves, fountains, and statutes, and at length bequeathed it to the public. Socrates and his disciples frequented it, and Plato afterwards established his celebrated school there, whose followers were called "Academics."

"ICH DIEN."—When the King of Bohemia was slain at the battle of Cressy, in 1346, a plume of three ostrich feathers was found on his helmet, having the words "*Ich dien*" (signifying, *I serve*), inscribed beneath them. Edward the Black Prince, (who won the battle,) son of Edward the Third, (who commanded the English forces,) regarding these words as a just tribute of respect to his father, adopted the plume and motto as his crest, which has ever since been borne by all the heirs to the British crown.

VARIETIES.

A NEW member rose to make his first speech, and, in his embarrassment, began to scratch his head. "Well, really," exclaimed Sheridan, "he has got something in his head, after all."

POETRY AND PROSE.—"See, nurse!" exclaimed papa, as a smile irradiated the face of his infant, "an angel is whispering to it!" "No, sir," replied nurse, "it is only the wind on its little stomach."

"MOTHER, I shouldn't be surprised if our Susan gets choked some day." "Why, my son?" "Because her beau twisted his arms round her neck the other night; and if she had not kissed him to let her go, he would have strangled her."

GARDENING MEMORANDA.—Dahlias should have only one stem each, and that staked in good time. If the plants grow very bushy, thin away a portion of the shoots. Manure-water once a week, not too strong, will do them immense good; and while growing, they will take as much water as you like to give them in reason. But if a regular system of watering be commenced, it must be continued through the season, except during wet weather; for watering brings the roots near the surface, and the plants suffer if supplies are stopped. A good spadeful of rotten dung under every dahlia will draw the roots down, and obviate the need of frequent watering. If the plants are troubled with red spider, dust them with sulphur, and then drench them well over head: the red spider cannot stand sulphur and moisture together. Dahlia roots should be stored in a place free from frost and damp, but not so dry as to shrivel them. They should not be taken up until the frosts have destroyed the stems; and to promote the ripening of the tubers, the plants should have very little water towards the end of the season.

POETRY.

FRIENDSHIP.

From the "Deseret News."

Ye who boast of human love
As what ye never sought—
Who deem the holy name of friend
A bauble to be forgot;
Ye are wise enough to spare your hearts
False friend-ship's traitor blow;
Ye see the weapon, and the aim
Of striving with a foe.

But I would rather meet the shaft
That falsehood's hand can send—
Die, hilled to sleep in treachery's arms,
Than live without a friend.

Great Salt Lake City.

I'd rather build my hopes too high,
And weep to see them fall:
I'd rather trust, and be betrayed,
Than never trust at all.
If serpents coil beneath earth's bloom,
Must the sweet buds be slain?
If meteors fly, may not the pure
And holy stars remain?
'Tis true, my flowers may hold a blight—
My earth stars dim and fall;
But I had rather trust too much
Than never trust at all.

S. E. CARMICHAEL.

ADDRESSES.—W. H. Pitts, 2, Norley Cottages, Norley Place, Plymouth.
George Teasdale, 11, Cheyne Street, Stockbridge, Edinburgh.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, May 5, 1860.

Price One Penny.

"THY KINGDOM COME."

That the holy Prophets of old looked forward through the vista of congregated ages to a time when the "Sun of righteousness" would show forth his power and majesty, by establishing a kingdom which should never be thrown down, is a fact well known to every Bible student,—the time when that kingdom would be established alone forming matter of controversy. And that the Lord himself would set his hand to accomplish this great work, calling and empowering his agents to act for and under him, is another fact equally well known.

As this calling and authorizing necessarily implies communication, unbelievers in latter-day revelation suppose and contend that the kingdom was organized when the Saviour was upon the earth, and only requires time to develop its power and importance, and to change the appearance, qualities, and characteristics of society by a complete regeneration. In the interpretation of Nebuchadnezzar's remarkable vision by Daniel, we are distinctly told that, inasmuch as he had seen "a stone cut from the mountain without hands," the God of heaven would set up a kingdom which would never be destroyed; and that this kingdom to be established in the "latter days" is the same with that to which the Prophets looked forward with such joyful anticipations is evident from the inspired language that it should "break in pieces

and consume all these kingdoms," and should "stand for ever."

Many reasons have been adduced from Scripture, history, and admitted data, to prove that it was not established in the days of Christ or his immediate followers, which it would be needless here to reiterate. But perhaps one of the strongest is produced by those very individuals who most strenuously endeavour to dispute the reasons advanced, and that founded, too, on the simple, yet beautiful and expressive form of prayer from which our caption is taken.

In almost every church, chapel, and place of religious worship used by professing Christians the world over, the "Lord's Prayer" is weekly offered up before the God they profess to worship and serve, while in many it is repeated and re-repeated a great many times from Sunday to Sunday. Either the petitioners believe or they disbelieve the prayer offered up; and, in mercy to them, we will suppose the former. Either they understand or they are ignorant of its meaning; and, with a spirit of charity, (viewing their age-hardened, but erroneous belief on the subject,) let us presume the latter. But under either circumstances the fact stands indisputably clear that they are continually asking and wearying the Lord for that which they believe they already possess. "Thy kingdom come, thy will be done on earth as it

is in heaven," is the plain and impressive language of the eloquent breathings communicated by the Son of God to his disciples; and all who unite in the holy and solemn sentiment must reasonably expect that God will fulfil his long-given promise and establish his kingdom upon the earth, that his will may be done thereon, even if it does not exactly coincide with the peculiar views of those who suppose that kingdom to have been organized eighteen centuries ago.

To pray, "Thy kingdom come," and at the same time say that the kingdom *came* some eighteen hundred years ago, is about as consistent as for some sleek, fat, well paid, and well fed expositor of modern religion, whose purse is well filled, and his larder stocked, to pray, as he woos the soporific influences produced by a hearty and appetizing supper, "Give us *this day* our daily bread," asking Heaven to grant that which he already possesses. And O consistency! how often art thou called upon to blush for the fact! But other thoughts suggest themselves while considering this subject. The accompaniment to "Thy kingdom come" is "Thy will be done as it is done in heaven."

Now, for many centuries, this so-called Christianity has been at work, divines have been schooled and paid to propagate its inculcations, and have been compelled in many instances to regularly offer up this beautiful little prayer. And what are the results? How much nigher are they to the prayed-for condition of society than their predecessors were seventeen hundred and odd years ago? What regenerative feature of society stands prominently forth demanding our attention and admiration? Is it the principle of heavenly union (?) maintained in Christendom at the expense of some five or six millions of men, who are fed, clothed, paid, and entirely employed in learning and practising the art of human butchery? Is it the principle of lovingkindness (?) ineffectually striven to be maintained by a vast police force, judicial courts, and an imposing array of magisterial authority? Is it the principle of virtue! O humanity! weep for the horrible pictures that daily and nightly disgrace the streets of civilization; and weep, too, at the virtue (?) of the world. What has been done for the regeneration of the world through the long course of seventeen hundred years? Why, this is the result, and

here is the root-spring of all the abortive attempts at regeneration which the world has witnessed,—namely, we are gravely told by these same propagandists that mankind *cannot* do the will of the Father, while on the earth, as it is done in heaven. "Sinful and corrupt as man is—so wrapt in iniquity and natural depravity," they say he cannot become sufficiently pure in this probation to do the will of God sinlessly, but must die, and his spirit wing its flight to another world before it can become so changed; and what is true individually is true collectively.

Yes, astonishing though it may seem, those very individuals who pray loudest and oftenest, "Thy kingdom come, thy will be done on earth as it is in heaven," persistently maintain that the kingdom of God—all that ever would be established on the earth, was established by Jesus when personally here below; and yet they say that no man—therefore no number of men can do the will of the Father upon the earth as it is done in heaven. It is no wonder that the dominant religions of the day are powerless to regenerate society—no wonder that there is so much of a "form of godliness, yet *denying* the power thereof," when the very prayer that inspires so much devotion and constant repetition is rendered a contradictory inconsistency, and faith in the regeneration of mankind is dead; while, as for the actual condition of the world, scarcely one-fourth of its inhabitants live in what are termed "Christian lands." Of that fourth, not an eighth profess to live as Christians; and of those who do so profess, not a sixtieth live the meagre, stunted, creed-bound faiths they avow.

Yet withal we can pray deeply and fervently with the spirit and the understanding, "Thy will be done on earth as it is in heaven," and look forward with rejoicing to the time scanned by prophetic vision of old, when "all shall know the Lord from the least even unto the greatest," and "when every knee shall bow, and every tongue confess that Jesus is the Christ,"—the fruits of that holy, heavenly combination of organization, officers, laws, principles, and practices known as and existing with and under "the kingdom of God."

"Thy kingdom come" embodies a great fundamental principle, which is as the rising sun to this dispensation, as it was

like a bright morning star to dispensations past. It cheers the mind, inspires with hope, strengthens the faith, and makes glad the hearts of all honest, earnest seekers after truth; for the voice sounds through the continents of the earth, to the islands of the sea, and to nations afar off, saying—

Praise ye, praise ye the Lord God of hosts, for the hour of his majesty and glory is come.

The hosts of the Highest are marshalling their power; the thunders of heaven are garnering their forces.

For the Lord, through his servant, the great Prophet Joseph, hath opened the last dispensation on earth.

The might of the Evil One quails at the

onset; the gaunt ranks of darkness shiver and fail.

For the Church, born amid trials and fierce persecutions, hath grown to its greatness through the hurricane's might; and the sceptre of tyranny trembles in terror as the power of righteousness works through the earth.

As the eagle soars swiftly to his rock-mantled eyry, so the kingdom soars upward in power and might; and the glory of God will be quickly unfolded as the heavens reveal the Messiah in power.

Glory, honour, praise, and power be unto the Lord God of Israel; for the kingdoms of this world shall become the kingdoms of our Lord, and he shall reign over them for ever. Even so. Amen.

S.

EDUCATION.—No. 4.

BY SIRIUS.

(From the "*Deseret News*.")

Fortitude is a principle that should be early instilled into the mind of a child. Instead of this, how many mothers are making moral as well as physical cowards of their children. It is to be hoped that but few parents in this Territory are guilty of the revolting practice, so prevalent in the world, of instilling into the minds of their children, from their earliest infancy, a horror of death,—teaching them to regard it as the most dreadful event which awaits them, and of holding up this so-called king of terrors as a bugbear to scare them into doing right,—an end, by the way, which it never accomplishes. Still there are a thousand ways in which cowardice is, where fortitude and courage might be, implanted in the youthful mind. Yonder little fellow, whose eyes are not looking where his little feet are running, stumbles and falls. Having been sympathised with and helped before, instead of getting up immediately, he waits for help and looks half round, uncertain whether to cry or laugh. His over-kind, but weak mother, instead of saying, "Jump up, my son, and try again," runs to him, picks him up, and so overwhelms him with caresses and words of condolence, that he becomes really frightened, thinks he must have been badly hurt, or at least in great

danger, and commences the common nursery chorus at the top of his lungs. His sister, perhaps, has cut her finger slightly, and comes to her mother, with a smiling face, to have it tied up. "There! Do you see what you've done, you naughty girl? Look at the blood running! Aren't you afraid to touch a knife any more?" And the poor child becomes positively alarmed, and begins to think possibly she may bleed to death. But there are a thousand such ways in which some parents instil cowardice into the minds of their children. If they are really hurt, instead of letting them know the extent of their injury, control your feelings, encourage them, and don't let them think it's half so bad as it is. True there are some children who are too rash and destitute of caution, who need a little restraint in that respect. But, even then, care should be taken that *fear*, instead of proper caution, is not implanted in their minds.

Instead of impressing them with a dread of water, for fear they should be drowned, or of horseback exercise, for fear they should be thrown, it is much better to guard against such evils by early teaching them to swim and to ride. Instead of teaching them to shrink from death with horror and dismay, let them be taught to value life only so far as it

can be usefully and nobly employed. Instead of educating them to seek to prolong their days at the expense of self-respect, friendship, freedom, and every generous impulse of their natures, teach them rather to sacrifice life than honour, virtue, integrity. That was a noble saying of the Roman mother to her son, as, handing him his shield, she sent him forth to battle for his country—"My son, come back *with* it, or upon it!" Did it cost that mother no pang to part with her child? Were there no misgivings in her heart when she gave him that counsel? Yes: but she loved his honour better than his life. But the history of the world is full of examples of the noble and self-sacrificing heroisms of mothers, worthy of our imitation to-day.

Among the Spartans, cowardice was ranked as one of the worst of crimes, and their children were early trained to the most vigorous habits of fortitude and endurance, both of body and mind. It was their pride to be able to endure the most exquisite physical tortures without allowing a sign or expression of pain to escape them. I often think of the Spartan youth who stole a fox and hid it beneath his tunic to carry home. The enraged animal began to gnaw into his bowels; but, rather than betray himself by word or sign, he endured the torment until he at last dropped dead in the street. Here was a noble spirit of endurance worthy of a better cause. The sons of ancient Rome, when in its meridian glory, before it had become corrupt and enervated by luxury, were not less heroic. On one occasion, when the city was besieged by a powerful army, and destruction seemed to await it, a number of Roman youths banded together under the most solemn oaths to deliver and avenge their country, or die in the attempt. A few of them, by night, entered the lines of the enemy, for the purpose of assassinating the hostile king and general, who was with his forces. They were discovered and taken prisoners. On being brought before the king, they openly avowed their intention; and one of them, thrusting his right hand into the fire, held it there until it was consumed, and then, turning to the king,

told him there were five hundred young men as brave as he, who had sworn to deliver their country, or die. The king was so touched and surprised by this act of heroism, that he at once concluded a favourable and generous peace with the Romans.

But we need not look back two thousand years for examples of this kind. Wisdom, virtue, patriotism, nobility of soul did not die with the ancient Romans or Spartans. There are just as heroic, just as devoted, just as self-sacrificing and patriotic mothers, sisters, and daughters, in our mountain fastnesses, as Rome or Greece ever contained; and many of Zion's sons are not behind those of the former in noble, daring deeds. It only wants circumstances to develop these virtues which are now slumbering in abeyance. When, in after years, the "History of the Mormons" shall be read by the world, it will tell of silently, uncomplainingly endured suffering, of self-sacrificing devotedness, of noble heroism, unsurpassed, if not unequalled, among any people or nation. The huge, blazing, crackling fire that surrounds and speedily destroys the suffering martyr reflects its light far and wide, draws thousands to the sight, and excites their sympathies and admiration. But yonder wretched sufferer endures a thousandfold more agonizing torture, unknown and unnoticed, because the smothered, smouldering fire which is slowly consuming him emits no light, no noise, to tell of its cruel, bloody work. So is it with the unseen, silently and patiently endured pangs of the heart. The world neither sees nor appreciates them, though often the weary sufferer would, if he could, gladly exchange his mental agonies for the martyr's flames. It is only the brilliant, dazzling external act, which as often proceeds from pride or love of fame as from true generosity and devotion of soul, that commands the notice and admiration of the world.

Fortitude of *mind*, if not more necessary, is as much so as fortitude of body; or, in other words, it is as necessary to fortify the mind against *mental* as against *physical* suffering. May old and young be endowed with this necessary virtue!

A TEACHER, wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said, "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "Oh, no!" replied the little one; "we let out the tucks!"

HISTORY OF JOSEPH SMITH.

(Continued from page 264.)

[October, 1843.]

Wednesday, 18th. Pleasant and comfortable day.

Fifteen deaths have occurred during the past week in the city.

Thursday, 19th. Warm and pleasant day. The water has risen about two feet in the Mississippi, and is still rising.

About noon, started for Macedonia, in company with brother William Clayton. Arrived there about sundown, and I stayed at brother B. F. Johnson's for the night.

I extract from Elder W. Woodruff's journal:—

This was one of the awful, fearful, dangerous, exciting, affecting, grand, sublime, and interesting day's journey I ever took in my life. Our boat was drawn out of the canal on cars prepared to run on the railroad, to convey us over the Alleghany mountains; which is a novel scene indeed, to see a canal boat taken apart into four sections, while loaded with freight and passengers, and hoisted on a railroad by inclined planes into the air 1,500 feet over high mountains, and then descend into the valley below in the same way, and every rod is attended with the greatest danger; and what adds dread to it is having careless men in attendance, who seem indifferent both to their business and the lives of men, which was apparent during this day's scene at least.

But to the detail. Horses were hitched to our cars, and drew us four miles and a half; then we came to the first inclined plane which we had to rise. Two cars were fastened at the top of the plane to the same rope that ours were fastened to at the bottom. The engine was stationed in a building at the top of the plane that drew the cars up and down. When all was ready, the sign was given by raising a red flag; the engine was put in operation, and the cars started. This plane was half-a-mile long, and raised 180 feet.

We went up in two minutes, and I was truly thankful to reach the top; for had the rope broke, or the fastening untied, we should have rolled back to the bottom with a tremendous crash. We were then carried on to plane No. 2, which raised 125 feet in half-a-mile. Our boat rocked badly while going up, but no accident happened.

We then continued on a level until we

came to the inclined plane No. 3. This was one mile and a quarter long, and raised 320 feet, which we went up in four minutes. Before we reached the top, the safety car that was attached to our boat was flung from the track, and dragged many rods, and flung the rope off the wheels for ten or twelve rods. I made a signal to the engineer, who stopped, and it was replaced. Here, again, we were in danger of breaking the rope, which would have sent us back down the mountain more than a mile, or turned us over into the yawning gulf below. In either case we would have been dashed to atoms.

My hair rose on my head; but having got all things ready, we proceeded on to plane No. 4, three-quarters of a mile long, and ascended 265 feet. We rose this in three minutes, but it looked awful to be thus suspended almost in the air, with such a weight of lives and freight depending upon a knot, a twine, a rope, a pin, an engine, and care of a man,—should either of which give way, all would be dashed to atoms, unless saved by a miracle.

We next continued on to plane No. 5, three-quarters of a mile long, 280 feet rise. We were carried up this also in three minutes, which brought us to the summit of the Alleghany mountains.

The whole five inclined planes, on our ascending the mountains, are four miles in length, which raises us perpendicularly 1,170 feet; and I felt thankful to God that I was on the top of the mountain alive. But we had to descend in the same way that we ascended.

We ran on the top of the mountain about three miles, and then began to descend. We found snow on the top of the mountain, and the weather was exceedingly cold. We had six inclined planes to descend to get to the bottom of the mountain, the whole of which was attended with equal danger and carelessness.

As we came upon the brink of one of them, the cars being drawn by horses, the men had left the breakers. The conductor, seeing the cars coming, and about to run on to the horses, he hallooed for the men to break; but finding none at the breakers, and the cars approaching the inclined plane, the teamster liberated his horses as soon as possible, and they just escaped being run over, and the conductor sprang to the breaker himself, and, with great exertion, merely saved it from running down the

plane, which would have dashed the boat to atoms. I was standing in the cars at the time. I instantly flung my cloak from my shoulders, and prepared myself for leaping out of the cars, in case it should start down the plane. In either case it might have killed me, but I knew it was certain death to go down the plane; but, through the mercy of God, the cars were stopped before they began to descend.

The whole distance was a constant scene of danger, and I called upon God in my heart to preserve my life. Even while on a level, we were running on the edge of precipices, hundreds of feet deep, down which, if a wheel should break or run off the track, the cars would surely be plunged, which would make an end of all flesh that was on board.

We passed through one tunnel in the mountain, and when we reached the bottom of the inclined planes I felt thankful to God, and felt that we were mostly out of danger. But they put the boat together, and started it on the rail, with all on board, without horse or steam; and the railroad being a little descending, it increased in speed, until it ran at a rapid rate, and was still in danger of upsetting. It ran of itself four miles, until it came to the canal, where it was to take water. And here again, to finish the day with danger, a train of cars was left in our track; and with all the power that could be exerted on the breaks, we barely missed having a smash-up at last. We finally got rolled into the water alive, with no bones broken or lives lost; and, for one, I had a glad heart.

While conversing with the mate in the evening on the subject, he remarked that "we were not sensible of one-half of the danger that we were in during the proceedings of that day. But I was sensible of a good deal at least. We got into the canal about dark, being thirty-six miles from canal to canal, in crossing the mountains. We travelled all night in the canal, which was one constant scene of locks."

Friday, 20th. In the evening I gave instructions to B. F. Johnson and others in relation to the blessings of the everlasting covenant and the sealings of the Priesthood.

Elder John P. Greene returned from a mission to the State of New York, with about 100 emigrants, some of them from Penn., who joined his company on the way.

Warm, smoky day, with strong wind; very dark evening.

Saturday, 21st. We left Macedonia,

and arrived home about two, p.m. Pleasant cool day.

Sunday, 22nd. Meeting at the Stand. Elder Rigdon preached half-an-hour on "Poor Rich Folks."

I remained at home all day, and held a prayer-meeting at my house at two, p.m.; twenty-four persons present.

Elders Young, Kimball, and George A. Smith returned from their mission to the Eastern States, having, in connection with Elders O. Pratt and W. Woodruff, visited the Branches in Kentucky, Ohio, Penn., New Jersey, New York, Connecticut, Massachusetts, Rhode Island, New Hampshire, and Maine; held Conferences, set in order the churches, collected tithings for the Temple and subscriptions for the Nauvoo House, baptized many, and stirred up a general system of gathering among the Saints in the Eastern countries. They have been absent near four months, and have accomplished a good work. I was very glad to see them, and blessed them in the name of the Lord. Elders Daniel Spencer and Bradford Elliott also returned from their missions, and quite a respectable number of Saints came in their company.

Pleasant cool day.

Monday, 23rd. Those of the Twelve who returned from the East yesterday visited me through the day, and paid over the means they had received for the Temple and the Nauvoo House. I immediately gave directions to send to St. Louis for groceries and different articles necessary for the Temple and the workmen thereon.

This morning President Hyrum Smith, Patriarch of the Church of Jesus Christ of Latter-day Saints, entered upon the duties of his office, having previously been appointed by the voice of the Spirit to supply the place of the late Elias Higbee, deceased, as one of the Temple Committee. On his arrival at the Temple he was greeted by a hearty welcome from those engaged on the works, and the universal feeling is that great good will result from this appointment.

The day cloudy, with strong east wind.

Tuesday, 24th. W. W. Phelps and Colonel Dunham started for Springfield to see the Governor, and endeavour to obtain from him the quota of State arms which belong to the Legion.

Morning warm and pleasant; after-

noon, wind west by north. At four, a little rain, accompanied by snow, for the first time this fall.

Wednesday, 25th. Ice one-third of an inch thick on small bodies of water. Cloudy and cold day.

In the evening settled the taxes for the Temple and Nauvoo House.

Eleven deaths in the city reported this week.

Friday, 27th. I was at home and received a visit from Bishop George Miller and Elder Peter Haws, who have just returned from their trip to Mississippi and Alabama.

Many emigrants have arrived in Nauvoo the last few weeks.

Prayer-meeting at my house in the evening.

Saturday, 28th. Cold east wind. At home all day.

Sunday, 29th. Meeting at the Stand, south side of the Temple, from eleven, a.m. to two, p.m. Elders B. Young and J. Taylor preached. Dr. Richards called for a collection of \$8, to buy a new book in which to record History, which was made up.

At nine, a.m., Elders Richards, Miller, and Haws ordained William C. Steffey (who was going to Texas on business,) an Elder.

Two, p.m., prayer-meeting in my house; twenty-five present. I gave instructions on the things of the Priesthood.

Monday, 30th. At nine, a.m., went to Mayor's Court, and adjourned it for one week.

Twelve, noon, attended a court in the Office, when the parties agreed to leave their difficulty to be settled by the arbitration of brother Flagg.

I received \$300 from brother Spencer, and immediately paid it to Dr. Foster.

On account of the cold weather, most of the masons have discontinued the work on the Temple.

Tuesday, 31st. At nine, a.m., Mr. Moore was brought before me for a breach of city ordinance, which was proved, and I fined him \$5.

I rode out with Hyrum in the carriage to the prairie, returning about three, p.m. Snow on the ground this morning; cold east wind, and rain all day.

Wednesday, November 1st. In the evening there was a prayer-meeting in the Mansion; twenty-nine present.

Thursday, 2nd. Sitting in council

with Hyrum, B. Young, H. C. Kimball, W. Richards, J. Taylor, William Law, and W. Clayton, at ten, a.m., on the subject of the following letter from J. L. Heywood:—

"Quincy, October 23, 1843.

Gen. Joseph Smith.

Dear Sir,—In a conversation with Colonel Frierson, of this place, a short time since, he expressed, in very warm terms, feelings of sympathy for the wrongs yourself and brethren suffered in Missouri, as well as his sense of the vindictive feelings the authorities of that State still manifested towards you personally.

Mr. F. has not yet had the pleasure of a personal acquaintance with yourself, although he says he had the pleasure of meeting your lady at her sister's residence on Rock River. Mr. F. has been written by the Hon. B. Rhett, of S. Carolina, upon the subject of the *Persecution*; and Mr. F. thinks, of all men, he would be the best qualified to present a petition in our behalf; and says, should such an arrangement meet your approbation, he will use his influence in favour of a petition; and says he knows of some honourable men in Missouri who, he has no doubt, are anxious to wipe off the stain that rests upon them, by some just reparation.

I submit, by permission of Mr. F., a copy of a letter he has written to a distinguished citizen of South Carolina, together with a circular put out confidentially by the friends of Mr. Calhoun, of S. C., whom with my present feelings I should cheerfully support for our next President, and who, I have no doubt would be preferred, by the brethren to Mr. Van Buren.

If the plan suggested of memorializing Congress should meet your approbation, please inform me. Colonel Frierson promises his aid in such an event, and says he would go to Nauvoo and assist in arranging papers relative to such a step. Please accept my assurances of love and esteem for yourself and family, and a prayer that wisdom from on high may direct you in your deliberations.

I remain your brother in Christ,
JOS. L. HEYWOOD."

And agreed to write a letter to the five candidates for the Presidency of the U. S., to inquire what their feelings were towards us as a people, and what their course of action would be in relation to the cruelty and oppression that we have suffered from the State of Missouri, if they were elected.

The Twelve Apostles published the following in the *Times and Seasons*:—

"TO THE ELDERS AND CHURCHES ABROAD."

On our late mission to the Eastern States, we discovered that the publications at Nauvoo were very little patronised by the Saints and Branches in the various sections of the country where we passed, while the common newspapers of the day received a liberal support by those who pretend to 'hunger and thirst after righteousness.' We feel justified, therefore, in reprobating such a course as detrimental to the general good of the whole Church, that shows a lack of charity in the Elders.

'Do men gather grapes of thorns, or figs of thistles?'

Nauvoo at present is the seat of the First Presidency, the place of the gathering for all Saints, and the great centre of the world for pure religion, revelation, truth, virtue, knowledge, and everything else preparatory

to the coming of the Son of Man. The best news, the best people, and the best plan of salvation must be there. Wherefore,

Resolved unanimously that the Travelling Elders are hereby instructed to use due diligence in obtaining subscribers for the *Times and Seasons* and *Nauvoo Neighbour*, and forward the pay by safe hands to the publishers at Nauvoo, that the Saints and the world may receive 'line upon line and precept upon precept, here a little and there a little,' together with such extracts of translations and revelations as the Presidency of the Church may direct, for the edification of the whole body of the Church in righteousness.

Done in Council at Nauvoo, Nov., 1843.

BRIGHAM YOUNG,

President of the Twelve.

WILLARD RICHARDS, Clerk.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 5, 1860.

It is verily true that "Paul may plant and Apollos water, but it is God who giveth the increase." This fact the experience of the Elders in their labours of preaching the Gospel to the nations abundantly shows; and in their endeavours to bring souls to a knowledge of the truth, they have invariably found that it is God who giveth the increase, and that unless he blesses their labours and gives to their ministry an increase of souls to the Church, it is in vain for them to attempt to bring about an ingathering of the sheep to the fold of Christ.

Unless the Lord is working with the people and preparing their minds to receive his work and to believe in the Prophets whom he has sent, it is in vain for the Elders to labour with them. When God is not moving in his "mysterious way" to perform his "wonders" in bringing the thousands into his Church, and when he is not by his invisible agencies working towards a Gospel harvest, and by the power and demonstration of the Holy Ghost bringing home conviction and a knowledge of that work which the Prophet Isaiah spoke of as "a marvellous work and a wonder," it is in vain for the Priesthood to undertake to bring about an increase to the Church or to seal conviction upon the minds of the thousands. The Lord says, "My people shall be willing in the day of my power;" and the Elders have found, in their missionary labours among the nations, that this is verily the fact, and that, in the day of God's power among the honest, thousands will receive the word and enter into the fold of Christ. But it is only when those days of power come in that his people are willing and prepared to receive his Latter-day Work and obey the Gospel of the Latter-day Kingdom, which must be preached in all the world for a witness, and then the end shall come. When those days of power are not with us, and when the Master and his invisible powers are not moving towards a Gospel harvest of souls and missionary success, it is in vain for the Elders to undertake to bring this about. The most

extensive and thorough missionary operations would fail, and the efforts put forth though many, (and forcibly concentrated to the desired object,) would not bring missionary success and an increase of members to the Church. Human wisdom and eloquence, upon which some so much rely, would be wretchedly impotent to bring about the desired success and conversion of souls to the ways of God, and to bring them to a knowledge of his purposes and an understanding of eternal things. And as for the thought of effecting this by becoming great preachers after the manner of sectarian Christians, it is not according to the genius of the Gospel; and to think that the Church must be clothed in the rags of learning and decked in the garments and jewelry of sectarianism, is according to the spirit of sectarianism, and not according to the Spirit of Christ. We readily admit the value of knowledge, education, science, and eloquence as aids and servants to the preaching of the Gospel and the building of the kingdom; but the Gospel must be carried to the people in the power and demonstration of the Holy Ghost, and the gifts and graces of that Spirit are the royal robes and jewelry of the Church.

Without the Spirit to accompany the word and seal conviction upon the minds of the hearers thereof, those who are called to preach the Gospel will preach in vain. Unless the Holy Ghost moves upon the hearts of the honest, and brings home to them the testimony of the Elders clothed in the power and demonstration of that Spirit, how shall they receive a witness of that testimony for themselves and a knowledge of the things that are declared? There are holy agencies of the invisible world appointed to be ministering spirits to the heirs of salvation. Unless, then, those ministering spirits throw the cords of their mysterious influences around the spirits of those to whom they are sent to administer, how shall they be brought into fellowship with the Saints—with the Church of the Firstborn both in heaven and on earth; and unless the voice of the true Shepherd speak to the sheep, how shall the sheep hear and know his voice and follow him, that he might gather them into his fold?

Much could be written upon the necessity of the Elders preaching by the Spirit, and of their words being brought home to their hearers in the power and demonstration of the Holy Ghost, to be effective; and that those who hear must also receive the testimony of that Spirit, to be convinced of the things of God, which none can know except by the Spirit of God; and much could be written to show how necessary it is for the hearer to receive the witness of the testimony borne to them by the preacher, in the demonstration of the Holy Ghost, by which the Elders should preach and testify. It is in vain for the Elders to work, unless the Divine Master is also working in the same direction and for the same objects; and in their own strength they are weak and utterly incapable of accomplishing the work of God or of teaching the wisdom of the Almighty by the wisdom of man. But we can only in this make a few general remarks upon these points, and leave the many branches and details of these subjects to be dealt with hereafter.

In endeavouring to bring about an increase to the Church in these lands, which is so desirable, and for which all should fervently pray, let none deceive themselves by imagining that the Elders can again be successful in bringing the thousands into the Church only by the same means that the thousands were brought into it before—namely, by the power of God and the demonstration of the Holy Ghost. Not by the wisdom and eloquence and cunning of man, nor according to the enticements of the sectarian churches, must the Elders seek to bring souls to a knowledge of the Latter-day Work and preach the Gospel to the nations; but, by the power of truth,

the simplicity of truth, and the witness of truth, they must preach the Gospel and bring an increase to the Church, and souls to a knowledge of the truth.

Let the Elders and preachers of the Church remember that "out of the mouths of babes and sucklings" God has "perfected praise," and expect that he will do thus again. Let them bear in mind that "not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen; yea, and things which are not, to bring to naught the things that are, that no flesh should glory in his presence." "He that glorieth, let him glory in the Lord." They can also profitably take Paul's statement to the Corinthian Saints as an excellent example to all Elders and preachers of the Church of the last days in every nation, in every Conference, and in every Branch:—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, BUT IN DEMONSTRATION OF THE SPIRIT AND OF POWER, THAT YOUR FAITH SHOULD NOT STAND IN THE WISDOM OF MEN, BUT IN THE POWER OF GOD. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew."

This is also according to the example of the first missionaries to these nations to declare the restoration of the Gospel and the raising up of a great Prophet. Do not the Saints know of their success? and has not all the world heard the sound thereof? Now, though we set a high value upon every branch of proper education and every branch of wisdom in the proper order, and although we believe that all truth belongs to the Saints, and consider the gifts of speech and inspired eloquence as the gifts and instruments of God for the effective preaching of the Gospel, yet we would have none of our Elders and preachers apostatize from the faith and example of the first Elders and Apostles who came to these lands and preached so successfully in the demonstration and power of the Holy Ghost.

NEWS FROM "HOME."—In this Number of the *Star* our readers will find quite a quantity of news from "home," and items of passing events in the Saints' mountain retreat. Surely the wilderness is blossoming like the rose, and a "peculiar people" and a new civilization growing up into hardy maturity in the mountain fastnesses of the "new world." Much more could have been extracted from our "home" papers which doubtless would have interested our readers; but space would not permit.

NEWS FROM UTAH.

(From the "*Deseret News*,")

IMPROVEMENT AND PROGRESSION.—Within the last eight or ten days, we have been in the receipt of communications from friends, and have seen and conversed with gentlemen residing in the northern, southern, and other portions of

the Territory, and all confirmed the reports that have been previously made relative to the spirit of improvement, temporally and spiritually, that is being made manifest among the people, in nearly, if not every county, city, village, and settlement, which is most cheering to

every lover and advocate of advancement and progression in all things that tend to increase the wealth, happiness, prosperity, and intelligence of the people who, in poverty, have sought refuge in these secluded valleys from the ruthless hand of oppression and religious intolerance which had followed them in other lands where they had dwelt or sojourned previous to their coming here, until their substance was principally wasted away.

The motive power that impels men to action, who have been raised and tutored in such schools as most of the citizens of Utah have been educated in, is not so easily subdued or overcome by the force and operation of adverse circumstances. It may become somewhat inactive at times when the pressure upon it is great; but as soon as the obstacle is passed or surmounted, it moves again with accelerated velocity; and it gives us pleasure to announce truthfully to all whom it may concern, that the spirit of improvement and progression that has ever actuated the principal part of those who came here, because they could not live elsewhere in peace, but which for "good and sufficient reasons" has seemingly been slumbering for a short time past, is again being awakened; and if we are not mistaken in the signs of the times, it will take a much wider range than heretofore, and be more effectual and salutary in its operations.

In this city, where the effects of that peculiar kind of civilization that best suits a majority of that portion of mankind, by common consent, denominated Gentiles, and also a large portion of the Christian world, judging from their words and actions, have been the most severely felt, there has comparatively been but little building or other improvements going on during the last three years. There were a few houses built, and some additions made, considerable fencing done, fruit, shade, and ornamental trees set out, and sundry other improvements made last summer and fall (President Young, as ever, taking the lead in these matters, and setting examples for others to follow); but the want of building materials—rock, adobies, lumber, nails, glass, etc., deterred many from building and improving, who would have done so, if those things had been more plentiful and easy of procurement.

The prospect in that respect is now

more favourable. Lumber will be plentiful. Nails will be made here in large quantities sufficient to supply the demand. President Kimball's oil-mill will be in operation early in the season, and in all probability there will be nothing wanting to enable those who wish to build, or otherwise to improve, beautify, or adorn their dwellings, habitations, or possessions to any extent they may desire. And inasmuch as there is most decidedly a reaction taking place relative to those important matters, we confidently anticipate that, before the close of this memorable year, Great Salt Lake City will present a far more thrifty, beautiful, and pleasing appearance than it does now.

The disposition that is being everywhere manifested to make improvements of all kinds is truly commendable. Not only the building of houses, the erection of mills, the extension of settlements, the opening and fencing of new farms and fields, the establishment of tanneries and other useful establishments, for the promotion of domestic manufactures, the raising of sheep, and the production of whatever can be grown or raised in the Territory, are receiving marked attention; but the importation of such machinery as cannot at present be made here, which has hitherto been too much neglected, is not overlooked by those having the means to invest in its purchase and introduction, and without which the resources of the Territory cannot be fully developed, nor that social independence obtained so essential to every community.

There are but few counties, cities, or towns in this part of Utah, where arrangements are not being made to import some kind of machinery necessary for the convenience of the people in the manufacture of those things which are indispensable, and, if not produced at home, will have to be brought from some other country at a ruinous expense.

How it is in the southern part of the Territory in relation to the providing of the necessary machinery for the manufacture of the cotton grown there, we are not informed; but in the absence of the requisite machinery for spinning it at least, the producing of that essential article in sufficient quantities to supply the demand will be an up-hill business, and will not be attended with many beneficial results.

There is another subject to which we

with pleasure allude, and that is the impetus which has, to a goodly degree, been given to the subject of education, and the mental culture of the rising generation throughout the Territory, within the last six months. Better schools have been provided, and more attention has been given to that important subject by all classes, both old and young, than ever before since we have been in the Territory. If the intentions and resolutions of the Chancellor and Regents of the University are carried out, and the provisions made by the Legislature are strictly complied with, the great work which has been begun with confidence to progress till the schools and institutions of Utah Deseret will not be inferior to those of any State in the Union; and in point of general intelligence and scientific attainments, the people, and especially the youth, will be second to none.

It only requires proper exertion on the part of those who wish to accomplish any particular object that will enhance their wealth or happiness, or increase their usefulness among their fellow-beings, with the blessings of the Almighty upon their labours, to obtain what they desire: and it is confidently expected that the Saints will not be behind in any good work that will elevate them in the scale of intelligence, or add to their comfort and prosperity while they sojourn on the earth.

A NEW COAL BED DISCOVERED.—A correspondent at Provo informs us by letter, under date of the 6th [March], that Mr. Galbraith, of Utah County, has discovered coal about four miles east of the mouth of Provo Canyon, and ten miles from Provo City. The vein is reported to be nearly four feet thick, and easy of access. A company has been formed, and preparations are being made to commence operations immediately, with the expectation of being able to supply all with coal who may wish to patronise them. If coal can be obtained in Provo Canyon, it will be easier of access than that on the Weber, till a good road is made, as contemplated, to the mines that have lately been opened at Chalk Creek. There are other parties searching for coal in various locations, some of whom are very confident of success; and it is hoped that their anticipations in that respect will be fully realised.

SUGAR FROM THE SORGHUM.—A very good specimen of sugar, manufactured from the Chinese sugar cane, by Mr. J. T. Willis of Toquerville, Washington County, has lately been exhibited in our office. It was produced by the simple process of boiling the juice, without any scientific appliances to cause it to grain. If one person can make sugar from sorghum by that process, others can, of course.

DEPARTURE.—General A. S. Johnston, commanding the division of the army in Utah, left Camp Floyd for Washington on Thursday last, as reported, *via* the southern route to California, thence by the Isthmus. Those who have made the General's acquaintance since his arrival in the Valley, speak highly of him as an officer and a gentleman. For some cause, he never visited Great Salt Lake City after he passed through it with his army on the 26th of June, 1853; consequently, he never had an opportunity of seeing the "lion." There are many reports in circulation as to the object of his visit to the capital; but he unquestionably goes in strict obedience to orders, and in due time the facts relative to the matter will be made known.

(From the "Mountaineer.")

HOME MANUFACTURE.—BUTTONS.—Calling at Governor Young's office the other day, our attention was attracted to a large card of buttons, manufactured at the Sugar Works, by Mr. George F. Hamson, formerly of Brigham City. They were of every variety of size, and not only of a quality far superior to the imported article, but will be offered for sale at a much lower price. This is a step in the right direction. It is in vain to talk of the encouragement of home manufacture, when we are required to pay from ten to fifty per cent. more for the articles made here than for those imported.

CUTLERY.—Our friend Bishop Hunter, in making us a neighbourly call, ever welcome as he is, showed us a knife and fork, the manufacture of Mr. Clayton, of this city. Considering their excellent quality and strength, they will compare favourably with any in the market. Success to the mechanics at home!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 280.)

The lower part of the dress bears an unfortunate resemblance to the modern pantaloon; but the figure stands on what we have always considered a hieroglyphic; analogous, again, to the custom in Egypt of recording the name and office of the hero or other person represented. . . . From the foot of the elevation on which the last-mentioned building stands, their bases almost touching, rises another pyramidal structure, of about the same height, on the top of which is the building marked No. 3. . . . It has 33 feet front and 28 feet deep, and has three doors. The end piers are ornamented with hieroglyphics in stucco, two large medallions, in handsome compartments, and the intermediate ones with bas-reliefs, also in stucco; in general character similar to those before given. . . . The interior, again, is divided into two corridors, about nine feet wide each, and paved with stone. . . . The back corridor is divided into three apartments. In the centre, facing the principal door of entrance, is an enclosed chamber, similar to that which in the last building we have called an oratory or altar. The top of the doorway was gorgeous with stuccoed ornaments; and on the piers at each side were stone tablets in bas-relief. Within, the chamber was four feet seven inches deep, and nine feet wide. There were no stuccoed ornaments or paintings; but, set in the back wall, was a stone tablet covering the whole width of the chamber, nine feet wide and eight feet high. . . . The sculpture is perfect, and the characters and figures stand clear and distinct on the stone. On each side are rows of hieroglyphics. . . . The principal personages will be recognised at once as the same who are represented in the tablet of the cross. They wear the same dress; but here both seem to be making offerings. Both personages stand on the backs of human beings, one of whom supports himself by his hands and knees, and the other seems crushed to the ground by the weight. The pier on each side of the doorway contained a stone tablet, with figures carved in bas-relief. . . . The two figures stand facing each other. . . . Over the heads of these mysterious personages are three cabalistic hieroglyphics. . . . Near this, on the top of another pyramidal structure, was another building, entirely in ruins, which appa-

rently had been shattered and hurled down by an earthquake. . . . Here were the remains of a cultivated, polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations, reached their golden age, and perished, entirely unknown. The links which connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palace of their kings; we went up to their desolate temples and fallen altars; and wherever we moved, we saw the evidences of their task, their skill in arts, their wealth, and power."

From Stephens' "Incidents of Travel in Yucatan," published in 1842.

"At a short distance from the hacienda, but invisible on account of the trees, rises the high mound which we had seen three leagues' distance, from the top of the church at Tekoh, and which is represented in the following engraving. It is sixty feet high, and one hundred feet square at the base; and, like the mounds at Palenque and Uxmal, it is an artificial structure, built up solid from the plain. . . . Four grand staircases, each twenty-five feet wide, ascended to an esplanade within six feet of the top. This esplanade was six feet in width, and on each side was a smaller staircase leading to the top. These staircases are in a ruinous condition: the steps are almost entirely gone, and we climbed up by means of fallen stones and trees growing out of its sides. . . . The summit was a plain stone platform, fifteen feet square. It had no structure upon it, nor were there vestiges of any. . . . The view commanded from the top was a great desolate plain, with here and there another ruined mound rising above the trees. . . . Around the base of this mound and throughout the woods, wherever we moved, were strewed sculptured stones. . . . Besides these, there were other and more curious remains. These were representations of human figures, or of animals, with hideous features and expressions. . . . The sculpture of these figures was rude, the stones were timeworn, and many were half buried in the earth! . . . The mounds were all of the same general character; and the buildings had entirely disappeared on all except one. . . . It stood on a ruined

mound about thirty feet high. What the shape of the mound had been it was difficult to make out, but the building was circular. . . . The exterior is of plain stone, ten feet high to the top of the lower cornice, and fourteen more to that of the upper one. . . . The outer wall is five feet thick. . . . The whole diameter of the building is twenty-five feet. . . . On the south-west side of the building, and on a terrace projecting from the side of the mound, was a double row of columns, eight feet apart, of which only eight remained. . . . At some distance from this place, and on the other side of the hacienda, were long ranges of mounds. These had once been buildings, the tops of which had fallen and almost buried the structures. The ruins of Uxmal. . . . The first ruin which I shall present is that in which we lived, called the Casa del Gobernador. The engraving which forms the frontispiece of this volume represents its front, with the three great terraces on which it stands. This front is 322 feet long. . . . This building was constructed entirely of stone. Up to the cornice, which runs round it the whole length and on all four of its sides, the façade presents a smooth surface: above is one solid mass of rich, complicated, and elaborately sculptured ornaments, forming a sort of arabesque. The grandest ornament, which imparts a richness to the whole façade, is over the centre doorway. Around the head of the principal figure are rows of characters. . . . These characters were

hieroglyphics. . . . The roof is flat, and had been covered with cement; but the whole is now overgrown with grass and bushes. Next to the great building of the Casa del Gobernador, and hardly less extraordinary and imposing in character, are the three great terraces which hold it aloft and give it its grandeur of position; all of them artificial, and built up from the level of the plain. The lowest of these terraces is three feet high, 15 feet broad, and 575 feet long; the second is 20 feet high, 250 feet wide, and 515 feet in length; and the third, on which the building stands, is 19 feet high, 30 feet broad, and 360 feet in front. They were all supported by substantial stone walls. . . . The platform of this terrace is a noble *terra plana*, 545 feet long, and 250 feet wide, and, from the remains still visible upon it, once contained structures and ornaments of various kinds. . . . La Cueva de Maxcanú, or the Cave of Maxcanú, has in that region a marvellous and mystical reputation. It is called by the Indians Satun Sat, which means, in Spanish, El Laberinto or El Perdedero, the Labyrinth, or place in which one may be lost. . . . The universal belief was that it contained passages without number and without end. . . . I entered with a candle in one hand and a pistol in the other. . . . In utter ignorance of the ground, I found myself turning and doubling along these dark and narrow passages, which seemed really to have no end, and justly to entitle the place to its name of El Laberinto. . . .

(To be continued.)

PASSING EVENTS.

GENERAL.—The great powers have nearly agreed upon a Conference to settle the difficulties between France and Switzerland. The conference will be composed of the ten following powers:—Austria, Spain, France, Great Britain, Portugal, Prussia, Russia, Sardinia, Sweden, and Switzerland. King Victor Emanuel, in his tour through Italy, is met by extraordinary enthusiasm and loyalty from the Italian people; but, following the advice of France, he has for the time abandoned the idea of taking the title of King of Italy. Late news from Naples state that the affairs of Sicily continue to occupy the Government. General Salgano has demanded reinforcements in order to operate against the insurgents, who are still fighting in guerilla bands. A flying column of troops which had left Palermo was obliged to fall back upon the town of Termini, having met with the insurgents in strong positions. The insurgents are said to be in possession of the interior, and the extent of the movement is considered to indicate the existence of a devised plan of operations. An Italian general has arrived in the island, and it is expected that General Garibaldi will offer his services. The *Independence Belge* states that the Count de Syracuse has written to the Prince de Carignan, stating that he will offer his sword to King Victor Emanuel to combat for liberty and Italian nationality, if his nephew, the King of Naples, refuses to restore to the two Sicilies the constitution of 1848. General Benedik is appointed by Austria to succeed the Archduke Albert in the government of Hungary. The Emperor Francis Joseph, in an autograph letter to the new Governor of Hungary, has

promised the people large concessions of reforms, "in order that the principle of self-government," to use his own words, "by means of town, district, or county communes, and of diets and committees of the same (which principle is to be introduced into all the provinces of the empire,) may also be in force in my kingdom of Hungary." If the Emperor is sincere, and these concessions and reforms do not come too late, the fast-falling Austrian empire might be saved. Herein lies Francis Joseph's last hope. But even if he is at length disposed to keep good faith with his people, they who have been so often deceived might no longer be disposed to trust. Perhaps they will not be satisfied now with anything short of revolution; and his promises and concessions, in view of his desperate case, may only invite revolution instead of averting it. Moreover, it will not answer the designs of Napoleon to let Austria become strong, and Germany united. In the Prussian Chamber a most spirited debate has taken place, and eminent members used some stirring and remarkable language. Austria is held as the great antagonist and enemy of Prussia, and France as the arch-enemy of Europe; and it is urged by the member for Berlin, that the time has come for the "monarchy of Frederick the Great to take in hand the task that formerly devolved on England, and to render all other alliances superfluous, by a close and intimate union with the German people." But, above the rivalry of nations, the designs of ambitious emperors or kings, or the concessions of despots, or the dissident and revolutionary tendencies of peoples, who shall say that the Lord is not moving among the nations? Who shall say that the angel of destiny has not received the command to write of kings and kingdoms and nations words like those which struck horror into Belshazzar's heart—"Thou art weighed in the balances, and art found wanting?" Who shall say that the Mighty One has not risen up in His might to overturn, overturn, overturn, until he shall have remodelled the world and accomplished his purposes?

AMERICAN.—But little business of importance had been transacted in Congress. In the Senate, the bill for the admission of Kansas into the Union was referred to the Committee on Territories. Advices from Vera Cruz confirm the raising of the siege by Miramon, owing to the want of provisions and munitions of war. He lost 2,000 out of 5,000 men. There was a strong feeling in the city in favour of a war with the United States. Degollado had gone to Tampico to enter upon a campaign. By the last mail we received letters and papers from Utah, from which we gather the general news and passing events of the day. Things continue at "home" in the same onward course noticed in our last summary of Utah news and passing events. The home-stamped sheets of the *Deseret News* and *Mountaineer* are full of signs of the social as well as religious development of Utah; and almost every page of those papers is, so to express it, crowded with prophetic marks that the community of Saints is fast entering into national existence and showing the higher phases of national growth. Education, home manufactures, agriculture, public works, the establishment of new settlements, and the several practical affairs of life, are commanding the attention and activity of the people in a remarkable degree. Schools are being established throughout the Territory, branch societies of the Deseret Agricultural and Manufacturing Society are rapidly taking root in all the settlements of the Saints, and the Legislature and City Councils of the Territory are busily framing and passing laws and ordinances productive and conservative of the general interests of the community. The *Deseret News* and the *Mountaineer* are crowded with discourses, lectures, announcements of lectures, appointments, city ordinances, discoveries, manufacturing operations, and reports, letters, and editorials devoted to educational, agricultural, manufacturing, and commercial interests. Sheep husbandry is commanding considerable and increasing attention, as well as the growing of flax and cotton for manufacturing purposes, while scientific and economical agriculture is recommended and adopted. Captain Gibson has delivered interesting lectures on the Asiatic Islands, or the Indian Archipelago; and Professor O. Pratt has delivered lectures on the Laws of Motion and the Philosophy of Light and Sound. At these lectures the Social Hall was crowded. Professor Pratt will continue to lecture on scientific subjects once or twice a week, and other scientific gentlemen are recommended to give lectures to the community. The Chancellor and Board of Regents of the University have appointed Professor Albert Carrington Superintendent of Common Schools for the Territory. President Young is vigorously taking the lead. The prospect of more troubles with the Indians is spoken of, in consequence of their half-starved condition. This does not speak well for the Superintendency of the Indian Department for the Territory. Dr. Forney does not seem so successful in this department as was his predecessor, Brigham Young. Weather in the settlements has been severe; but spring is rapidly advancing; and General A. S. Johnston has left Camp Floyd for Washington.

VARIETIES.

"The clouds that intercept the heavens from us come not from the heavens, but from the earth."—*Landor*.

BE PUNCTUAL.—When Washington's secretary excused himself for the lateness of his attendance, and laid the blame upon his watch, his master quietly said, "Then you must get another watch, or I another secretary."

NEW GUNBOAT INVENTION.—"I mentioned a few days ago that the Emperor Napoleon had approved the model of a gunboat constructed on a system to be propelled without steam, and has ordered boats to be built on this plan. The power which is intended to be substituted for steam is hot air. It will produce as much rapidity and be far more economical than steam. It is calculated that the yearly saving in the cost of fuel for the French navy will be about 80,000,000*fr.*; indeed, that the yearly saving in the combustible used for cooking on a voyage will nearly suffice to propel the vessel; and boilers will be dispensed with. I hear that the experiments have succeeded so well that, in addition to the gunboats now nearly completed, a large vessel, the *Reine Hortense*, will be fitted to receive the new machinery. The inventor of this power, which may effect another revolution in navigation, is a French engineer employed at Lyons. The machinery, which has been made at Lyons, is soon expected in Paris. I need hardly say that great results are anticipated from the invention."—*Times* (Paris correspondent).

DIED.—At Pleasant Grove, Utah County, Feb. 25, 1860, of consumption, Hannah, daughter of William and Mary Durney, of Paynton, Gloucestershire, England, (and wife of Joseph Wadley,) aged 29 years, 4 months, 5 days.

POETRY.

TO THE POOR.

Calumny's poisoned arrow-points
May pierce you to the heart;
Those you have thought your dearest friends
May cease to take your part;
But be your motto, Onward!
Your motives, to be good;
And Heaven is bound to aid you, though
All men may be opposed.
Ne'er bend to mean or selfish acts;
Be noble, though you're poor;
Remember, he who would be great
Must every ill endure.

Bedford.

What though your name be looked upon
With scorn and vile contempt,
If conscience truly says you're good,
Your acts will make you great.

The good man, though he be but weak,
Who struggles to the end,
Doing his best, whate'er betides,
The Eternal will defend.
Forsake not friends because they may
Be bound by Folly's chain;
But help to cast their bonds away;
Thus lasting fame you'll gain.

A. G. SUTHERLAND.

ADDRESSES.—John H. Nelson, } 2, Ebenezer Terrace, Widcombe, Bath.
Thomas Harding, }
William Hopwood, 15, York Place, Castle Fields, Shrewsbury.
W. Bayliss, 14, Carver Street, Chorlton-upon-Medlock, Manchester.

ERRATUM.—At the head of the first article in last week's Number, for "JOSEPH TEASDALE," read GEORGE TEASDALE.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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A DISCOURSE

BY ELDER N. V. JONES, DELIVERED IN BIRMINGHAM, DECEMBER 28, 1859.

I presume there is no subject that would entertain the feelings of the people better than the subject with which we are more immediately concerned, or at least that branch of it in which we are more directly interested. I believe that we all alike feel the necessity and importance of diligence in our labours in the Gospel of Jesus Christ. Yet there are certain portions of it in which we are called to act more immediately; not that they are more necessary, ultimately, to our salvation, but because they are so ordered in the course of events. Everything has its time and its place. So it appears to be with us in the work of salvation. We do not embrace it all at once—we do not comprehend it all. But immediately on our introduction into the Gospel plan, our understandings being enlightened by the influence of the Spirit which we receive, in consequence of our obedience, we then behold principles—perhaps only a few, or we may have a superficial glance at many of the leading principles and features of the great work in which we are engaged. Yet they come to us one by one in their order and in their application. We cannot reduce them all to practice—that is, all at any one time; but in the course of our experience we find places and opportunities offered where we can apply the principles of the Gospel to our lives.

I design to call your attention to a principle of the Gospel particularly applicable to you—the Gathering of the Saints. It is true, as I have before intimated, that there are many principles incorporated in your faith which, in their application, would require an eternity to comprehend. You do not expect their full application in the present. They point in your faith to the future; and to increase your confidence and to establish you permanently, fervently, and devotedly to the principles, you must apply them to yourselves as you pass along through this state of probation. You must realize and understand the application of those principles and their adaptation to yourselves, in order to enjoy the blessings derived therefrom, and thus increase and strengthen your faith in the work as you progress from one stage to another. It is not expected that a child, in the first three months of tuition at school, will be enabled to comprehend the English language in all its fulness, or the various branches of the science of mathematics. It is not supposed that this can be the case. The human mind is so constituted that in the early stages of its development it is only prepared to receive here a little and there a little. We can receive a few first principles, but we cannot grasp all at once. Still the mind is so constituted in its capacities and abilities as to receive one.

principle after another, and thus the mind will expand in understanding and intelligence until in the scope of its capacities it will comprehend and ultimately reduce to practice every principle embraced in the Gospel of Jesus Christ.

This is the work of eternity which lies before us. We are living and moving in the midst of eternal principles. Eternity, in a word, is with us. The elements with which we are surrounded are eternal. Though the physical earth and many things pertaining to it will undergo a change, yet in that change there will not be annihilation, but there will be an eternal duration of those elements. In them we live and move and have our being. From them we draw our life—that vitality which contributes to our mortal and eternal existence—our mortal existence while in this state of probation, and to that eternal or immortal existence which we anticipate hereafter. We all alike draw from the eternal elements that surround us. We live in the midst of eternity and in the midst of the works that we have to perform. Those who are faithful in keeping their covenants and observing all the commandments that are delivered unto them will have an eternity of labour before them. Little by little your intelligence will increase, and your judgments expand. Different circumstances will surround you—different principles will be applicable to you; and hence the rewards and blessings according to the situation and circumstances under which you are placed. Many, perhaps, in thinking over matters, have reflected on the positions which they at present occupy in their scattered state, and then on the condition and situation of the Saints in the valleys of the mountains, and have believed that if they could only get there, they should be satisfied. Their present feelings are engrossed with this all-absorbing topic—namely, the emigration or gathering of the Saints.

This is laudable enough. But let me say to you that your religion does not consist entirely in this one principle. Perhaps I may be able to illustrate this to your minds. You, no doubt, have heard of individuals—perhaps have found them in the course of your travels, who have rested on certain particular points—some two or three, which constitute the amount of their religion. Perhaps there are some connected with this Church who have adhered particularly and tenaciously to a certain point. It may have been the case with the “Word of Wisdom:” they would preach that, and nothing else. If I were to turn and preach to you the principle of the gathering of the Saints, and nothing else with it, it would not in the end accomplish that which is desired. It is only a component part—one of the principles that go to make the great whole of that plan which will furnish you work throughout eternity. Hence, in speaking of one, we should not lose sight of the rest. But under the circumstances in which you are at present placed, the subject of the gathering is that which is immediately applicable to you.

There are many, very many reasons why the Saints should gather out from these countries wherein they have been born, to say nothing of the commandments of the Lord: and we know what they are. I need not cite the prophetic declarations of the Bible to prove the principle of gathering correct. I shall not be under the necessity of poring over the declarations of the Jewish Prophets, taking a portion here and there to establish in your minds that God has spoken in fulfilment of their predictions, and that he has sent forth his commands for the people to gather. That you already believe and understand. But there are reasons separate and apart from this why you should gather. The circumstances which surround you as a people, the influences which are abroad in the world, and the judgments of the Almighty which the nations are doomed to suffer, if they do not repent, are the things which warn you to depart. We live in a nation that is professedly Christian—a nation that professes to have a great amount of Christian charity, and to be the pattern of Christian piety, and the nursery of Christian principles and influences. England occupies in the Christian world literally and truly that position. Its missionaries are sent forth to almost all parts of the world, and they are sent forth on errands of mercy to the people to promulgate the same Christian principles that they themselves profess to believe in and practise. Now, so far as pretensions go, this is well enough—very well indeed. But how far will this Christian country—this nursery of all religious principles—the very focus and centre of the Priesthood of modern Christendom, bear measuring by the

Gospel of Jesus Christ. There are certain moral laws and obligations, saying nothing of the differences of opinion with respect to ordinances, which we will waive, and come to others—principles that we cannot differ upon; and how far do the people of this nation, with all their pretensions, live according to the principles which they themselves teach? For instance, they instruct all that it is wrong to lie. Now, how far do they observe this? The nation have established by law, by its internal regulations, and by the authority of parliamentary enactments, decrees to govern and control the religious mind of the nation. Yet they do not stop the evils of the nation. Having accepted and assumed the position to govern and control the religious mind of the people, those who profess to hold the Priesthood of that religion must be held accountable for the sins of the nation. It is their duty to stop evil: it is their duty to reform the opinions of men, or else leave men to act for themselves. The nation has a state church—a church established by law. They do not require all men to believe in it; but if the various ministers do not bring about that change or reformation in the minds and actions of the people, they do not do that which, from the very positions they are in, they are under obligation to do. Again: How often do you hear the name of the Almighty profaned, and witness drunkenness, prostitution, and many other species of evil? What, then, is the condition of the moral world—the state of society? These things to which I am calling your attention are the legitimate fruits—of what? Of a nation professing to be Christian. These are the effects we find in this nation and community.

I ask again, What is the state of society, morally, in the land? What is the condition of the moral world? Why, it is horrible. The sinks of vice, the moral depravity, the destitution, debauchery, and lechery of all kinds that exist and are practised throughout the length and breadth of the land are fearful to contemplate. The daily publications with which the country is flooded show a long catalogue of crime and demoralization.

I consider that those who profess to hold the Priesthood in this land (the Christian ministers) are responsible for these as well as other evils; and they will

not only be judged for this, but also for their unbelief in the Gospel of Jesus Christ.

Now, these things I have already named are crying sins: they are enormous, egregious evils that exist in the midst of a Christian land and a Christian people. They are the results of the laws and practices of society. "By their fruits shall ye know them." Does a bitter fountain send forth sweet water? No—it does not. We know and understand that these are the legitimate results of the principles, influences, and spirit of nominal Christian society; and they flow as regularly as the stream glides down its channel. These are things to which I wish to call your attention; for we, as Latter-day Saints, are situated under the immediate influences of this Christian nation, the effects of which are as I have stated.

Now, *we*, like them, teach the people to abstain from evil—to leave off their lying, if they have lied,—their stealing, if they have stolen, and to refrain from every immoral action. We try to the best of our abilities to induce the people to believe and practise in their lives their religion; and wherever we find those who do not, and are guilty of the sins of which I have spoken, you yourselves are witnesses that we immediately sever them from the Church—cut them off, as the nurseryman, when passing through his nursery, trims off the dead limbs, so that others may become more vigorous and strong. This work of pruning has been going on for several years past, particularly during the last two years, within the pale of this Church.

It is true, as remarked on a former occasion, that there is an evil influence over the world. The proof of the existence of that influence is that men are more ready to do wrong than right—more ready to transgress a righteous law than to keep it. It requires constant tact—constant exertion on the part of an individual to keep the commandments of God. The moment he relaxes, he falls like the untimely acorn, and glides along with the rest of the world, and finds himself engrossed with its influences, in the same thralldom and difficulty, and under the influence of the same spirits that the world are under. It is no trouble at all to sin, though we may do violence to our conscience in so doing. Yet when we keep the commandments of God—when

we abstain from every evil, it takes a resolution on our part: we have to become determined with ourselves to make a firm and fixed determination that we will keep the commandments of God. This is the resolution we have to form: we have to stand on our guard—to be ever on the alert to keep from transgression. This is the situation in which we are placed, and this is the evidence that an evil spirit exists in the world. Now, while so situated, we are subject more or less to these influences. The constitution of the human mind is such that we more or less partake of the influences by which we are surrounded. When we are in the midst of the powers of darkness and the workings of evil, these things have their influence on our minds and habits, and it takes a greater effort on our part to resist them. This is your situation as Saints. You are here grappling with and feeling the effects of influences that are evil: you see the violation of holy principles; you see the departure from that righteousness the Gospel teaches all men to observe: you see this on the right hand and on the left; and if you have the principles of the Gospel of Jesus Christ firmly and deeply implanted in your minds, when you hear the name of the Lord profaned it strikes you with a sensation of awe, and you will not forget it: it grates on your ears—it does violence to your conscience and feelings; and such is the case with the violation of every other righteous principle. You cannot hope that your condition will be better, if you stay in this land: you cannot hope it will be so as long as you sojourn here within the domains of these influences: you cannot look forward to it, for a constant warfare is required on your part to stand free and maintain the integrity which you owe to the principles of the Gospel.

Now, we, as Latter-day Saints, have to avoid the judgments and calamities which will befall this nation for the sins they have committed in violating their own principles. They have sinned against these things, to say nothing of those which have been revealed in the latter times. Simply in consequence of the violation of their own laws, the Almighty could in justice bring upon them his judgments and chastise them for the principles they have violated, which are incorporated in their own systems, many of which are

right and true. But it is impossible that God's judgments can be poured out upon any nation until the Saints and those who are honest in heart and desire to keep the commandments of God, but are led by the traditions of men, have had ample opportunity of hearing and obeying the principles of truth, and of gathering out from that nation. Justice must have all its claims. It is impossible for God to condemn an individual for not obeying that which he never heard nor understood. But when individuals are so far blinded by the influence of the powers of darkness and the traditions of men combined, that when they behold the light, and shut their eyes, and say they cannot see it, and close their hearts and ears, and declare they cannot hear nor comprehend, they will be held accountable for that transgression. But with those who will receive and practise the truth, it becomes the first and most important duty to leave that nation and people, and go to a place and into a society where they can live under the immediate influence of the Gospel of Jesus Christ. Perhaps it may not be fully understood by many, but it is the influence of evil (the invisible powers of darkness and spiritual wickedness in high places) that makes the difference and distinction in men. It is the spiritual power which is operating upon men that causes them to rise up and dictate to this nation or to another nation. It is that which pulls down nations—it is that which exalts them. They all of them but work out the purposes of God: they only go on and carry through their part; and when the whole scene is consummated, it will result in the things I have stated—namely, that the judgments of the Almighty will be poured out upon those who will not receive the Gospel. Still the righteous will be gathered out.

It is impossible that the work can go on—impossible that the kingdom of God can be established in power, unless the material composing that kingdom (the honest in heart) be gathered out from among the nations of the earth. See how it was in the days of Abraham and Lot, when the Lord went to visit the cities of the Plain. He would not, at the solicitation of Abraham, destroy those cities, if so many righteous could be found there. Abraham interceded until he brought down the number from 75 to ten. God would even spare the cities if ten righteous could

be found. When even they could not be found, said he to the few—"Go away; gather out." Why? That he might chastise the inhabitants of those cities for their transgressions. So it is with you now—you advance the work by gathering out. This is a duty which you owe to the kingdom of God, to say nothing of the blessings which accrue to yourselves. It is a duty you owe to the kingdom of God to gather out of the nations to the place appointed, that you may enjoy and participate in that spirit which prevails there—the spirit and genius of the Gospel of Jesus Christ,—that you may be blessed under an influence different from that in the world. It has often been remarked of us, by our opponents, when speaking of us, "Don't come in contact with the Mormons; don't have anything to do with them; don't listen to their arguments; for if you do, they will be sure to draw you in, because of the influence they carry with them." This thing is really true: there is an influence with the servants of God, and

that influence is the power of truth; and those who will listen—those who will open their hearts to understand, and their ears to hear, will be convicted: they cannot help themselves. The evidence of the truth of the principles will be sealed upon the understanding of that individual who will listen. It carries with it demonstration—that is, an evidence that the spirit which accompanies the servants of God is of God.

There is not an honest man or woman that ever heard its principles spoken by that Spirit which accompanies the servants of God in the last days, without the evidence of that truth being sealed on the understanding. Now, if the hearing of the principles of truth has this effect upon the honest in heart, do you not see what will be the effect upon you as Saints, when removed from the midst of the evil influences that surround you here to a place where the principles of the Gospel are practically observed, and where you can drink deeply and freely of the influences flowing from the same?

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 280.)

[November, 1843.]

Friday, 3rd. I continued in Council all day.

Died at sea, Elder Knowlton F. Hanks. I copy the following letter from Addison Pratt, one of the Pacific Island missionaries:—

"Ship *Timoleon*, North Atlantic Ocean, Nov. 4, 1843. Lat. 20 deg. 15 min.; long. 25 deg. 19 min., west from Greenwich.

I expect ere this reach you, brother P. B. Lewis will deliver you the letter and articles I sent you by him, with the \$8 in cash. I expect he has told you the state of brother Hanks' health when he left us. The reason I never wrote you the particulars of his health was because he did not wish to have his friends know the worst.

I did not see him from the time I left them at Evansville, till he came to me at Winchester. At first sight of him there, I saw he failed materially, and I was bed-fellow with him. My heart often ached to hear the deep-rooted cough as it racked his

whole frame. I kept a bed vessel with some fresh water in it, and what he raised from his lungs would sink in it like lumps of clay. This indicated to me that, short of the immediate interposition of Divine Providence, nothing would save him from premature grave.

On his passage from Nauvoo to New York he seemed to recruit; but from New York to New Bedford, he, with brother Grouard, took passage in a packet. The weather was rough, and they were both sea-sick. By being exposed to the sea air, together with his sea-sickness, his disease took a downward course, from which I had but little hopes of his recovery.

When I met him at Winchester, the kind attention and anxious solicitude which sister Abigail and the rest of the family took in his welfare seemed to recruit him a little.

When we took stage for Boston, our friends in Winchester, with myself, felt fearful he would not be able to perform the journey; but the thought of meeting brothers Rogers and Grouard, the expecta-

tion of seeing some of the Twelve, and attending Conference with a large collection of brethren, stimulated him to great faith, and he stood the ride far beyond my expectation. The stage was crowded inside with ladies, and we were obliged to take an outside seat. For one of that kind it was very good. Much of the way I supported him in my arms; and when I thought he was getting fatigued, I would secretly place my hands upon him and raise my desire to Him who is able to save and to strengthen.

We stayed in Boston with sister Whitmore. Her untiring kindness to him is long to be remembered. He was able to attend Conference but little. He was administered to by some of the Twelve once or twice while there. I was with him continually while I stayed in Boston. I nursed him as well as I knew (as you know I am not very skilful). I daily rubbed him with flannels, anointed him with consecrated oil in the name of the Lord, and prayed with him, and was often assisted by brother Rogers.

When I left for New Bedford, brother Rogers took charge of him. They went to Salem on business for the mission, back to Boston, and then came on to New Bedford. When I was away from him a few days, the change was more visible than when I saw him daily. I was surprised at the change, and knew at that rate he could but live a few days. I asked him particularly how he felt. He would at no time betray the least fear that he should not live, notwithstanding he closed up all his business before we left New Bedford. I believe he was determined to die as near the place of our destined mission as possible, and therefore nothing would deter him from his course.

When I saw his feeble state, and knew the privations he would naturally have to suffer by a sea voyage, I could not help speaking discouragingly to him on the subject, and told him of all the privations he would of necessity have to undergo; but nothing would discourage him. I believe the reason he would never betray any fear of not living was because, if he did so, our faith for him might fail, and this was what he depended on to carry him to the last extremity. Indeed it was so. The mate of the ship (not knowing the case,) observed to me that he was the strongest constituted man he ever saw in his life, for he never saw a man live so long that was so reduced.

After we left New Bedford we had rough weather, and there were but two or three days we thought it prudent to take him on deck. He kept his berth the most of the time. We took the best care possible of him, daily rubbing him with flannels and anointing him in the name of the Lord.

When he was afflicted with pains in any part of his system, we used to administer to him by the laying on of hands, and he never failed of receiving immediate relief: but to approach the root of the disease we never had power; but it kept its regular march, reducing him from day to day, till I could clasp with my hand, within one-fourth of an inch, the calf of his leg, making it but a little larger than my wrist, though his appetite was good. He coughed and raised continually.

Soon after we sailed, he got so weak that if he slept too long, he would get into a profuse sweat, and we found it necessary to watch him. We accordingly divided the night into watches of three hours each, and kept it up. He continued regular till the 1st of November; then his cough took a different turn: it was hard for him to raise, and his lungs seemed stuffed up.

I had no fearful apprehension of him till the 2nd, at low 12. I was called by brother Rogers to relieve him and stand my regular watch with brother Hanks. I then had fearful apprehensions his dissolution was near at hand. At ten o'clock, a.m., his extremities were cold, and the large drops of cold sweat covered his emaciated system. It was with great difficulty he could raise strength enough to throw off from his lungs the rattling phlegm that was continually threatening to strangle him. At that moment, as I stood watching him, he made a violent struggle to throw up the obstacle, but through weakness was not able; and in the struggle he lost his breath, his eyes rolled up in his head, and I thought he had left us for ever.

I flew to brother Grouard (who from unwearied attention had laid down to take a little repose); but before he could spring to his feet, brother Hanks caught his breath again and revived a little.

Soon after, some of the cabin passengers came in to see him. Dr. Winslow recommended a little wine and water. After taking that, he revived so much that he wished to be shaved and his hair combed. After this was done, I talked with him some time about his departure. His mind was clear, calm, and perfectly resigned. I told him it was a great satisfaction to me that he had visited the place of my nativity. He had been in the house my father had built—was acquainted with his companion (my mother)—was acquainted with the surviving brothers and sisters of those that had gone to the world of spirits before them. He had seen the portrait of my brother Marshall. I asked him if he thought he should know him. He said, if he looked like that, he should. I told him it was taken very correctly. I sent word by him

to those I had been baptized for and those I intended to be baptized for when I returned to Nauvoo. He then adjusted some of his temporal affairs. Between twelve and one o'clock, p.m., he had another strangling turn. This reduced his strength. He could only speak in whispers after. Between eight and ten he fell into a drowse. After he awoke, he whispered to me and said, 'I dreamed a dream. Do you wish to hear it?' I told him I did. He said, 'I dreamed I went to the spirits in prison. It was an immense space. I looked to the east and to the west, and saw immense multitudes of people that looked just like people in real life. I said, Can these be spirits? I was assured they were. I looked to the north and saw a stand: somebody had just been preaching there, and they were dispersing from around it. I saw no children among them. I looked to see if there were anybody that I knew, but saw none. I thought they were coming together again in a few minutes, and I should be there; then I should see people I knew. I then awoke.' About eleven o'clock he had another dream. He heard the last trump sound, and saw the multitude which John saw, that no man could number, small and great, stand before God (they were small and great in capacity, for there were no children there). He awoke before he saw any further.

As I thought it my last opportunity with him, I sat up about six hours. I then called brother Rogers. I laid down, and in about two hours he called me and said, 'He is dying.' I heard the death-rattle in his throat, and sprang up. He had placed his own hands high upon his breast, his left hand clasping his right. He died as he had lived, calm and resigned, without a struggle or an emotion.

I never saw a more pleasant corpse in my life. After we had dressed it in a neat burial robe, we wrapt it in a large winding sheet, and carried it on deck. A plank was laid in the starboard gangway. On it was prepared a piece of canvas. In this we laid it, and sewed it up. To his feet was attached about 60 lbs. weight.

Then the topgallant sails were furled, the courses hauled up, and the main and mizentopsails were hove aback. The noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene.

The American flag was hoisted half-mast, as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around, and with uncovered heads listened in breathless silence to a very appropriate prayer made by brother Rogers; then they gently

raised the end of the plank till the corpse slid off and struck in the water feet foremost. My eyes followed him as he sank, till a white speck vanished in the blue waters below. This was in latitude 21 deg. 34 min. north, longitude 26 deg. 11 min. west from Greenwich.

Reflections.—I believe the weight of sand was sufficient to sink him below the reach of all ravenous fish, and the salt at that depth strong enough to preserve him from putrefaction; and there he will remain entire and unmolested till the morn of the first resurrection, when he will come forth.

My views, from recent information, are entirely changed from what they used to be respecting burying the dead at sea. From the fabulous stories I used to hear, I did suppose the sharks destroyed every corpse that was put into the ocean. But from my better judgment I know this is erroneous, for sharks are afraid, and will flee from anything white in the water. And if a proper weight is attached to a corpse, it will sink it so low that the compression of the water is so great that it will kill any fish to go down to it. One of these whalemen told me he was lancing a whale, and he sounded and carried the lance with him; he went to such a depth that the lance pole, which was made of dry ash timber, was as completely saturated with water as if it had been in soak for months.

Thus ended an intimacy with one who had rendered himself doubly dear to me by an intimate acquaintance. I have met but few men in my life with whom I could exchange feelings or reciprocate joys and sorrows, as we pass down the step of life, more sympathetically than with brother Hanks. A few days before his death, I asked him if I had at any time violated the pledge I made him before we left Nauvoo (of standing by him as a friend). He assured me I had not. This to me is a source of satisfaction.

November 6th. We are now running for the Cape de Verde Islands, and expect to be there in two or three days. We expect to touch there and send letters. We have had a remarkable passage thus far: no severe storms, nor calms, and fair winds mostly. The officers say it is the most remarkable one they ever knew; and they frankly give it as their opinion that it is in answer to the prayers of the 'Mormons' they have on board.

ADDISON PRATT."

Elder Hanks is the first Elder who has died at sea while on a foreign mission. He was a faithful Elder, cut off by consumption in the flower of his days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 12, 1860.

WE have been privileged of late in presenting to our readers items of Utah news and passing events, which, no doubt, have been noticed by them and perused with much pleasure.

In earlier volumes of the *Star* a considerable portion of space was devoted to "home" matters, or, in other words, devoted to matters and events transpiring in the mountain home of the Saints, or concerning Zion and our brethren and sisters who are gathered together and growing into national existence. In the pages of the *Star* our readers found letters from some of the leading men of the Church, items of Utah news, editorial summaries of "home" matters, and Utah passing events; and sometimes editorial articles were written, as occasion and events suggested, to bring out some great sign of Zion's growth and prosperity, or to show the providence of God in leading the Saints through a course of adversity and experience. Sermons and extracts from sermons of the Presidency, the Twelve, and other leading men, were also given; and those sermons and extracts were full of valuable instruction, while the reports of the half-yearly Conferences and national celebrations at Great Salt Lake City were not only events in our history, but they also afforded to readers of the *Star* a rich periodical treat. Letters, reports, &c., concerning the emigrations of the Saints across the sea, and through the States, and across the Plains, found a place in the pages of the *Star*.

Unquestionably all this constituted an important feature of the *Star*, and supplied to its readers most relishable food for their mental and spiritual appetites. They were thus posted up from time to time with "home" matters and events transpiring among the gathered of our brethren and sisters, and also among the emigrating Saints.

Now, as such matter must, of necessity, be relishable to our readers, and as all that concerns the "home" of the Saints and those who are fast growing into a nation of Saints must be to the ungathered of the Church scarcely second in interest and importance to their own immediate concerns and duties, some may wonder why, during the last few years, so much of the matter referred to has not appeared in the pages of the *Star* as in former years.

We will answer: Some of the reasons are very obvious. Zion was passing under a cloud, no sermons were given, public works were suspended, great movements for general improvement and growth of the Territory had to wait for a more favourable season, emigration was cut off, nobody had time or chance to write letters, and the post-office box was not unlike a lottery box.

But now the old times have come round again, looking more important, more matured, and bigger with events; Zion has started into active life again, public works are resumed, emigration re-opened, and mails coming, while everybody at "home" seems disposed to put the Territory of the Saints on big wheels and impel it onward upon something like the steam-engine principle, while everybody abroad (that is, the Saints' everybody) feel exceedingly disposed to petition the Great Inventor above to

introduce into Zion's growth also the electric telegraph principle. In fact, the Saints at "home" and abroad among the nations seem, at this moment, extraordinarily led out in their desires and expectations concerning the growth and advancement of the kingdom and work of God throughout the earth. The growth of the Latter-day Church and kingdom has truly, from the beginning, been very rapid, and its history a marvel, and the undertakings and doings of its people the greatest wonder of this age of wonders. But fast as the kingdom has grown, and wonderful as the history of the doings of the Saints has been hitherto, the faith and desires of the Saints throughout the world, and in Zion especially, are drawn out towards greater undertakings and a more rapid growth.

This being the case, then, and as Zion is being brought out more than ever prominently to the world, and as the Saints in Utah are making great and rapid movements for the growth and improvement of the territory of the Saints, the *Star* will doubtless assume a corresponding appearance, and reflect the spirit and touch upon the passing events of Zion. Indeed, as our readers must have noticed, we have already started into the pleasant path opened before us, and given them items of Utah news and passing events. From time to time will appear, as space will admit, items of Utah news and a summary not only of the most important passing events of the day in Europe and America, but also what more immediately concerns Zion; and our readers, in perusing the department of the *Star* devoted to "Passing Events," will find, as often as we are privileged to give it them, a summary of the passing events of Utah. Thus we hope to be able to give our readers a view of those passing events in which they are most interested, with a little of their connection and meaning, while we also hope to be able to supply them with precious things of various kinds illustrative of the spirit of Zion and the teachings and efforts of the leaders of the Saints to move the kingdom onward and take people upward.

EDUCATION.—No. 5.

BY SIRIUS.

(From the "*Deseret News*.")

Too much government is as bad as too little. Perhaps as many parents go to one extreme as to the other. What is true of men and women is true of children, for men and women are only babes on a large scale. They do not like to be forced or coerced; neither do children.

There is a principle in the breast of every man and woman that rebels against tyranny and oppression on the part of their fellow-mortals—that revolts at being slaves to the will of others. Physical power may keep that principle in subjection, but still it is there, and all the armies and bayonets in the world cannot kill it. So is it in the mind of the child.

The great secret of governing is to appear to govern as little as possible—to

allow all the greatest possible amount of freedom compatible with the public good—to secure necessary obedience as much as possible, without inducing an irksome sense of coercion, or a galling manifestation of power,—to obtain such an influence over the governed that they will obey from love, not fear; and with those who are insensible to this emotion, to get them to do as nearly what you want them as possible, while they think they are doing only what pleases themselves. Any bigot or fool can rule by brute force, if he has an army at hand to enforce his tyrannical edicts. But it takes a wise (if not a good) man to rule in the affections of his people.

It was a knowledge of and action upon

this principle in human nature that gave Napoleon first the power he possessed over men, and raised him to the dazzling height he once occupied. Not a soldier in his army but what considered it a privilege to die for him—not one but what almost worshipped him; yet never was there a more absolute monarch than the “little man of destiny.” The fact was, he seldom manifested the exercise of his personal power and absolute authority before the masses—that is, directly upon them; and when he did, he was always careful it should be on the side of justice, or at least what they would think was justice. In his intercourse with the army or the people, he was all smiles and condescension: he governed them through the unseen medium of others. In his cabinet he was absolute. He made the people of France believe that he was working for their interests—that the execution of his plans was essential to their happiness; hence he easily enlisted their sympathy and obedience.

So with families. If parents pursue the right course in the commencement, and seek to win the confidence of their children, by convincing them that they have their real happiness at heart, force will very seldom be necessary: their obedience will spring from love: and the parents’ wish, expressed or implied, will generally be sufficient to induce a prompt and willing obedience. The obedience of love is the only obedience worth possessing. He who governs by physical force does not govern all. The feelings, desires, and passions in the nature of the man or the child are like steam that is being continually heated: if you confine them too closely, by-and-by they will burst all the bands that have held them, and scatter misery and destruction around them. A little wholesome neglect is often as good for children as for men. A certain captain of a man-of-war had a seaman on board whom he had repeatedly and vainly flogged for drunkenness. He determined to try another method. Jack got drunk several times; but the captain paid no attention to him. At last the old salt was observed moping about in a very disconsolate manner, and the captain, without his knowing it, sent some one to

inquire what was the matter. “Oh,” cried Jack, “Captain B—— used to think something of me: when I got drunk, he flogged me: but lately he cares nothing about me.” Captain B—— saw he had produced the desired effect, and immediately promoted the man to be captain of the fore-top; and he was never known to get drunk at sea again.

Parents, by their over-anxiety and oppressive strictness, often bring about the very result they wish to avoid, like the father in *Æsop’s Fables*, who had a son very fond of hunting the lion, and was harassed with the constant fear that he would fall a victim to his dangerous pursuit. He therefore confined him within certain apartments, which were supplied with every luxury and ornament that could add to his comfort or pleasure. Among other paintings was one of the lion, hung against the wall. The son, gazing at it one day, suddenly broke out in a passion, striking it with his fist, as he exclaimed, “Thou art the cause of all my misery: had it not been for thee I should not have been here.” There was a nail concealed behind the picture, against which his hand struck, lacerating it. Mortification and death ensued. The moral others can apply.

There is one practice which, though somewhat irrelevant to the subject, I wish to refer to here. I mean that of forcing the young of either sex to marry contrary to their own wishes and feelings. I may be wrong: but it seems to me to be a most unjust, tyrannical, and revolting proceeding, and productive of much evil. The father who could be guilty of so gross an outrage on human rights as to compel his daughter to marry a man she did not love must have lost all affection for his children, and be destitute of the common feelings of humanity. Woman has her rights in her sphere as much as man in his. Among them is the inalienable, heaven-born right to choose who shall be her husband—where she will bestow her affections. Any system that denies to woman a voice in the disposal of herself is so far in opposition to the voice and teachings of the great *universal* of nature.

NEWS FROM UTAH.

(From the "Deseret News.")

G. S. L. City, March 12, 1860.

Editor of *Deseret News*.

Sir,—I left this city about the first of February, on my way through the southern settlements, for the purpose of transacting business for the *News* office. . . . Among the people generally, wherever I have visited, there was a manifest feeling of interest in the prosperity of the *News*.

There is a commendable interest awakened on the subject of schools; and inquiries were almost incessant concerning the prospect of obtaining school books. I informed the people that, doubtless, something effectual would be done towards supplying the schools throughout the Territory with a suitable, uniform series of books, compiled and printed at home.

At Payson, the nail factory of Messrs. Sabin, Beebe, & Co., is doing good work. They have also attached a turning shop to the same establishment. These and other improvements speak well for the enterprise of the people, and must largely enhance their interests.

Messrs. Adams, Grace, and Co., at Nephi, are also engaged in the manufacture of nails, and will soon be prepared to roll out hoop iron, &c., affording them at more reasonable rates than heretofore.

A new settlement has been formed at the sink of the Sevier, where there is said to be a considerable quantity of good farming land. A dam 30 feet thick and 8 feet high has been constructed across the river for irrigating purposes. Wood and timber is found in abundance fifteen miles from the settlement. I was informed by Bishop Bronson, of Fillmore, that a new route leading to this settlement has been found practicable, which shortens some fifty miles the distance between this city and Fillmore. This route passes near Camp Floyd.

A settlement is also being formed in Round Valley.

The winter is reported to have been unusually mild at Beaver. As I passed through on my return, the brethren were preparing for a vigorous prosecution of

farming operations. They have in contemplation the erection of a commodious school and meetinghouse, intending to have it completed the present session. A lime-kiln has been erected, and it was thought a prime article of lime would be produced. I was highly gratified with the appearance of brother C. W. Wandell's nursery; and, from the interest that is exhibited in this department, it is confidently to be hoped that not many years will pass before Beaver will be as prolific in growing fruit as it has been in yielding grain.

The new settlement of Minerville is in a flourishing condition. The lead ore found there is of good quality, and may be profitably furnished at very reasonable rates, which, of course, would largely increase the demand. High prices have too frequently retarded the progress of our home manufacturing interests, which might, on the contrary, have been materially enhanced, had the prices been fixed at a rate which, at the onset, though barely paying expenses, would in the end prove far more remunerative, and more directly and more speedily ensure the desired triumph of domestic manufactures over importation from abroad.

Toquerville, Washington, Santa Clara, Virgen City, and a new settlement formed this spring on the Virgen, above Toquerville, are all in a flourishing condition. The average amount of ginned cotton raised in these localities is about 250 pounds per acre. A good article of sorghum sugar has been manufactured at Toquerville by brother J. T. Willis. With more perfect machinery a better article can be made. Wheat sown there in January last was looking fine.

There is a good opening for a few enterprising and practical men who have the means to bring on machinery for the working up of cotton into the various articles for which it was useful. Capital thus invested would bring a sure return, and be of much more benefit to the community than if thrown into many other channels.

I was pleased with the spirit of enterprise and perseverance everywhere visible

Small obstacles have no influence in checking the onward progress of these settlements.

The good Spirit prevailed among the

masses, and I was universally received with every degree of cordiality.

Respectfully, &c.,

JOSEPH BULL.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 286.)

Having heard the place spoken of as a subterraneous construction, and seeing, when I reached the ground, a half-buried door with a mass of overgrown earth above it, it had not occurred to me to think otherwise; but on examining outside, I found that what I had taken for an irregular natural formation, like a hill side, was a pyramidal mound of the same general character with all the rest we had seen in the country. . . . Heretofore it had been our impression that these mounds [of which he had seen and has described many,] were solid and compact masses of stone and earth, without any chambers or structures of any kind; and the discovery of this gave rise to the exciting idea that all the great mounds scattered over the country contained secret, unknown, and hidden chambers, presenting an immense field for exploration and discovery; and, ruined as the buildings on their summits were, perhaps the only source left for acquiring knowledge of the people by whom the cities were constructed. . . . On a line with the back of the Casa del Gobernador rises the high and nameless mound represented in the frontispiece, forming one of the grandest and most imposing structures among all the ruins of Uxmal. It was at that time covered with trees and a thick growth of herbage, which gave a gloominess to its grandeur of proportions; and, but for its regularity and a single belt of sculptured stones barely visible at the top, it would have passed for a wooded and grass-grown hill. Taking some Indians with me, I ascended this mound, and began clearing it for Mr. Catherwood to draw. I found that its vast sides were all incased with stone, in some places richly ornamented, but completely hidden from view by the foliage. The height of this mound was 65 feet, and it measured at the base 300 feet on one side, and 200 on the other. On the top was a great platform of solid stone, three feet high and 75 feet square; and about 15 feet from the top was a narrow terrace running on all four of the sides. The walls of the platform were of smooth

stone, and the corners had sculptured ornaments. . . . Around the top of the mound was a border of sculptured stone ten or twelve feet high. . . . Near the village of Ticul, almost in the suburbs, are the ruins of another ancient and unknown city. . . . A short distance in the rear of the hacienda [of San Francisco] were the ruins of another city, desolate and overgrown, having no name except that of the hacienda on which they stand. At this time a great part of the city was completely hidden by the thick foliage of the trees. Near by, however, several mounds were in full sight, dilapidated, and having fragments of walls on the top. We ascended the highest, which commanded a magnificent view of the great wooded plain, and at a distance the towers of the church of Ticul rising darkly above. The cura told me that in the dry season, when the trees were bare of foliage, he had counted from this point 36 mounds, every one of which had once held aloft a building or temple, and not one now remained entire. In the great waste of ruins it was impossible to form any idea of what the place had been, except from its vastness and the specimens of sculptured stone seen in the village; but, beyond doubt, it was of the same character as Uxmal, and erected by the same people. Its vicinity to the village had made its destruction more complete. For generations it had served as a mere quarry to furnish the inhabitants with building-stone. . . . In the excavations constantly going on, objects of interest were from time to time discovered; one of which, a vase, was loaned to us to make a drawing of. . . . The engraving below represents two sides of the vase. On one side is a border of hieroglyphics, with sunken lines running to the bottom; and on the other the reader will observe the face portrayed bears a strong resemblance to those of the sculptured and stuccoed figures at Palenque. . . . On a line with the doorway of the Casa de las Monjas, going north, at the distance of 240 feet, are two ruined edifices facing each other, and seventy feet apart,

as laid down on the general plan of the ruins. Each one is 128 feet long, and 30 feet deep; and, so far as they can be made out, they appear to have been exactly alike in plan and ornament. The sides facing each other were embellished with sculpture, and there remain on both the fragments of entwined colossal serpents, which ran the whole length of the walls. . . . Passing between these buildings, and continuing in the same direction, we reach the front of the Casa de las Monjas, or House of the Nuns. This building is quadrangular, with a courtyard in the centre. It stands on the highest of three terraces. . . . The front is 279 feet long: and above the cornice, from one end to the other, it is ornamented with sculpture. . . . Passing through the arched gateway, we enter a noble courtyard, with four great façades looking down upon it, each ornamented from one end to the other with the richest and most intricate carving known in the art of the builders of Uxmal, presenting a scene of strange magnificence, surpassing any that is now to be seen among its ruins. . . . There are several ranges of buildings standing lower than the House of the Nuns, in irregular order, and much ruined. To the first portion of these we gave the name of the House of the Birds, from the circumstance of its being ornamented on the exterior with representations of feathers and birds rudely sculptured. . . . The remaining portion consists of some very large rooms, among which are two 53 feet long, 14 broad, and about 20 high, being the largest, or at least the widest in Uxmal. In one of them are the remains of painting well preserved. . . . From this range of buildings we descend to the House of the Dwarf, also known by the name of *la Casa del Adivino*, or the House of the Diviner, from its overlooking the whole city, and enabling its occupant to be cognizant of all that was passing around him. The courtyard of this building is 135 feet by 85. It is bounded by ranges of mounds from 25 to 30 feet thick, now covered with a rank growth of herbage. . . . In the centre is a large circular stone, like those seen in the other courtyards, called the *Picote*. . . . A great part of the front presented in the engraving has fallen, and now lies a mass of ruins at the foot of the mound. Along the base, or rather about twenty feet up the mound, and probably once reached by a staircase, now ruined, is a range of curious apartments, nearly choked up with rubbish, and with the sapote beams still in their places over the door. At the height of sixty feet is a solid projecting platform, on which

stands a building loaded with ornaments more rich, elaborate, and carefully executed than those of any other edifice in Uxmal. . . . The front is much ruined, but, even in its decay, presents the most elegant and tasteful arrangement of ornaments to be seen in Uxmal. . . . From the top of this mound we pass over the Casa del Gobernador to the grand structure marked on the general plan as the Casa del Palomox, or the House of the Pigeons. . . . It is 240 feet long: the front is much ruined. . . . In the centre of this building is an archway ten feet wide, which leads into a courtyard 180 feet long and 150 feet deep. . . . On the right is a range of ruined buildings, on the left a similar range, and rising behind it the high mound represented in the frontispiece; and in front, at the end of the courtyard, is a range of ruined buildings, with another archway in the centre. Crossing the courtyard, and passing through this archway, we ascend a flight of steps, now ruined, and reach another courtyard, 100 feet long by 85 deep. On each side of this courtyard, too, is a range of ruined buildings, and at the other end is a great *Teccallis*, 200 feet in length, 120 deep, and about 50 feet high. A broad staircase leads to the top, on which stands a long narrow building, 100 feet by 20, divided into three apartments. There was a mournful interest about this great pile of ruins. Entering under the great archway, crossing two noble courtyards, with ruined buildings on each side, and ascending the great staircase to the building on the top, gave a stronger impression of departed greatness than anything else in this desolate city. It commanded a view of every other building, and stood apart in lonely grandeur, seldom disturbed by human footsteps. . . . At the north-east angle of this building is a vast range of high, ruined terraces, facing east and west, nearly 800 feet long at the base, and called the *Campo Santo*. On one of these is a building of two stories, with some remains of sculpture. . . . Besides these, there was the Casa de la Vieja, or the House of the Old Woman, standing in ruins. . . . It is four or five hundred feet from the Casa del Gobernador, and has its name from a mutilated statue of an old woman lying before it. Near by are other monuments, overgrown and half buried. . . . North of this there is a circular mound of ruins. We set out for another ruined city. It lay on the road to Uxmal, and was the same which I had visited on my first return from Ticul, known by the name of Nohpat. . . . One mound rose high above the rest, holding aloft a ruined building-

PASSING EVENTS.

GENERAL.—In both houses of the British Parliament, May 1st, the condition of the navy and the Naval Reserve was discussed. In the House of Lords the subject was taken up by Lord Lyndhurst, who complained of Government for having permitted the British navy to become inferior to that of France. He urged the difficulty of manning the navy, hinted at the possible necessity of having to resort to the system of pressing, and repudiated any political economy built upon the vain hope of a perpetual alliance with France. In the House of Commons, Sir Charles Napier made a motion upon the inefficiency of the Naval Reserve. The Lord Chancellor intimated that the law of impressment remained the same, and could be enforced if necessary. Prospects in Ireland are very dark. There has been a bitter and protracted winter; drought is in the land; there is said to be no vegetation, and that the parched and barren appearance of the country is such as to excite alarm; cattle are dying off rapidly for want of food, and they are so reduced as to require to be propped up while being milked; hay has sold at £9 a ton; and people are fleeing the country in great numbers. The French legislative body has discussed, for the first time, the Commercial Treaty between England and France. There is lassitude in the commercial world of France, and her trade is undergoing a crisis: all is not smooth around the new Anglo-French Commercial Treaty; and the *Times* (in a leader) says that both the Emperor and Mr. Cobden were alike ignorant of commercial details, and attributes to this fact the discontent and confusion which have arisen on both sides of the Channel upon the matter. It is said that the French troops will leave the Roman States early in June. Experiments have been made in the Polygon of Vincennes with a new and improved rifled cannon, said to be of extraordinary power, and of precision beyond that attained at present in French artillery. The Paris correspondent of the *Morning Herald* says that French diplomacy continues actively engaged trying to form an alliance, offensive and defensive, between Austria, Russia, and France; and adds that letters from St. Petersburg state that the notion is very popular there, and that the success of this combination is considered certain. The Paris correspondent of the *Daily News* says that the arrival at Paris of M. Du Radberg, the Russian Ambassador at Berlin, has revived the rumours of an alliance between France and Russia, based upon a concession to Russia of everything which the Crimean war was undertaken to prevent her from acquiring. There seems no doubt that an understanding exists between these two Powers, giving the lion's share of dying Turkey to Russia; and it appears no less certain that France will be allowed and helped by Russia in her own darling schemes of annexation of territory. By the side of this may be laid the desperate and dissolving state of Turkey. The Sultan is said to have proofs that there is a plan in all the Danubian provinces for throwing off the yoke of the Porte. Russian corps have been assembled in Bessarabia to keep the Turks in check. France has demanded of the Porte 200,000 francs as indemnity for the widow Dumas, the victim of the late popular aggression; and France and England have presented to the Porte an energetic note claiming 3,000,000 francs as indemnity for the massacres of Djedda. An immediate answer is demanded, in default of which the Powers will obtain justice for themselves. Victor Emmanuel's tour is a triumphal one, creating universal sensation and enthusiasm in Italy. In Florence the sensation and enthusiasm reached an astonishing degree,—so much so, that “the women seized their hair and uttered hysterical screams: some were only prevented by the line of soldiers from throwing themselves on the ground before the horse of the King, . . . while the sobs and tears that from all sides mingled with the wild enthusiasm rendered the scene almost a painful one.” He was hailed by the multitude “King of Italy.” He has also been well received in Romagna. The Sardinian Government has received official information from Sicily clearly establishing the fact that the insurrection is not yet crushed. A guerilla warfare is said to be organized all over the island. The Government troops are unable to do more than hold the chief towns against the insurgents. Count Cavour has deemed it advisable to despatch three war-steamers from Genoa to the coast of Sicily for the protection of Victor Emmanuel's subjects. A committee has been formed at Milan to receive subscriptions for the Sicilian insurrection, and the *Milan Gazette* contained the following notice:—“Volunteers wishing to leave for Sicily can apply at the office of this journal.” It is stated as a positive fact that General Garibaldi has embarked at Genoa on board a steamer manned with two hundred of his most venturesome followers, bound, it is supposed, to the coast of Sicily or of the neighbouring southern kingdom, attended by Medici, a prudent and wary counsellor. A conspiracy has lately been organized against the Emperor of Russia to oblige

him to abandon his policy of emancipating the serfs; but measures have been taken to put down this designed military revolt. The Ministerial *Dagbladet* of Copenhagen declares that in case of war being made by France against Germany for the conquest of the Rhinelands, Denmark ought not to remain neutral, but to co-operate with France. The *Post* correspondent of the *Daily News* treats the promised concession of the Emperor of Austria to Hungary as an insult and a mockery. It is contended that Hungary wants no concessions, but claims the restitution of the rights of which she has been robbed by treason and foreign intervention. The proof of this is the fact that the leaders of the old Conservative party—men beyond suspicion of fostering revolutionary tendencies, members of the high aristocracy, heads of the Church, dignitaries of the old *regime*, chancellors, councillors of state, lord-lieutenants, &c., a few months back drew up and pledged themselves to a programme which is spread in thousands of copies all over the country, which has brought about a reconciliation between them and the other classes. This programme goes farther than that of the most advanced Liberals under the leadership of Kossuth, and insists that whenever their own constitutional rights shall be restored to them, the other provinces of the empire of Austria should also be granted a representative form of government. The idea of the union of Germany under the leadership of Prussia gains ground, and is looked upon as necessary to resist the encroachments of France, and to be able to meet the eventful future. Austria is considered no longer worthy or capable of leading the German Confederation and protecting Germany, and she is rapidly falling and her empire dissolving. Revolution and changes in Europe are no longer confined to the ragged, hungry multitude, but claims advocates and champions even emperors, kings, and the old aristocracies of Europe. This fact cannot be given too much significance. The future must be indeed big with events and wonderful changes.

AMERICAN.—Another disgraceful row has taken place in Congress. Of course the termination was a challenge, for Brother Jonathan seems to have adopted this kind of congressional discussion and national administration. Nothing, as yet, has come of the affair, however,—Mr. Potter having named common bowie-knives as the weapons, and claiming to fight in open air with two friends, each armed with Colt's pistols. The weapons were rejected by the challenger as barbarous and vulgar; whereupon Colonel Lander (Mr. Potter's second,) stated that his principal considered duelling itself barbarous, and refused to fight only on what he considered equal terms. Colonel Lander offered to take Mr. Potter's place and fight with other weapons; but this was also declined. The Attorney-General (A. R. Black) had received and declined a challenge from ex-Governor Walker. The Charleston Democratic Convention was the topic which absorbed public attention. A heavy tornado, on the 6th, swept over Illinois, Savannah, and Mississippi, and did much damage to property; several persons were also injured. The town of Louisburg, Arkansas, has been entirely burnt. In Utah, the annual festival of the Typographical Association has come off at the Social Hall in a very creditable manner. Captain Gibson has delivered another lecture, and Professor O. Pratt is continuing his course of lectures. It is rumoured that General Harney has been assigned to the command of the Utah military department, and that he will bring with him two companies, which will swell the forces to be left in Utah to a Major's command.

VARIETIES.

"La! Mr. Smith, what makes your hair so red? Ma's got some stuff that turns her's such a jolly black!"

SHRIMDAN was staggering home one night, when he was accosted by the watch, to whom he said confidentially—"My name is Wilberforce: I am a religious man: don't expose me."

EQUAL JUSTICE.—A canon of the cathedral of Seville, who was a great fop, could not find a shoemaker to his liking. An unfortunate shoemaker having brought him a pair of shoes not made to please his taste, the canon seized one of the tools of the shoemaker, and killed him by blows on the head. The man's family complained to the chapter, who condemned the priest not to appear in the choir for a year. Soon afterwards a procession passed through the streets, in which was the canon; and the shoemaker's eldest son fell upon him and killed him. The young man was sentenced to be quartered alive. Peter the Third, who happened to be at Seville at the time, annulled the sentence of death, and then asked what was the trade of the offender. He was told shoemaking. "Then," said Peter, "as the clergy sentenced the canon not to enter the choir for a year for killing a shoemaker, I sentence this shoemaker not to make shoes for a year for killing a canon."

OYSTERS AND MILK.—"When too many oysters have been incautiously eaten, and are felt lying cold and heavy on the stomach, we have an infallible and immediate remedy in hot milk; of which, half a pint may be drunk, and it will quickly dissolve the oysters into a bland, creamy jelly. Weak and consumptive persons should always take this after their meal of oysters."—*Dr. Evans.*

GARDENING MEMORANDA.—In dividing the root of a growing plant, the root should be partially uncovered, and one or more portions removed: the root should then be covered up, and the detached parts transplanted in soft earth prepared to receive them: most herbaceous perennials may be treated in this way. *Suckers* are young shoots clustering round the roots of the main plant, and may be removed by taking up along with them a part of the root in spring, after the plant has begun growing, and immediately planted out: and if any flower-buds are developed on them, they should be taken off. *Layers* of plants are runners sent out along the ground, having joints at certain points, which have a tendency to take root and become the centre of a new plant: in carnations and pinks, the young side-shoots called "grasses" are selected for layering: the shoots should be stripped of their lower leaves, and the stem cut half through by an oblique slit near the base, then fixed to the ground with a hooked stick or peg, and which may be covered slightly with mould, giving a little moisture: in a few weeks roots will strike out: and at the end of the season, the plant can be cut from its parent and transplanted. *Cuttings* are strong shoots cut slantingly and smoothly from the parent stem or branch, and set in soil that is not too moist. *Pipings* are the upper and young part of each shoot taken off close below a joint with a sharp knife: cut each off at the third joint, and then cut the top leaves down pretty short, taking off the lower and discoloured ones: when planting the pipings, the earth should be light and sandy, and recently loosened: gently thrust each piping half-way down into the soft earth, and fix it in the bed, watering them often, if the weather is dry, but moderately, just to keep them moist, and shading them from the hot sun in the day; and if covered with a hand-glass, they will root sooner than those which are exposed: piping should be done in June and July, and the plants will be rooted and fit to plant out in October.

POETRY.

TRUST IN THE LORD.

(Selected.)

In each event of life, how clear
Thy hand, O Lord, I see!
Each blessing draws my soul more near,
Each trouble drives to thee.
In every joy that crowns my days,
In every pain I bear,
My heart shall feel delight in praise,
Or seek relief in prayer.

When gladness wings my favoured hour,
Thy love my thoughts shall fill;
Resigned, when storms of sorrow lour,
My soul shall meet thy will.
My lifted eye, with joyous tear,
Each changing scene shall see;
My steadfast heart shall know no fear,
Because it rests on thee.

ADDRESSES.—William Moss, 2, Hanover Street, Cheltenham.

Samuel Pym, Chapel House, St. Paul's Opening, Norwich.

H. A. Shaw, 24, Naunton Crescent, Bath Road, Cheltenham.

Samuel Francis, 22, Barclay Street, Monkwearmouth, Sunderland.

David John, 24, Promenade Terrace, Robin Hood Street, Nottingham.

Edward Reid, Little John's Street, St. Ann's Well Road, Nottingham.

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"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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A DISCOURSE

BY ELDER N. V. JONES, DELIVERED IN BIRMINGHAM, DECEMBER 28, 1859.

(Concluded from page 293.)

Let me say that when you are gathered with the Saints, if you do not live your religion to your utmost desire and satisfaction—if you do not have all the blessings of God and the inspiration of the Holy Ghost to comfort your hearts by day and by night, in your goings out and your comings in, in all your labours and duties, and upon your wives and children, and upon everything that you do, it will be in consequence of your own sins and transgressions. There is no power this side earth or hell that can prevent your having and enjoying them, except your own sins. If you live for them, you will have all you can appreciate or desire. Your minds should be exercised on these things; you should live for the enjoyment of these principles.

When you are gathered, you have not accomplished your work. The principle of gathering is only one isolated principle which in your circumstances is particularly applicable to you. It is only one out of the multitude of principles which you have to obey in the great plan of salvation. There is no condition, no circumstances in life but what the principles of the Gospel of Jesus Christ are applicable to. They have a bearing upon you in all your actions and dealings, in your traffic and associations, in your domestic relations and your

family arrangements. All—all alike are influenced and governed by those principles. The magnitude and greatness of the principles are sufficient and amply calculated in their nature to reach and embrace every ramification of society. Then it should be the first and earliest duty of the Saints to use all the exertions in their power to remove themselves from these Gentile lands to the gathering-place of the Saints.

There are many blessings which the Saints will enjoy in a gathered capacity that they cannot realize elsewhere. You can enjoy the Spirit of the Lord here; you can feel its influence upon you. It cheers up, and gives you strength and confidence in yourselves and in your God, and enables you to successfully resist the powers of darkness and the workings of evil with which you are surrounded; and through the power and influence of the Spirit of truth, you can keep from violating the commands of God. But you have to live in that way and manner that you can keep that Spirit within you all the time. You can enjoy that in this land; but there are things which you cannot enjoy here. You can only enjoy them in a congregated capacity with the Saints of God. I will not say that those blessings which you can enjoy there with the

Saints of the Lord are all-important. The principle of gathering is just as important as anything else: it has its time and place. After you have gathered out from the nations, you have obtained an experience by that gathering; you have felt the spirit of it; that thing has been accomplished; it has gone to make up the great bulk of your experience, and it is necessary and wanted in the place and at the time in which it has been obtained. But there are blessings which the Saints enjoy in a congregated capacity that you cannot enjoy here, and they are of a very important and interesting character.

The Gospel of Jesus Christ does not consist in theory only. I have stated two or three times before that its principles are applicable to us in our lives. We have not only to govern ourselves and all our actions by the principles of the Gospel, but there are certain ordinances connected with the Gospel that we have to observe. These ordinances involve laws. They are called ordinances, because the term ordinance in certain applications seems to be more convenient than the term law. But ordinances are actually nothing more nor less than the embodiment of laws. When we observe an ordinance we obey a law; and they are laws pertaining to the kingdom of God.

Now, it was a theme of our Saviour and his Apostles—particularly of the Saviour, when speaking of the kingdom of God, to pray daily that it might come. He also testifies that the Gospel of the kingdom should be preached in all the world for a witness to all nations. He instructed his disciples to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." He had reference to the kingdom of which Daniel and other Prophets spoke—that kingdom which the God of heaven should set up in the last days. It is the laws of that heavenly kingdom of which I am speaking,—which are also the laws that govern the worlds and spheres in which our Father dwells. Now, he dwells in the midst of organized existence. Organized existence is by reason of laws, without which it could not be; and those laws, if you can but understand them, are applicable to us. The first fundamental principles or laws of the kingdom of God made known to us are called ordinances. For instance, there is the ordinance of baptism; and, let me say to you, this is an eternal

law, and one that will endure as long as eternity. It is a law of exaltation—one of the fundamental laws in the celestial kingdom of our God. Nothing, whether animate or inanimate, can exist in the celestial kingdom until it has gone through that ordeal. It does not matter whether you apply it to the organized elements pertaining to this earth which fill the measure of their creation, or apply it to the higher order of intelligencies who have their agency before they can be exalted to occupy any position in the celestial kingdom of God, they have to pass through that same order—that same law, by obeying which a remission of sins is obtained. When the earth obeyed that law, it was not in consequence of its own transgressions; for the earth has kept the laws given to it, and has filled the measure of its creation thus far. But it passed through that law or order because it is a law or order of eternity by which all elements as well as the earth and organized intelligence will be exalted. Now, this ordinance of baptism is only one of the ordinances or laws of the kingdom. There are many ordinances pertaining to the kingdom of God.

We, as Latter-day Saints, look forward to the blessings we expect to enjoy with the Saints in Zion. Reflecting upon them and the society we shall there enjoy brings peace and gladness to our minds. They exist before us in prospect. We see them by the eye of faith, and fondly anticipate the day when we shall enjoy them. Independent of the duties which you may perform and the positions which you may occupy in life in Zion, (for we have to carry on the various affairs of life there as in any other country,) let me say to you, Let us press on in the principles of our holy religion; let us press on to those things which we contemplate enjoying in the future with regard to the blessings of the Gospel.

When we come into the enjoyment of the blessings of the Gospel—when we realize or have a taste of that future which we have looked forward to, we shall have them in the Temple of the Lord. In that Temple will be ordinances and blessings and principles made known—principles of this same heavenly kingdom of which I have been speaking. Those principles and laws are the same by which the great Eloheim governs and controls the material world in which he dwells in a state of per-

fection, according to the celestial order of things in which he lives and moves. He proposes to raise and exalt us to the same capacity, in the same order of things, with the same material elements, which are eternal in their nature and character. He proposes to exalt us to the same capacity. How? By introducing to us the principles of life and exaltation just as we can receive them. The first of these principles have already been spread out before us in the forms of ordinances, such as baptism for the remission of sins. These are but preparatory principles, yet they are eternal. They are connected with that order of things which is eternal, a part of which you have already learned. The more advanced principles of this eternal order you have not such a clear comprehension of as of those which you have already obeyed. Still they are all linked in the one grand catalogue of principles to be made known to God's children from time to time, to exalt them to that sphere in which he now exists.

But those higher principles and more advanced degrees of eternal things we have no promise of ever having committed to us, except through the order prescribed and in the Temple of the Lord. There we have principles and ordinances introduced to us, which, if we live according to their dictates, and hold as sacred as the covenant of baptism, will produce every degree of happiness and enjoyment that we ever anticipated.

The effects among the Saints will be known, comprehended, and appreciated just the same as the evils seen in the world following from the traditions and practices of men. I was telling you just now of the fruits existing in consequence of the doctrines and principles of men, and was taking up the legitimate fruits of the principles of the present systems of Christianity. I said they were the fruits of those systems. Well, just so can be understood and appreciated the results of the fruits flowing from a knowledge of and action upon the principles made known to the Saints of God. Every principle that the mind can enjoy, in all its variety and extent, is opened up and made known for our reflection and for the action of our lives.

Now, we should not live for ourselves. It is true that we answer for our own sins, and not for the sins of our progenitors. It is also true that we are

agents to ourselves, and are judged and rewarded according to our own merits or demerits. No man can atone for our sins, nor can any individual enjoy the blessings that we are entitled to for our faithfulness and obedience. We must ourselves be the recipients of these. We cannot confer them upon others. The Gospel of Jesus Christ is upon the principle of obedience, and obedience to or rejection of it is a matter of choice; but the obedient must and will enjoy the blessings.

While we live for ourselves, then, in this respect, it is also true that in every respect we do not. We are associated in the great plan of salvation. We behold and contemplate principles which, in their magnitude and in the great extent of their justice and mercy, reach to all the fallen sons and daughters of Adam.

We can reflect upon our fathers who passed through this stage of action before the principles of the Gospel were restored and again made known upon earth, and we can gaze through the generations of a thousand years. Our progenitors have come up; they have passed away; they have been under the influences of evil; they have followed the traditions of men. With these generations of the past we have a work to perform.

The principles we have embraced were just as much devised by the councils of heaven for those who have lived during the last eighteen hundred years as for you or me. God, in the plenitude of his mercy, devised a plan that will redeem the sons and daughters of Adam, and that will bring them up and reward them according to their works. If they have been good, they will receive good; if they have been evil, they will receive evil. This is a fixed and eternal principle, and applies both to us and to the generations of the dead that have passed away during the last six thousand years. To bring about this universal redemption is a portion of the work which we, as Latter-day Saints, have to perform.

How do you suppose that the principles of the Gospel will become applicable to the dead? How do you suppose they can be applicable to your fathers and mothers who have passed from this stage of being, without they have the opportunity of hearing them? Let me say to you that they will come to them in the same eternal order and through the same.

channels of knowledge and information in and through which they came to you. How did you receive them? You received them from your brethren—from those appointed to minister to you, and the Spirit accompanying taught you and bore witness that the things you heard were true.

Now, through the same channel, this Gospel will reach back to, grasp, and bring in every son and daughter of Adam. That is the work for us to do. That work is before us. This is the responsibility that rests upon you as Latter-day Saints—to look and feel after, by the eternal laws of the Priesthood, the generations of the dead, that they may have made known to them the same principles of salvation which you have had. Where there is no law there is no transgression. If the law, then, has not been preached for the last 1750 or 1800 years—if the Gospel was not preached, those generations that lived during that time were not under transgression, for “sin is the transgression of the law.” Hence, they can neither be saved nor condemned. If saved, it is through obedience to the law; and they must have the law, to see whether they will act upon it or transgress it. They must have an opportunity to work out their salvation or damnation. The principles must be laid before them. They must have the opportunity to hear and judge for themselves. Now, to make the principles of the Gospel known to them is a work that rests upon you, my brethren and sisters. In the Temple of the Lord these things will be made known to you.

What is a temple? There are many churches built with very honourable names and titles—some to St. Paul, St. Peter, and Christ: but what is a temple? It is an edifice built and consecrated to God—sanctified or set apart for purposes of which I have been speaking,—where the higher ordinances of the kingdom of God are administered, where the work and labour that we have to do in reference to the dead are performed, where we receive the inspiration of the Holy Ghost, where we receive communications from the departed dead, where they minister to us and we to them, where we receive the ministration of angels, where we hear the voice of God, where our minds are led, through the inspiration of the Spirit of

the Great I AM, to open out and look into the visions of eternity, and comprehend the magnitude of the great principles of his kingdom. We gather to Zion for that purpose. This is our duty, there is our place, and these are our blessings.

Why, with the knowledge that I have of those things that have been made known, and will be revealed in that Temple, I would not forego the pleasure of meeting there for any earthly consideration. Were I in this land, and three-score-and-ten years of age, with my head covered with white locks, and bowed down with age, and knew that if I started I should die on the way,—if I died, I would die with my head towards the Temple of the Lord. It would be the fondest hope I could have, to spend the last breath of my mortal existence inside that consecrated edifice. That is the very place through which I expect to receive all my blessings. To go within its walls, ordered and constructed according to the grades and orders of the holy Priesthood, each one with its powers and blessings—to pass through it—to feel the influence of the Spirit of God resting upon me to such an extent that every principle of animal life would be as it were burnt out, and I should enjoy the rich blessings of God, pass from one order to another, and there hold communion with the spirits of the invisible world—the spirits of just men made perfect, participate in the ministry of angels, enjoy the blessings of the society of my friends—my fathers who are gone before me;—what would I exchange for this? No earthly consideration. Were I a hundred years old, and knew that I should only just live to get there, I would say, Let me go; let my last look be upon that fond building. For I tell you that the blessings that are promised to the Saints of latter days, the ministration of angels, and the sealing powers of the Melchizedec Priesthood, which bind and seal up the testimony and the law, will come forth and be revealed in the Temple of God. That is what we ought to live for—what we ought to be looking forward to. Let us not deceive ourselves. Let us live in that way and manner that we may imbibe those principles which will stimulate us on continually till we gain the prize; for the race is not to the swift, nor the battle to the strong, but to

them that persevere and keep ever a-head, day by day living and practising their religion throughout their lives. The reward of such is sure. The privilege of spending even one hour in the Temple of God would be worth more to me and my progenitors than one hundred years of existence abroad in the lands of the Gentiles. I could do more in one hour within the walls of that consecrated sanctuary towards securing to myself that eternal existence hereafter which I desire, and to benefit the generations of my dead, than I could in a hundred years among the Gentile nations. My labours might be great, they might be arduous, and might bring many thousands to a knowledge of the truth; yet I could only go so far in the work. I must continue on. It is a progressive work.

Saints, let your hearts be comforted. You have everything in prospect for future enjoyment; but all blessings will come in consequence of your own acts, by your living faithful to your religion. As means shall come into your hands, according to circumstances, lay them by for your emigration. Pay all just demands, dues, and requirements placed upon you by the Priesthood, thereby honouring and acknowledging that Priesthood; then contribute what you can to your own emigration. Do this, and let your heart be fixed firm in the work. Do not give way to the influences that surround you, but let the principles of the Gospel enter into your duties and associations, even extending into your shops and factories. Carry with you the principles of the Gospel. Let their influence be felt and enjoyed not only by you, but by those who surround you; and though they may say they do not believe in the principles which you believe in, they will acknowledge that you carry a good spirit with you. They will regard and respect you, though they may not acknowledge that the Gospel you believe in is true. Try to carry with you these principles, and you will have a good influence wherever you go, and the Spirit

of the Lord will work on the hearts of the people. It will work on individuals in the various situations in which you are placed to benefit and bless you.

May the blessing of the Lord rest upon the means which you lay by for your emigration, that they may be increased, and that your wants may not be so numerous. You will find in laying by your means for your emigration, and obtaining the blessing of the Lord upon it, that your means will accumulate in your hands, and your opportunities be multiplied, while your wants will be less and less. You will have more means to lay by, the longer you continue; and, after a time, all who have practised what I have said will acknowledge that they have saved more means in twelve months than they ever thought they could have done in so short a time. I do not care even if wages are less, and the circumstances surrounding you more embarrassing, I tell you, in the name of the Lord Jesus Christ, that if you will practise these principles, you shall be blessed in *every* circumstance in life. I would not give a fig for a religion that would not come into the factory and workshop, and control, regulate, and bless in all the duties and obligations of every-day life. I know, as God lives, that if you will practise these principles, the blessings are yours.

I feel to bless you, in the name of the Lord Jesus Christ, by the virtue and authority of the holy Priesthood upon me. Live your religion, and you *shall* be blessed, and you shall know, understand, and feel that you are blessed. Carry the influence of your religion with you, and it will be felt in the world among those who do not believe in your faith. It will be felt among them for your good, and will influence them to favour you. This is the way the Lord works: he works on natural principles. May his blessings rest upon you, is the desire of my heart, in the name of Jesus. Amen.

INSECTS NEVER GROW.—“Many people fancy that a little fly is only little because it is young, and that it will grow up in process of time to be as big as a blue-bottle. Now this idea is entirely wrong; for when an insect has once attained to its winged state, it grows no more. All the growing and most part of the eating is done in its previous states of life; and indeed there are many insects, such as the silkworm-moth, which do not eat at all from the time when they assume the chrysalis state to the time when they die.”—*Wood*.

HISTORY OF JOSEPH SMITH.

(Continued from page 296.)

[November, 1843.]

Saturday, 4th. Elders Richards and Taylor were with me at the Mansion, assisting writing letters.

Wrote to John C. Calhoun as follows:—

“Hon. John C. Calhoun.

Dear Sir,—As we understand you are a candidate for the Presidency at the next election; and as the Latter-day Saints (sometimes called ‘Mormons,’ who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal, and honourable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect, we have judged it wisdom to address you this communication, and solicit an immediate, specific, and candid reply to ‘*What will be your rule of action relative to us as a people,*’ should fortune favour your ascension to the chief magistracy?

Most respectfully, sir, your friend,
and the friend of peace, good order,
and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ
of Latter-day Saints.”

Similar letters were written to Gen. Lewis Cass, Hon. Richard M. Johnson, Hon. Henry Clay, and President Martin Van Buren. To Mr. Van Buren’s letter I added the following:—

“Also whether your views or feelings have changed since the subject matter of this communication was presented you in your then official capacity at Washington, in the year 1841, and by you treated with a coldness, indifference, and neglect, bordering on contempt.”

Elder W. Woodruff arrived in Nauvoo with paper for the use of the printing office.

Sunday, 5th. Rode out with mother and others for her health.

At dinner I was taken suddenly sick: went to the door and vomited all my dinner, dis-located my jaws, and raised fresh blood, and had many symptoms of being poisoned.

In the evening a prayer-meeting in the hall over the store.

Mr. Cole having kept a school in the hall for some time, the noise proved a nuisance to the clerks in the History Office, and I gave Dr. Richards orders to tell Mr. Cole he must find some other room in which to teach school, as the room is needed for councils.

Meeting at the Stand. Elder Rigdon preached.

Received a letter from Reuben Hedlock, dated Liverpool, October 16. He informs me there is a great call for preaching, and many Elders are wanted throughout the British Isles. Much opposition. The Saints are anxious to have the *Star* continue its publication, as 1,600 copies are circulated.

Also received a letter from Hyrum Clark, giving a partial account of the business affairs of the emigration and publishing offices.

Monday, 6th. Domestic affairs kept me busy in the morning, and in the afternoon listened to W. W. Phelps giving a relation of his visit to the Governor, which amused me.

It has been very cool for some days past.

Elder Erastus Snow arrived with a company from Massachusetts.

Tuesday, 7th. Mr. Cole moved the tables back into the hall, when Richards and Phelps called to report that the noise in the school disturbed them in the progress of writing the History. I gave orders that Cole must look out for another place, as the History must continue and not be disturbed, as there are but few subjects that I have felt a greater anxiety about than my History, which has been a very difficult task, on account of the death of my best clerks and the apostacy of others, and the stealing of records by John Whitmer, Cyrus Smelling, and others.

The Quorum of the Twelve—viz., President B. Young, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, George A. Smith, and W. Richards, assembled in the Mayor's Office, and voted to raise \$500 to get paper, &c., to print the *Doctrine and Covenants*.

Also voted that P. P. Pratt, W. Woodruff, and J. Taylor be a committee to borrow or get the money, and that President Young go along with them.

Wednesday, 8th. From nine to eleven, a.m., had an interview with Richards and Phelps, read and heard read part of my history, then attended to settling some accounts with several individuals. P. M., examined a sample of fringe designed for the pulpits of the Temple. From two to three, conversing with Phelps, Lewis, John Butler, and others.

The *Neighbour* has the following:—

"We know that statements made by the Carthage mob in their resolutions, as published in the late *Warsaw Message*, were false. We also felt convinced that the parties themselves were apprized of that fact, and that it was a thing generally understood by the public; and therefore we did not trouble ourselves about it. But having the following testimonies and affidavits sent us for publication, we insert them for the information of those who may not have had opportunities of informing themselves relative to this subject.

State of Illinois, } ss.
Lee County, }

We, the undersigned citizens of the town of Dixon, County of Lee, State of Illinois, being duly sworn according to law, depose and say that we have seen the article entitled 'Statement of facts connected with the arrest of Joseph Smith and his discharge therefrom,' published in the *Warsaw Message* of the date of 15th of July, A.D. 1843; and have also seen an editorial article in the same number of said paper, in which it is stated that said statement of facts was furnished by F. Southwick, one of Mr. Smith's attorneys in said case; and that we know the fact stated in said statement—to wit, that Reynolds, for a considerable length of time immediately after his arrival at Dixon, did peremptorily refuse to allow Smith a private interview with his Council; and that said Reynolds did expressly state that no conversation could be had with Smith by his attorneys, unless he, Reynolds, was present at such conversation.

The length of time which such refusal to allow said private conversation continued, was, in the belief of these deponents,

at least one hour; and that such private conversation was not permitted by Reynolds, until after being informed by at least two of these deponents (Messrs. Dixon and Sanger) that such private interview must be allowed Mr. Smith, as that was a right he had guaranteed to him by law.

JOHN DIXON,
ISAAC ROBINSON,
L. P. SANGER,
J. D. MCCOMSAV,
J. ALBERT HELFENSTIEN,
S. G. PATRICK,
E. SOUTHWICK.

Sworn and subscribed to before me at Dixon, this 29th day of July, 1843.

FREDERICK R. DUTCHER,

Justice of the Peace for Lee County, Ill."

"We, the undersigned, state under oath that we travelled in company with Joseph H. Reynolds, the Agent of the State of Missouri, from Dixon to Nauvoo, at the time he had Joseph Smith in custody with the intention of taking him to Missouri, between the 26th of June last and the 1st instant; and that the Mormons, friends of Mr. Smith, who met us on said journey, before we arrived at Nauvoo, conducted themselves, so far as we could perceive and were able to judge, with the strictest propriety; and to our knowledge made use of no means towards either H. D. Wilson or said Reynolds; but, on the contrary, several of them, and said Smith among that number, pledged themselves that said Wilson and Reynolds should be personally safe; and that said Mormons, none of them as we could perceive, were armed, so far as was discernable; and further, that the statement made in the *Old School Democrat* of the 12th instant, over the signature of T. H. Reynolds, that he and said Wilson were disarmed soon after they were arrested on the trespass suit commenced against them by said Smith, and that their arms were not returned to them until after the said Smith's discharge at Nauvoo, was incorrect. And in relation to this, these deponents say that said Wilson and Reynolds were arrested on said action of trespass at Dixon, on Saturday morning, the 24th of June last. That they were not disarmed by the Sheriff of Lee County, who had them in custody, nor by any other person, until the following day, at Paw-paw Grove, thirty-two miles distant from Dixon; and that the arms of said Wilson and Reynolds were

restored to them by the said Sheriff of Lee County, who had them in custody for default of bail, at their (Wilson and Reynolds') own request, while on the journey from Dixon to Nauvoo, before the company had arrived within at least eighty miles of Nauvoo.

J. D. MCCOMSAV,
L. P. SANGER,
E. SOUTHWICK,
S. G. PATRICK.

Sworn and subscribed to before me, at
Dixon, this 29th day of July, A.D. 1843.

FREDERICK R. DUTCHER,
Justice of the Peace."

"To the Editor of the *Warsaw Message*."

Gentlemen,—It appears from an article in your paper of the 15th of July, under the editorial head, that there is a question of veracity therein raised, between Mr. H. T. Wilson and myself, relative to the proceedings had after the late arrest by him of Joseph Smith. Now, in order that the public may no longer be deceived in the premises, be pleased to publish, together with this note, the above affidavits, that the charge of falsehood may attach where it properly belongs.

Very respectfully yours,
E. SOUTHWICK.

Dixon, July 29, 1843."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 19, 1860.

TO THE SAINTS OF THE EUROPEAN MISSION.

Beloved Saints,—In the providence of Almighty God we have been called to the Presidency of the European Mission. By the instructions of President Young, the work in these lands has been committed to our charge, and the spiritual and temporal affairs of the Mission have been duly transferred to us according to those instructions.

In entering upon the discharge of the responsible duties which have been placed upon us, and in taking direction of the affairs of this widely-extended Mission, we are deeply sensible of human weakness and thoroughly convinced how much we need the Spirit of the Almighty to assist us in the successful discharge of the duties of our calling.

In order that the work of God may revive and prosper again in these lands, we call upon the Priesthood of this Mission to unite with us and take hold of that work in faith and discharge the duties of their several callings. Let the true spirit of the Gospel also be sought after by the Saints and infused into every Branch of the Mission.

That we may have the salvation and the inspiration of the Almighty to be with us and to direct our movements, we crave the faith and prayers of the Saints in our behalf; and with their prayers ours shall mingle and ascend as incense to the throne of God.

N. V. JONES,
JACOB GATES.

VALEDICTORY.—The period has arrived in the course of events when the connection between the Saints of this Mission and myself has reached its close.

In the providence of Him who is the Supreme Author of the work, has come another of those administrative changes which have periodically occurred in the history of the European Mission.

The circumstances of the time when the Presidency of the Mission and the Editorship of the *Star* were committed to my charge are well known. The American missionaries had been called home, in consequence of the "Utah difficulties," and they had departed for Zion; the leading native Elders and the foremost Saints of earlier times had emigrated, emigration itself was suspended, and a day of missionary success was not reigning. To this may also be added the fact that all the old contributors to the *Star* and the poets who had sung their millennial songs in other days had been included among those emigrated.

Under these circumstances the Presidency of the Mission fell upon me, the presiding and leading positions thereof devolved upon the native Elders, and to the native Priesthood and Saints the work in these lands was committed, while new literary instruments had to be shaped and new names found to adorn the *Star*.

In reference to my fellow-labourers in the ministry and the Priesthood generally in these lands, it is abundantly due to them to say that they have indeed vigorously strengthened my hands in sustaining the Mission and keeping alive the faith and good spirit in its members. At no time were the Priesthood in these lands, as a whole, more diligent, more untiring, more disinterested, and more faithful in sustaining the best interests of the cause than they have been during the last two years; and the same is also true of the Saints generally. This fact none can justly question, for their fruits abundantly prove it.

Touching the performance of my duties in the capacity of President of this Mission and Editor of the *Millennial Star*, I shall not speak, but shall leave it to the decision of him whom God has set to decide.

I have now to announce to the Priesthood and Saints composing the European Mission that I am released to return to Zion with this season's emigration, and that I am instructed to transfer the Presidency of the Mission to Elders N. V. Jones and Jacob Gates.

May the Lord bless these brethren who have been appointed to the Presidency of this Mission! May he endow them with much power, and crown their labours with abundant success! And may the *Star*, under the direction of its new Editor, increase in Divine light and show more richly the treasures of Divine wisdom!

In closing my presidential and editorial labours, I desire to bid a becoming farewell to my fellow-labourers and the Saints throughout the European Mission. May the favour and the power and the salvation of God be with you, brethren and sisters, and the gifts and blessings of the everlasting covenant be your portion!

All remittances and communications hereafter addressed to this Office should be in the name of N. V. Jones.

A. CALKIN.

THE VISITOR.

TRACT DISTRIBUTORS.

A meeting had been called of the tract distributors in the — Branch; and in my character of "Visitor," I attended to hear the reports and rejoice in any brightening prospects that might appear for spreading the heavenly light revealed from the eternal world for the illumination and salvation of the human family. A number responded to the call, and the small books, well thumbled and marked,

which they held in their hands, were indicative of a "work" of some kind having been done by those engaged in it. After the preliminary proceedings of opening had been got through, the president called for the reports as follows:—

"Brother T., please to give in your report."

Brother T. responded—"I have visited, in all, 312 houses: 275 took No. 1 of the series; 236 took No. 2; 191, No. 3; 113, No. 4; 68, No. 5; 17, No. 6; nine, No. 7: three read the entire series, and 37 rejected them altogether. In nine houses they destroyed the tracts, in 15 they returned them defaced or written upon, and in 45 they insulted me. Still I feel desirous of doing everything I am called upon to do for the rolling forth of this great work."

"Sister U. will please give us her report," said the president.

"I have visited 114 houses," replied the sister. "In 108 places they took No. 1; in 87, No. 2; in 53, No. 3; in 35, No. 4; in 11, No. 5; and then stopped. In six places they refused them altogether, in two places they burned them, in four they tore them and gave them to me, and in one place they gave me tract No. 2, with this note inside," handing in a small piece of written paper.

The president reached it to me, when I found it contained the following choice morsel:—

"Blasphemous and abominable! They who follow 'Joe Smith' cannot follow Christ. Believe in the Lord Jesus, and become a member of his church, for all other awful delusions shall perish."

"Well," said I, "that is quite complimentary all round. The writer very politely (?) calls upon sister to leave what he is pleased to call a "delusion," which he is afraid will "perish," and embrace another delusion which he appears to think will not perish, as the phrase 'all other delusions' evidently classes faith 'in the Lord Jesus' among the 'awful delusions;' and so sister U. seems to be left to hunt up the Church of Christ anywhere she can among the 'awful delusions' from the great 'mother' down to the tiniest and youngest of her prolific posterity. But we will say no more until the reports are got through."

*One after another gave in their reports, all in a similar strain, till they had

finished; when, after a few remarks from the president on the necessity of continuing energetically at the work, trusting in faith for the Lord to crown their labours with an abundant harvest in his own due time, I requested leave to put a question or two to the distributors, which was readily granted.

"Brother T., how long time does this report of yours embrace? I see you have visited a great many houses, and it must have taken considerable time."

"Ever since I commenced to go out with the tracts, about two years ago."

"Ah!—say you so? At what period of that time did you receive most of those insults you speak of, have most of your tracts destroyed or defaced, and meet with most general opposition?"

"Shortly after I began distributing."

"What class of persons gave you most annoyance?"

"I received most annoyance among the very lowest class—those who live in dirty back alleys and filthy lanes, where they were generally drinking on a Sunday morning when I went round."

"Who read most of the tracts?"

"Generally working men and their families, the 'better-to-do' classes usually refusing them politely, or sometimes the servant girl slamming the door in my face."

"What is the general feeling now in regard to 'Mormonism' in your district?"

"I can hardly tell you, as I have not been much round for some time. After the people refused the tracts, I did not care to go to them again."

"Do you ever ask any of those you are acquainted with to read the *Star*? You know it contains a good deal of matter, written for the perusal of those who are not in the Church."

"Very seldom. I only take one *Star*, and don't like it dirtied or abused."

"I suppose this report is about the same as those of the others," I remarked, looking round.

A general nod of assent confirmed the observation. So, concluding it was needless to question any others, I offered the following remarks:—

"In the first place, brethren and sisters, you will observe that the most opposition was offered to you during the very time that a spirit of antagonism to the work was world-wide-spread and most

bitter. Scribbling story-tellers, newspaper lies, and wonder-mongers had so worked upon the community at large, that scarcely any one was in a condition of mind to calmly investigate the truth, but approached the written word with strong prejudices, and, in general, a determination to find fault. In the next place, those who were most bitter against you were the very class least able to judge fairly or to discriminate nicely, being rarely governed by reason at any time, but subject to be blindly swayed by the varied influences that operate on them. And again, those who did read most of the tracts are of a class who are the bone and sinew of this great nation. Intelligent, yet down-trodden to an extent, the better-cultivated portions of the working classes have learned to doubt the truth of the once-considered immaculate clergy, and to criticise the statements of the 'almighty press.' Yet even they were more or less influenced by the then prevailing spirit. Under these

considerations, we have no reason to be down-hearted over the past, for the season to harvest had not then come; and the seed, scattered broadcast amid numerous difficulties, may have in many places found a congenial soil, and may yet spring forth to bud, blossom, and ripen under the genial influences of a different spirit now brooding over the nations; for the Lord seems working in a visible manner to 'spread forth the kingdom of heaven abroad.' Therefore, rather let us rejoice in a different prospect before us, and work with a will 'while it is called to-day.' Having had some little experience in tract distributing, I will relate a few incidents to you and draw some conclusions next time I visit you, which will be in a week or two, I think."

"Thank you, brother V.! We shall be glad to hear them," was the response.

I bade them good-bye, and then returned home.

EDUCATION.—No. 6.

BY SIRIUS.

(From the "*Deseret News*.")

If there is any one principle of more value or more necessary to success and usefulness in life than another to the child or the adult, it is faith. This is as much the creature of education as any other virtue. It is of the highest importance that the rising generation should have their minds thoroughly imbued with this principle—faith in themselves, in their parents, in their applications of science; but, above all, faith in God and in his servants.

A remarkable example of the beneficial effects of faith is found in the Book of Mormon, where, of two thousand young men who fought under Helaman in defence of their country and their liberties, not one was slain, because of the exceeding faith which, we are told, their mothers had implanted in their minds. This ought to be a great encouragement to modern mothers; though, in this matter-of-fact age, the idea of faith in God, or of his having anything to do with the immediate control of the affairs

of this planet, is by many considered ridiculous.

The so-called philosopher turns in scorn from the humble child of faith; and, in his self-sufficiency, trusts only in his own knowledge of and ability to apply the laws of nature. He forgets that God understands all the laws and operations of the universe, and by his superior knowledge can make them subservient to the accomplishment of his purposes. It is true nothing is done contrary to the laws of nature; but how little do the wisest of men yet really know of those laws! and how often are apparently opposite effects produced by the same cause! The other is the true philosopher. While one relies on his own limited wisdom and power, the other trusts in a Being who thoroughly understands the mechanism of the universe and the laws by which it is governed, and who can, consequently, control its operations and render them subservient to his own designs as easily as we can guide

electricity, or as the engineer, by the same machinery and power, either propels or reverses his engine.

Of two men who commence life—one with all the knowledge that the researches of science can give him—the other with a strong abiding faith in God, the latter will accomplish most good for himself and the world. Not but what a knowledge of the laws and operations of the physical universe is desirable so far as it can be obtained; but he who trusts alone in this is like the child who refuses to benefit by the experience and teachings of his father, preferring to trust to his own limited knowledge of the world.

Self-reliance is a virtue, confidence in our fellow men is necessary, a knowledge of the truths of science is beneficial; but when we find the weakness of our own judgment—when men deceive us—when the application of the principles of science fail—when success is denied us through any of these channels, then it is that faith in God proves a life-preserver to the

soul, raises the head of its possessor above the waves of adversity, while others are sinking around him, and carries him safely to the shore, which the appliances of science and art had failed to enable him to reach. What faith did for those two thousand young men in their corporeal and bloody struggle, it will do for men and women now in their bloodless, but not less important and severe moral conflicts. While others fall everywhere around them, pierced by the shafts of disappointment and despair, these will pass unscathed through the ordeal, and march onward, scarred though they be, to success and victory.

Mothers, whatever else you do or do not give to your children, impart to them by your teachings and example a supreme, abiding faith in God. It is the richest legacy you can leave them. It is the foundation of all real greatness and goodness. It will develop all that is noble and generous in the character—all that is pure and exalted in the soul.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 301.)

. . . It was 150 feet high on the slope, and about 250 feet long at the base. At the top, the mound, with the building upon it, had separated and fallen apart. . . . We ascended on the fallen side, and, reaching the top, found, descending on the south side, a gigantic staircase, overgrown, but with the great stone steps still in their places, and almost entire. The ruined building on the top consisted of a single corridor, but three feet five inches wide; and, with the ruins of Nohpat at our feet, we looked out upon a great desolate plain studded with overgrown mounds. . . . Descending the mound, we passed around by the side of the staircase and rose upon an elevated platform, in the centre of which was a huge and rude round stone, like that called the picote in the courtyards at Uxmal. At the base of the steps was a large flat stone, having sculptured upon it a colossal human figure in bas-relief. . . . At a short distance to the south-east of the court-yard was another platform or terrace, about 20 feet high and 200 feet square, on two sides of which were ranges of buildings standing at right angles to each other. . . . Beyond this was another

terrace, having on it ruined buildings overgrown with trees. . . . Leaving this neighbourhood, and passing by many ruined buildings and mounds, at the distance of six or seven hundred feet, we reached an open place . . . in the vicinity of three mounds, . . . and in the open space were some sculptured monuments, shattered, fallen, and some of them half-buried. . . . The mounds and vestiges of buildings were, perhaps, as numerous as those of Uxmal, but they were all ruined. . . . I proceed at once to the ruins of Kabah. . . . The Teocalis . . . is about 180 feet square at the base, and rises in a pyramidal form to the height of 80 feet. At the foot is a range of ruined apartments. . . . Leaving this mound, again taking the Milpa path, and following it to the distance of three or four hundred yards, we reach the foot of a terrace twenty feet high, the edge of which is overgrown with trees. Ascending this, we stand on a platform 200 feet in width by 142 feet deep, and facing us is the building represented in the plate opposite. On the right of the platform, as we approach this building, is a high range of structure ruined and over-

grown with trees. . . On the left is another range of ruined buildings, not so grand as those on the right; and in the centre of the platform is a stone enclosure, 27 feet square and seven feet high, like that surrounding the picote at Uxmal; but the layer of stones around the base was sculptured; and, on examination, we found a continuous line of hieroglyphics. . . . In the centre of the platform is a range of stone steps 40 feet wide and 20 in number, leading to an upper terrace, on which stands the building. This building is 151 feet front, and the moment we saw it we were struck with the extraordinary richness and ornament of its façade. . . . On the top is a structure. . . . It reminded us of the towering structures of some of the ruined buildings at Palanque. . . . The only purpose we could ascribe to it was that of ornament. . . . The façade and front apartments . . . formed not more than one-third of the building. . . . The whole edifice formed nearly a square; and, though having less front, with a great solid mass, nearly as thick as one of the corridors, for the centre wall, it covered nearly as many square feet as the Casa del Gobernador, and probably, from its lavishness of ornament, contained more sculptured stone. . . . Descending the corner of the back terrace, at the distance of a few paces rises a broken and overgrown mound, on which stands a ruined building. . . . On the left of this mound is a staircase leading down to the area of casa No. 2, and on the right is a grand and majestic pile of buildings, having no name assigned to it, and which, perhaps, when entire, was the most imposing structure at Kabah. It measured at the base 147 feet on one side, and 106 on the other, and consisted of three distinct stories or ranges, one on the roof of the other, the second smaller than the first, and the third smaller than the second, having on each side a broad platform in front. Along the base, on all of the four sides, was a continuous range of apartments, with the doorways supported by pillars; and on the side fronting the rear of casa No. 1 was another new and interesting feature. This was a gigantic stone staircase rising to the roof, on which stood the second range of apartments. . . . The buildings on the top are ruined. . . . The doorways of the ranges on the north side of this mound opened upon the area of casa No. 2. The platform of this area is 170 feet long, 110 broad, and is elevated ten feet from the ground. . . . The plate opposite represents the front of this building, and the picote or great stone found thrown down in all the courtyards and areas is exhibited on one side in the engraving. The edifice stands upon an upper terrace; forming a

breastwork for which, and running the whole length, 164 feet, is a range of apartments, with their doors opening upon the area. The front wall and the roof of this range have nearly all fallen. A ruined staircase rises from the centre of the platform to the roof of this range, which forms the platform in front of the principal building. . . . The whole front was ornamented with sculpture. . . . The lintels over the doors are of stone. . . . Leaving this building, and crossing an overgrown and wooded plain, at the distance of about 350 yards, we reach the terrace of casa No. 3. . . . This building is called by the Indians *La Casa de la Justicia*. It is 113 feet long. There are five apartments, each twenty feet long and nine wide, and all perfectly plain. . . . Besides these, there are on this side of the Camino Real the remains of other buildings, but all in a ruinous condition; and there is one monument, perhaps, more curious and interesting than any one that has been presented. It is a lonely arch, of the same form with all the rest, having a span of fourteen feet. It stands on a ruined mound, disconnected from every other structure, in solitary grandeur. Darkness rests upon its history; but in that desolation and solitude, among the ruins around, it stood like the proud memorial of a Roman triumph. . . . On the other side of the Camino Real, shrouded by trees, were the trembling and tottering skeletons of buildings which had once been grander than these. . . . From observation taken from the top of the Teocallis, and passing a small ruined building with a staircase leading to the roof, we reached a great terrace, perhaps 860 feet long and 100 feet wide. . . . Two buildings stood upon this overgrown terrace. The first was 217 feet long, having seven doorways in front, all opening to single apartments, except the centre one, which had two apartments, each thirty feet long. In the rear were other apartments, with doorways opening upon a courtyard; and from the centre a range of buildings ran at right angles, terminating in a large ruined mound. . . . To the north of this building is another, 142 feet in front and 31 feet deep, with double corridors communicating, and a gigantic staircase in the centre leading to the roof, on which are the ruins of another building. . . . All the lintels over the doorways are of wood. . . . Mr. Catherwood's eye was arrested by a sculptured lintel, which, on examination, he considered the most interesting memorial we had found in Yucatan. On my return that day from a visit to three more ruined cities entirely unknown before, he claimed this lintel as equal in interest and value to all of them together. . . . The subject is a human figure standing

upon a serpent. The face was scratched, worn, and obliterated. The head-dress was a plume of feathers, and the general character of the figure and ornaments was the same with that of the figures found on the walls at Palenque. . . . The great interest of this lintel was the carving. The beam covered with hieroglyphics at Uxmal was faded and worn. This was still in excellent

preservation; the lines were clear and distinct; and the cutting, under any test, and without any reference to the people by whom it was executed, would be considered as indicating great skill and proficiency in the art of carving on wood. . . . There was no other sculptured lintel among all the ruins of Kabah. Why this particular doorway was so distinguished it is impossible to say.

(To be continued.)

PASSING EVENTS.

GENERAL.—The bill for the repeal of the duty on paper has been read for the third time in the English Parliament, and passed by a majority of nine. One thousand Irishmen have left Trieste for Ancona, in order to be enrolled in the army of the Pope. The celebrated Rev. Dr. Cumming, of London, delivered to a crowded audience, in the neighbourhood of Liverpool, on the evening of May 8th, a lecture on "The Prophecies and their Approaching Fulfilment." The Doctor noticed the several prophecies relating to the restoration of the Jews, and observed that he had been struck with a pamphlet recently published, in which the author contended that the original of the "vessels of bulrushes," spoken of by Isaiah, should be rendered "ships which draw water;" and he firmly believed that the ships and steamers of England would take a leading part in transporting the Jews to Palestine. In his interpretation of prophecies applied to the Church of Rome, he stated that while Roman Catholicism was on the decline on the continent of Europe, in England it was on the increase. In Scotland, some of our best and most ancient nobility had joined the Romish Church, and were now its most active propagandists; and in London there were some 500 or 600 of the nobility listening daily to the fascinating preaching of that apostate, Dr. Manning. After explaining the grounds of his views, he avowed his belief that the present dispensation would cease in the year 1867, and the Millennium then commence. The *Herald's* Paris correspondent says—"With whom are we going to war next?" is the general question in French military circles. The camp which is being formed at Châlons will consist of 40,000 men, forming the centre of an army of observation of 90,000 men along the Rhine frontier. In Prussia the military committee has unanimously granted supplies for placing the army on a war footing. According to a letter from Warsaw, an army of 150,000 men is marching to occupy Poland. Advices from Constantinople to the 2nd instant assert that 45,000 Russians were collected upon the Pruth. It was also reported that the Porte had assembled a *corps d'armée* of 30,000 men at Widdin. We learn from the *Patrie* that General Garibaldi's departure for Sicily has been fully confirmed. He left during the night from the 5th to the 6th. Letters from Naples to the 5th instant state that the insurrection continued in the interior of Sicily. Government had raised the state of siege at Palermo, but the court-martial was to sit permanently. Business had not been resumed. General Balzano had demanded a reinforcement of 5,000 men, in consequence of Garibaldi's expedition. A Turin letter states positively that the Governor of Sicily lately wrote to his government—"The insurrection gains ground every day, and has become so powerful that my position is difficult. I have everything to fear, both from the people and the troops, and cannot answer for being able to hold out much longer." The King of Naples has become alarmed, and has applied to the Northern Courts for counsel, and probably for moral support. The *Patrie* publishes the following fresh details:—"Independent of the vessel of Garibaldi, two other steamers have left Genoa, having on board 1,400 men, consisting principally of the former Chasseurs des Alps, Romagnols, Lombards, and several Genoese. A fourth vessel, it is said, left Leghorn for the same destination as the others, and three vessels have started from different points, all of which would join the division out at sea. All these vessels, in order to mislead the Piedmontese authorities, took their papers for Malta. The expedition is reported to be organised on a very grand scale, being provided with arms, ammunition, provisions, and material for a campaign,—in fact, with all necessary resources for sustaining a contest of several months. The carrying out of the expedition requires an expenditure which will exceed several millions. The subscriptions collected in England and Italy are not considerable enough to cover the expenses." The *Opinion Nationale*, in reference to Garibaldi's expedition, states that the General takes with him twenty cannons, and that the different vessels belonging to his expedition will unite off the Island of Capraja, when they will direct their course towards Sicily.

AMERICAN.—The coming election, in November, for the next President of the United States is now the all-absorbing topic of the American people. The two great antagonistic parties representing the North and South are making desperate efforts and saying desperate things. On one side, the *New York Herald* says—"But a great issue has come up. It is not a question of bank, of tariff, of internal improvements, or any of the old issues between parties; but it is a higher issue, involving all these, because it involves the existence of all of them. They have been all rolled into the one idea of an assault upon the institution of slavery. If the Black Republican party succeeds in the coming contest, it will receive an impulse in the development of its fanatical ideas that cannot be resisted. On the floor of Congress its leaders assume a tone of moderation, and pretend to limit their interference with slavery to the Territories; but this is merely intended to blind and lull the Conservative interests. Follow them into the rural districts, listen to their speeches there, and they will be found in every instance uttering the wildest denunciations of slavery everywhere. Spooner is their lawgiver, Helper is their textbook, the bloody and brutal doctrine of 'an irrepressible conflict' is their creed, and John Brown is their saint and martyr. All production, all industry, all trade, all legislation, all social existence must give way before a fanatic propagandism of an exaggerated idea of the rights of man, which is of itself destructive of all human rights. This is the great mania that is to be met and to be subdued in the coming presidential campaign; and it cannot be successfully resisted under a leader who is equally fanatic in the other extreme." According to intelligence from Charleston, April 25, Douglas is to be put in nomination for the presidency, with few prospects. No nomination at Charleston up to 30th April. Concerning Utah passing events, we extract the following from the *Deseret News* of March 28:—"The large and commodious building heretofore known as Union Hotel, situated in the 17th Ward, designed for the Union Academy, is being fitted up for that purpose at a heavy expense; and, from present appearances, the edifice and its appurtenances will be in readiness for the opening of that institution on the 9th of April, as announced." "The people in the 13th Ward are making the necessary arrangements for building, in the course of the summer, a commodious school-house on the foundation that was commenced some time since,—not after the original design, but upon a plan considered more economical and convenient and better suited to the uses for which it may be required. We are pleased with the movement, and expect to see an elegant and commodious building erected, before another winter, that will be creditable to that Ward and to its presiding officer, Bishop E. D. Woolley, under whose superintendence the work will be performed. After the people of the 13th Ward shall have set the example by building a tasteful and suitable house for school and other purposes for which it may be needed, other Wards may be expected to imitate and perhaps excel them by building a better one; and we trust that the spirit of improving upon what has been done by others will continue to be manifested till a degree of perfection shall have been attained in the construction and convenience of school-houses not hitherto seen or deemed necessary by a majority of the good people of this Territory." "At the shop of Mr. R. Margetts, near the north-east corner of Union-square, may be seen a double plough of his invention and manufacture, so constructed that it may be used as a subsoil plough, with a slight alteration." "From Carson: The rush from California to the mines in Western Utah is said to be very great; the stages are daily filled, and the road between Sacramento and the mines are thronged with adventurers. Bradey and Co. are making arrangements for a daily line of stages from Placerville to Genoa. New and rich discoveries are constantly being reported, and the excitement was said to be on the increase; and there was a great demand for lumber for the building of huts in the mining camps. McCall and Co. were surveying a route for a ditch from Clear Creek along the base of the mountains to the line between Eagle and Washoe valleys; thence around the hills to Devil's Gate. Some fine specimens of the sulphuret of copper, taken from a locality east of Genoa, had been exhibited in Placerville. The mineral resembles that of Arizona, and contains considerable silver. At Susanville, an extensive quarry of gray marble has been discovered. It can be taken out in slabs of any size with common tools. The marble is pronounced superior for building purposes, and withstands the effects of fire. The shooting season has commenced in good earnest; and as there is no lack of the necessary means to keep it up, in the absence of all law, excepting that of 'force and arms,' there is a fair prospect that personal rencontres will be frequent in that region during the mining season. There was some excitement about an anticipated war with the Pah-Utah Indians. Roop, the quasi-Governor of Nevada, had called on General Clarke for a company of dragoons, a field-piece, and for arms and ammunition. He had also issued a proclamation calling upon the people to organize military companies, take care of their stock, &c. Those not likely to be benefited by the movement think there is nothing very alarming, and that the farce will end without bloodshed."

VARIETIES.

THE ATOMIC THEORY.—Little minds appreciate little minds the best.

A QUESTION FOR MUSIC MASTERS.—Can a miss be said to play the piano in a *master-ly* manner?

BONES IN THE HUMAN BODY.—There are thirty-two bones, and neither more nor less, in all the divisions of the human body. Thus, there are thirty-two teeth, thirty-two spinal junctions, and so on.

POETRY.

THE WRONGS OF THE POOR.

(Selected.)

We're low, we're low, mere rabble we know;
But at our plastic power
The mould at the lordling's feet will grow
Into palace, church, and tower;
Then prostrate fall in the rich man's hall,
And cringe at the rich man's door:
We're not too low to build the walls,
But too low to tread the floor.

We're low, we're low, we're very, very low;
Yet from our fingers glide
The silken flow, and the robes that glow
Round the limbs of the sons of pride;
And what we get, and what we give,
We know, and we know our share:
We're not too low the cloth to weave,
But too low the cloth to wear.

We plough and sow, we're so very, very low,
That we delve in the dirty clay,
Till we bless the plain with the golden grain,
And the vale with the fragrant hay:

Our place we know, we're so very low;
'Tis down at the landlord's feet:
We're not too low the grain to grow,
But too low the bread to eat.

Down, down we go, so very, very low,
To the hell of the deep-sunk mines;
But we gather the proudest gems that glow
When the crown of a despot shines;
And when'er he lacks, upon our backs
Fresh loads he deigns to lay:
We're far too low to vote the tax,
But not too low to pay.

We're low, we're low, we're very, very low;
And yet when the trampets ring,
The thrust of a poor man's arm will go
To the heart of the proudest king.
We're low, we're low, and our place we know;
We're only the rank and file:
We're not too low to fight the foe,
But too low to touch the soil.

ERNEST JONES.

DIED, suddenly, at his residence in G. S. L. City, Dr. Wm. France, on the 19th inst., at 6 o'clock, a.m., of *pleuro pneumonia*. Drs. William Anderson and John Kay made a *post-mortem* examination of the body. The result was, they found the lower part of the pleura inflamed and filled with false membranes, and the lower part of the left lobe of the lung hepatized. Dr. France was a native of Kidderminster, England, and born July 14th, 1814. He was engaged as surgeon on a whaling expedition in 1839-40: he went as far north as 53 deg. 50 min. He graduated as a physician and surgeon at Glasgow, Scotland, in 1841: he received the Gospel in 1851, and came to this valley in 1853. Dr. France, as a physician and surgeon, had few equals; as a friend, he was confiding; as a companion, kind and affectionate; as a neighbour, faultless; and as a believer in the Gospel, unwavering. His funeral took place on the 21st. Just prior to the funeral leaving the house, addresses were delivered by Elders Hyde and Taylor. His remains, which were interred in the public cemetery, were followed to their final resting-place by a numerous circle of friends and acquaintances. The doctor leaves a wife, but no children, to deplore this domestic bereavement.

ADDRESSES.—Aaron Nelson, 77, Park Street, Derby
William Halls, 4, Meadow Lane, Leeds.
Thomas Wallace, 4, Sandford Street, School Close, Leeds.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GATHERING.

Much has been said and written on the gathering, and yet the subject is of so commanding a nature and so absorbing an interest that it continues to occupy a prominent position in any exposition of the faith and principles of the Latter-day Saints. We may, therefore, be excused for again introducing it to the notice of the readers of the *Star*.

It will bear investigation from many points of view; for whether we consider it scripturally, socially, or politically, it presents an aspect worthy of our most deliberate consideration and profoundest regard.

The world may wonder and stand agaze at the unparalleled migration of gathering Israel; yet, with the Bible in their hands, which they profess to believe, they are blind to the working out of a grand principle of destiny, revealed ages ago in inspired vision to the Prophets of the Most High.

Often, in the history of Jehovah's peculiar people, was the agency committed to them, and the fostering care of the Holy One ready to be extended over them, for the fulfilment of this noble project. But, stiffnecked and rebellious as they were, they cast from them the precious privilege which God has now committed to his latter day people, while he who would have blessed them mourned over their degeneracy as he exclaimed, "O Jerusalem, Jerusalem! how often would

I have gathered you as a hen gathereth her chickens under her wings; but ye would not."

The gathering is not a mere figure of speech: it is something grander than the ideal conceptions of visionary enthusiasts; for it embodies a corporeal work and a tangible organization of the most stupendous character, which in its operations and consummation will produce the noblest results—a work looked forward to by Apostles, Patriarchs, and Prophets of all past times as one in which their brightest anticipations would be realized, and their holiest hopes have a glorious confirmation,—a work stretching far beyond the limits of the narrow sphere bounded by man's undeveloped powers of observation, passing in its operations through worlds seen and unseen, and concentrating those heavenly forces which shall hurl Satan vanquished from the eminence of power he has so long occupied to the place prepared for him since the foundation of the world.

We are too apt sometimes to look at this subject in a grossly material point of view, divesting it of those sublime powers of miraculous interposition which mark God's special workings in favour of his people and the development of his purposes, and postponing in our minds indefinitely the brilliant consummation of the work now in actual and active progress, thinking that it depends more or

less upon certain contingencies which some have thought indispensable auxiliaries.

The idea that human agency is necessary in assisting to roll on the great work is a true and a noble one, calling on man to assiduously cultivate and extend his capabilities for doing good, and aid in the salvation and exaltation of mankind.

But to divest it of the unseen, yet all-powerful influences from the invisible and eternal world that co-operate with and animate God's visible agents here upon the earth, is to rob the Lord of the glory due to him and ruthlessly cast aside the mainspring of action which moves with such potent forces the powers that are in operation to accomplish the designs of Heaven.

The "gathering" together of the people of God was, as has been observed, marked by prophetic eye in dispensations long since traced on the emblazoned roll of time. The Patriarch Jacob, when his sons gathered round his bed to receive his last precious blessing, as the angel of death hovered over his pillow, saw in the far-off future the "Shiloh" appearing through the generations of Judah; and though his advent should chronicle the downfall of Judah's glory and authority, a consolation was imparted to the aged Patriarch in the knowledge that "Unto him shall the gathering of the people be,"—that though the power of Judah (who stood as a prince among his brethren,) should fail, and the Lord should severely punish and scatter him for rejecting and crucifying a Saviour and Messiah on his advent in humility,—though Ephraim should be broken and his seed be scattered among the nations, yet a day of rejoicing would arrive when the promises made to the fathers should be remembered, and the scattered ones be gathered together unto "Shiloh," the Prince of his people.

David could sing with all a poet's fire, having his mind fixed on the same eventful time, "Gather my Saints together unto me, they who have made a covenant with me by sacrifice;" and a poet's ardour animated his bosom as he gazed with prophetic view upon the glories of Zion, when the gathered of Israel should fill the earth with their songs of harmony and praise, and rejoice in the great salvation in which they would be participators.

To record all the passages of Scripture

bearing upon the subject, or even the greater part of them, here, would occupy more time and space than is at present advisable. Still, to elucidate the object in view, it will be necessary to quote a few out of the many; for the Good Book is as thickly studded with the promises of God concerning the gathering and blessing of his people as the galaxy of heaven is with its luminous constellations.

If there is one Prophet more than another in whose predictions the Christian world profess to take delight, it is Isaiah, frequently called the "Evangelical Prophet;" and yet no one of God's chosen servants in ancient times spoke of this glorious work in such plain hopeful terms or more impassioned language than he did. In the latter part of his 11th chapter, which the uninspired summary at the head designates as "The victorious restoration of Israel and vocation of the Gentiles," he describes in a few terse sentences the mighty work of the visible gathering of the Lord's people. He says—

"There shall be a *root* of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek. . . . And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

This particular passage was quoted to the Prophet Joseph by the angel who bore the message of his mission to him, that the great truths contained in it might fructify in his pure mind, and deeply impress him with the vastness of the work about to be commenced through his instrumentality—a work embracing the restoration of all the scions of Israel and the regeneration of the human race; for as the "outcasts of Israel" and the "dispersed of Judah" would congregate together and rally round the ensign "set up" by the Almighty, so the Gentiles would seek to it and them, that they might also be participators in the copious blessings bestowed upon the chosen people of Heaven. There is something sublimely grand and suggestively Godlike in the prophetic history thus recorded. Israel, long an "outcast," or cast out from the knowledge and habitations of the rest of mankind, for repeated acts of rebellion

and continued iniquity, — Israel, whose very location is hidden from the rest of the human family, but whose existence is firmly impressed upon the minds of all who have studied the sacred records of antiquity,—Israel, carried into captivity by an Assyrian conquerer, but whose descendants are not found amongst the dark-skinned and darker-minded children of heathendom, nor amongst the fair-complexioned and science-lighted sons of more intelligent lands,—Israel, whom the islands of the sea do not claim, nor the continents of the earth own among their inhabitants, as far as explorations have gone,—even he must return and be assembled round the “ensign for the nations.” Judah, scattered and dispersed for many generations, a hiss, a byword, and a reproach throughout the earth, persecuted in the most ruthless manner by those who received through and from him the sacred writings they profess to revere and the religion which they believe will eternally save them,—Judah, downtrodden, debased, and denied the common privileges of citizens in nations calling themselves Christian and free, while expiating the sacrilegious murder of Calvary, and atoning for the awful words, “Upon us and upon our children be his blood,”—Judah, who has suffered deeply and long, has still a day-star of promise, when the covenants made with the fathers pour their streams of blessings upon the seed of the chosen; and in the gathering of their race will their exaltation commence, till all the house of Israel assembled shall burst forth in their great joy with shouts of exultation and praise, saying, “The

Lord liveth who has brought us from the north countries and whithersoever we have been scattered,” forgetting for a time the yet-standing phrase among the children of Jacob—“The Lord liveth who brought us out of the land of Egypt and out of the house of bondage.” And not only shall all Israel be included in this mighty work; but the Gentiles, who have long ruled over part of them with a government of iron—who have robbed, despoiled, reviled, persecuted, and tyrannized over them, shall likewise have part in it, under the agency of those whom they have trodden under foot. The Gentiles, who, having had a dispensation in part committed to them, have robbed themselves of the privileges bestowed upon them, and have fallen into a worse condition (if possible,) of apostacy than the Jews whom they so much revile,—the Gentiles, who have bartered the power of the Gospel for an empty form, the demonstration of the Spirit for futile declamation, and the gifts and graces of the Church of Christ for the titles and wealth which constitute man’s selfish aggrandisement,—even they shall come in for a part of the blessings to be bestowed, if they will repent. But in the world-saving, yet justly-retributive plan of the Almighty, they must seek to the ensign set up for the nations, and receive their portion from the hands of those so long remembered in wrath before the Lord. Thus shall all the tribes of the earth have the rallying-place of the people of God pointed out to them, that they may send up their myriads to be taught in his ways and to walk in his paths.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 312.)

[November, 1843.]

I wrote to the *Times and Seasons*:—

“TO THE SAINTS.

Messrs. Taylor and Woodruff.

It has been so long since I addressed the Saints through the medium of the *Times and Seasons*, that I feel confident that a few words from my pen, by way of advice, will be well received, as well as a ‘way-mark’ to

guide the ‘faithful’ in future. I was sorry to learn, by your remarks upon the resolutions of the ‘Twelve’ concerning your papers, which appeared not long since, that many of the Saints abroad were more apt to patronise the common newspapers of the day than yours, for the important reason that the Church of Jesus Christ of Latter-day Saints has the words of eternal life, and your paper, as it has hitherto done, must continue to publish such portions of them for

the benefit of the Saints and the salvation of mankind as wisdom shall from time to time direct.

Freedom is a sweet blessing. Men have a right to take and read what papers they please; 'but do men gather grapes of thorns, or figs of thistles?' It certainly is no more than just to suppose that '*charity begins at home*;' and if so, what must such as profess to be Saints think, when they patronise the splendour of Babylon and leave the virtue of Zion to linger for want of bread?

Beside which, if virtue is justified rather than vanity, the best of everything calculated to happyfy man and dignify society will—yea, must be in Nauvoo. And as the new commandment given anciently was to *love one another*, even so the works of the Saints at home and abroad will bear its own testimony whether they *love the brethren*.

In all the world the *Times and Seasons* is the only paper that virtually sustains, according to the forms of Scripture and prophecy, 'Apostles, Prophets, Evangelists,' and revelations. And what shall be said of him that, like the 'Levite,' passes on the other side of the way, when we behold men who 'have borne the heat and the burden of the day' struggling against the popular opinions of a vain world, the burlesque of a giddy throng, the vulgarity of a self-wise multitude, and the falsehoods of what may justly be termed the 'civilized meanness of the age,' and not lending a helping hand? The 25th chapter of Matthew contains the simple answer.

Now, let me say once for all, like the Psalmist of old, 'How good and how pleasant it is for brethren to dwell together in unity.'

'As the precious ointment upon the head that ran down upon Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon that descended upon the mountains of Zion,' is such unity; for there the Lord commanded the blessing, even life for evermore! Unity is power; and when the brethren as one man sustain the *Times and Seasons*, they sustain me, by giving a spread to the revelations, faith, works, history, and progress of the Church. The brethren who conduct the paper have been appointed to that important station, because they are worthy and well qualified; and what a blessed sign of a faithful friend to God and man is it to see the charity of a brother support his brethren, as an evidence that he means to pass from death into life?

Many of the articles which appear in the *Times and Seasons* are extracts of revelations, translations, or are the united voice of Conferences, which, like 'apples of gold in baskets of silver,' are treasures more than meat for the called, chosen, and faithful

among the Saints, and should be more than *drink* to those that hunger and thirst after righteousness. As Nauvoo is rising in glory and greatness, so shall I expect to see the *Times and Seasons* increase in circulation by the vigilance of the Elders and Saints, so as to be a herald of truth and a standard of pure and undefiled religion. Finally, men and brethren, when you support my friends, you support me. In the bonds of the new and everlasting covenant,

I am your humble servant,
JOSEPH SMITH."

Thursday, 9th. At the Office, dictating letters and signing deeds.

The missionaries to the Pacific Islands touched at Cape de Verde Islands, and laid in a supply of fruits of various kinds.

Saturday, 11th. A company of Saints arrived from England. The work is still prospering in that country, poverty and distress are making rapid strides, and the situation of the labouring classes is getting every day more deplorable.

City Council met. Hyrum Smith, President *pro tem*. Appointed A. P. Rockwood assessor and collector for 1st Ward; Daniel Hendricks for 2nd Ward; Jonathan H. Hale, 3rd Ward; and H. G. Sherwood for 4th Ward.

Sunday, 12th. Prayer-meeting in the evening, in the south-east room of my old house.

Clear, cold.

Monday, 13th. Having received a letter from James Arlington Bennett, Esq., I copy it:—

"Arlington House, Oct. 24, 1843.

Dear General,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family.

You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend, President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration.

Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most *undeviating friend*, without being governed by the smallest religious influence.

As you have proved yourself to be a *philosophical divine*, you will excuse me when I say that we must leave their influence to the mass. The boldness of your plans and measures, together with their

unparalleled success so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age.

But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination, whereas Moses derives his chief authority from prescription and the lapse of time.

I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, Go a-head: you have my good wishes. You know Mahomet had his 'right hand man.'

The celebrated Thomas Brown, of New York, is now engaged in cutting your head on a beautiful cornelian stone, as your *private seal*, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your Church. The expense of this seal, set in gold, will be about \$10; and Mr. Brown assures me that if he were not so poor a man, he would present it to you free.

You can, however, accept it or not, as he can apply to it another use. I am myself short for cash; for although I had sometime since \$2,000 paid me by the Harpers, publishers, as the first instalment on the purchase of my copyright, yet I had got so much behind during the hard times, that it all went to clear up old scores. I expect \$8,000 more, however, in semi-annual payments, from those gentlemen, within the limits of ten years; a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land; and therefore should I be compelled to announce in this quarter that I have no connection with the Nauvoo Legion, you will of course remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your State, when you would be sure of my best services in your behalf; therefore, a known connection with you would be against our mutual interest. It can be shown that a commission in the Legion was a *Herald* hoax, coined for the fun of it by me, as it is not believed even now by the public. In short, I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to brother Young, Richards, Mrs. Emma, and all friends.

Yours most respectfully,

JAMES ARLINGTON BENNETT.

P.S.—As the office of Inspector-General confers no command on me, being a mere honorary title,—if, therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and goodwill resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer.

J. A. B."

I insert my reply:—

"Nauvoo, Illinois, Nov. 13, 1843.

Dear Sir,—Your letter of the 24th ult. has been regularly received, its contents duly appreciated, and its whole tenor candidly considered; and, according to my manner of judging all things in righteousness, I proceed to answer you, and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as promulgated by me, or by Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship which intelligent beings would accept as sincere must arise from love, and that love grow out of virtue, which is as much a part of religion as light is a part of Jehovah. Hence the saying of Jesus, 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a *philosophical divine*, I must excuse you when you say that we must leave these *influences* to the mass.' The meaning of 'philosophical divine' may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practised by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong. Such a combination of men and means shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise. Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after the doctrines of Christ.' But if the inference is that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly, though the weight of the sentiment is lost, when the *influence is left to the mass.*

'Do men gather grapes of thorns, or figs of thistles?'

Of course you follow out the figure, and say, the boldness of my plans and measures, together with their unparalleled success, so far are calculated to throw a charm over my whole being, and to point me out as the most extraordinary man of the present age! *The boldness of my plans and measures* can readily be tested by the touchstone of all schemes, systems, projects, and adventures—*truth*, for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world, in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which (if they would receive the everlasting Gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan laid in secret or openly, through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law-defying mobocracy, to destroy me.

If, then, the hand of God in all these things that I have accomplished towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the Gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins, and a reception of the Holy Ghost by laying on of the hands, agreeably to the authority of the Priesthood, and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men from ancient times till now have spoken and revealed the will of God to men, with the consequent 'success' of the gathering of the Saints, throws any 'charm' around my being, and 'points me out as the most extraordinary man of the age,' it demonstrates the fact that truth is mighty and must prevail, and that one man empowered from Jehovah has more influence with the children of the kingdom than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty.

But let me assure you in the name of Jesus, 'who spake as never man spake,' that the 'boldness of the plans and measures,' as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which 'so far' has borne me and the

Church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels, and the combined influence of the powers of earth and hell,—I say these powers of righteousness and truth are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Buonaparte, or other great sounding heroes that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name; nor where the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self-aggrandising wisdom of the priests of Baal, the scribes and Pharisees of the Jews, popes and bishops of Christendom, or pagans of Juggernaut; nor were they extended by the divisions and subdivisions of a Luther or Calvin, a Wesley, or even a Campbell, supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast-iron creeds, and fastened to set stakes by chain cable opinions, without revelation. Nor are they the lions of the land, or the leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain, and fill the whole earth.

Were I an Egyptian, I would exclaim Jah-oh-eh, Enish-go-on-dosh, Flo-ees-Flo-is-is, (O the earth! the power of attraction, and the moon passing between her and the sun;) a Hebrew, Haucloheem yerau; a Greek, O Theos phos esi; a Roman, Dominus regit me; a German, Gott gebe uns das licht; a Portugee, Senhor Jesu Christo e libordade; a Frenchman, Dieu defend le droit. But as I am, I give God the glory, and say in the beautiful figure of the poet—

'Could we with ink the ocean fill,
Was the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor could the whole upon a scroll
Be spread from sky to sky.'

It seems that your mind is of such 'a mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say that you rate me higher as a legislator than you do Moses, because you have me present with you for examination; that

'Moses derives his chief authority from prescription and the lapse of time. You cannot, however, say but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.'

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation, the knowledge of God, prophetic vision, the truth of eternity, cannot be solved as a mathematical problem. The first question then is, What is a mathematical problem? and the natural answer is, A statement, proposition, or question that can be solved, ascertained, unfolded, or demonstrated by knowledge, facts, or figures; for 'mathematical' is an adjective derived from *mathesis* (Gr.), meaning, in English, learning or knowledge. 'Problem' is derived from *probleme* (French), or *problema* (Latin, Italian, or Spanish), and in each language means a question or proposition, whether true or false. 'Solve' is derived from the Latin verb '*solvere*,' to explain or answer.

One thing more in order to prove the work as we proceed. It is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well; one question or problem is solved by figures. Now, let me ask one for facts: Was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the Bible says yes: so three witnesses have solved that question. Again: Lived there ever such a man as Moses in Egypt? The same witnesses reply, *Certainly*. And was he a Prophet? The same witnesses, or a part, have left on record that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths: and, subsequently, these witnesses have testified of their captivity in Babylon and other places, in fulfilment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophecy of Balaam, which said, Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city: and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying, Moses wrote of

me, declaring the dispersion of the Jews, and the utter destruction of the city; and the Apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses' 'divinity,' but also the events of Balaam and Korah, with many others, as true.

Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost,) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women, and children, as *mummies*, after a lapse of near three thousand five hundred years, come forth among the living; and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them in language like the sound of an earthquake. *Ecce veritas! Ecce cadaveros!* Behold the truth! Behold the mummies!

Oh, my dear sir, the sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible as with your purse and pence table, the 'divinity' of Moses would have dispelled the fog of five thousand years and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophecy is the testimony of Jesus.

The world at large is ever ready to credit the writings of Homer, Hesiod, Pentarch, Socrates, Pythagoras, Virgil, Josephus, Mahomet, and an hundred others; but where, tell me, where, have they left a line—a simple method of solving the truth of the plan of eternal life? Says the Saviour, 'If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. Here, then, is a method of solving the 'divinity' of men by the divinity within yourself, that as far exceeds the calculations of numbers as the sun exceeds a candle. Would to God that all men understood it and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus, *Veni mori, et reviviscere!*'

Your good wishes to 'go ahead,' coupled with Mahomet and 'a right hand man,' are rather more vain than virtuous. Why, sir, Cæsar had his right hand Brutus, who was his 'left hand' assassin,—not, however, applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 26, 1860.

A WORD OF INSTRUCTION TO THE PRIESTHOOD.—Heretofore it has been the custom that all property and money arising from the sale of books, or otherwise belonging to the several Conferences, should go into the hands of the Pastors, for them to disburse as per order. If no order is given, they should hold it in trust for the several Conferences to which such property or money belongs, and in no case whatever expend it for themselves or otherwise. The money collected on Sundays and fast days, all of which is for the benefit of the poor in the Branches where such collections are made, has also in many instances passed into the hands of the Pastors for them to control and disburse as they pleased.

In consequence of the Pastors having a large field over which they preside, and of necessity living at a remote distance from many of the Branches, it often makes it inconvenient in administering to the wants of the poor. Now, in order that the government and kingdom of God may work successfully, and produce the best results, and accomplish the greatest amount of good to its subjects, everything should be kept within its own legitimate channel, that each one may bear his own responsibilities, or else we lose a great portion of the benefit resulting from the helps which God has placed in his Church.

It requires great wisdom to classify men so as to bring their entire being into usefulness, that they may be at liberty to do all the good that they are capable of doing, and at the same time leave others to do the same.

If you make men feel that they are an integral part of the body to which you belong, and are necessary to the health and prosperity of that body (as long as they keep the Spirit of God), you immediately throw such a responsibility upon that individual that you cannot make him feel otherwise.

Now, the Priesthood has its degrees from a Deacon up to the High or Melchisedec Priesthood. Each one can act in all the offices less than the one which he holds, if necessary. But how careful should every one be that he does not act in the stead of the lesser, without it is really necessary; for by so doing he makes the help that God has placed in the Church useless.

Every man in the kingdom of God is independent in the sphere in which God has placed him; and as long as he acts within that sphere and under the influence of the Spirit of God, which leads into all truth, he is above all law; for the law is powerless where there is no transgression. But should we transgress the law, those above us are bound by the duties of their calling to correct and chasten us for our faults, and sometimes to remove us entirely from the Church. Those whose duty it is or may be to administer such reproof should always be careful that they do not act in those matters without the immediate influence of the Holy Spirit, lest they become the greatest transgressors.

Regarding financial matters we would say, Let the money collected in the several Branches for the benefit and relief of the poor be kept within the Branch and held in the hands of a treasurer appointed for that purpose, to be expended in wisdom for the benefit of the poor by the President of the Branch, whose duty it should be to

keep a correct account of all moneys collected for the poor, and how expended, and for whose benefit, and report the same to the President of the Conference quarterly.

Property and money belonging to the several Conferences should be kept in the Conference to which such property or money belongs, under the care of the President of the Conference, to be appropriated for the benefit of the Conference, or otherwise, as the Priesthood of the Conference may direct from time to time. Let Tithing and all moneys belonging to the Liverpool Office come as usual.

The President of a Conference presides over all the members of his Conference, whether Elders, Priests, Teachers, or Deacons; and it is his duty to direct their energies and give such counsel and instruction as may be necessary from time to time, as circumstances may require, to make their labours the most useful and efficient. The President himself should also travel through his entire field of labour, and become an effective minister of salvation and an example to all who may be called to labour under his watchcare. The business of a Pastor is to travel through his Pastorate, and preach the Gospel, and watch over all that is entrusted to him, both temporal and spiritual, with a fatherly care, and inspire by his teaching all who love the truth, remembering always that he cannot impart to others that which he does not possess in himself. The Gospel is not in word only, but in the demonstration of the Spirit and power of God.

Be not highminded one above another. The Priesthood should be united as the heart of one man. The Saviour said on one occasion, "He that would be greatest, let him become servant of all." This is a true principle, from the fact that every one is to be rewarded according to his works. Now, if any man thinks himself the greatest, because of the position which he holds, while others do all the work, that man deceives himself. Men holding the same Priesthood and Apostleship often preside one over the other,—not because they are better than their brethren as Saints, but because they may be better adapted for the position assigned them. Order is the first law of heaven, and should be in the Church and kingdom of God on the earth. In order that such may be the case, let each one learn his duty and do it, and he will never wound the spirit or infringe upon the right of his brother, and harmony will prevail, and success and prosperity will attend all our labours.

In conclusion, let us say, May the Lord bless and inspire the hearts of all our fellow-labourers in the ministry, that they may be truly a blessing to all the Saints and such as love the truth. Even so. Amen.

PERHAPS there is no principle which occupies a place in the minds of men, and especially in the minds of the Priesthood of this Church, that is more destructive of human happiness than the principle of jealousy. Many apparently honest-minded men have toiled and laboured with much zeal and energy to gain for themselves what they thought to be a favourable position and standing in this Latter-day Kingdom. After years of anxiety and care in trying to possess themselves of such a position, they have at last felt to despair of ever obtaining it. There appears to be difficulties surrounding them, which they, for the want of a proper understanding, have not the power to rise above, or to remove out of their way.

All men are seeking to obtain influence and power. A laudable ambition is in the highest sense justifiable; but when we, through a feeling of envy, seek to appropriate that which legitimately belongs to another, or covet that which our brother is in possession of, we by this act close the only channel through which we can obtain that blessing. The immutability of the principles of justice are such that we

cannot appropriate to ourselves that power and influence which God will acknowledge and bless, and which we so much desire, without giving a full value or consideration for this power and influence. Not that the power and influence which flow from a just appreciation and understanding of the laws of God can be purchased in the marketplaces or shops; neither can it be conferred upon a friend as a favour, nor gratuitously distributed amongst our relatives as presents. The required consideration is not an exchange of commodities, or any article of traffic that flows from the institutions or transactions of men: nor is the value some imaginary chimera that is so abstruse and metaphysical that it cannot be understood, comprehended, and enjoyed by mortals. It is a firm, undeviating attachment to the truth—the observance of certain forms and ordinances as they are made known to us, underlying which are the great principles of our holy religion, predicated in the strong and immutable principles of private morality and virtue. Such is the inscrutable justice hidden in those great principles, that we can only receive the blessings flowing from them in proportion as we observe, honour, and obey them.

Many of the Elders of Israel, because they have been called to fill honourable positions in the midst of their brethren, imagine, in their vanity, that they are about to possess themselves of all that they had supposed others to enjoy, expecting that their position necessarily gives them the spiritual power of their offices and callings,—not knowing, or forgetting, if ever they did know, that where the Spirit of God is there is the power to govern. So jealous are they of that which they think they possess, that they rule with a rod in the midst of their brethren, watching with a jealous eye the Priesthood under them, for fear there will be some encroachment upon their rights and prerogatives. If a Travelling Elder, or President of a Conference or Branch, (as the case may be,) through his faithfulness and humility, should gain the affections of the people, he must be looked after, his field of labour changed, or his abilities turned towards the financial affairs of the Church! At the same time he is quietly informed that he will not be required for the future to devote so much of his time to preaching, but will please look after the temporal affairs of the Church, until further directed! In this and many similar ways does the principle of jealousy manifest itself; and very many apparently honest men deprive themselves of that which they might enjoy, and close against themselves the avenues of light and knowledge. Thus they close the door through which they must receive all that they now or will hereafter enjoy. In pursuing such a course we are deceiving ourselves. If we find an Elder labouring in the ministry who has, through his faith and good works, gained the affections and confidence of the people, (it matters not what particular office he may hold,) it becomes our duty to sustain him by our faith and confidence before the people and before God. Instead of being jealous, we should feel thankful that we have found a man possessing more of the Spirit of the Lord than ourselves. Instead of giving way to a feeling of this kind, we should co-operate with and participate in the same influence and power. By so doing we mutually bless and strengthen each other. Our feelings become amalgamated in all the varied associations and callings of our ministry, and we can behold the fruits of our united efforts ripening in the midst of the Saints with a degree of pleasure and joy. It should be beneath the high calling of an Elder in Israel, at this late day, to give place to a feeling of jealousy, which, if indulged in, will defeat the very object which he is trying to gain, and destroy his peace and happiness.

With God and all intelligent beings knowledge is power. The price of that knowledge or power is an honest obedience to the truth. Such is the nature of the great principles of eternal lives that they cannot be obtained by hypocrisy, deceit, or stealth; nor are they measured, weighed, or solved in the scales of common knowledge amongst men. The principles come to us as a revelation from God—as the voice of an angel flying through the midst of heaven—as a stone cut out of the mountain without hands, and witnessed to in our day by Elijah, Nephi, Moroni, Peter, James, and John; and the testimony which they gave has been sealed by the blood of Apostles and Prophets. Believing in the revelations of God and rendering that honest obedience to the truth which it requires will place in our possession all that we can desire.

If we lack wisdom, we are told to ask of God, who has promised to confer it upon.

us without reproof. Such an acquaintance with Him, through the Spirit of revelation and prophecy, will open up to our understandings the treasures of wisdom and knowledge, and give us that power over the hearts of the people which we desire. If we can but believe what the Lord has said, and get faith enough in our own hearts to act upon it, every desire of our hearts will be satisfied to their fullest extent. Rest assured that if we do not have all that we desire, it will be because of our own sins or negligence in keeping the commandments of God.

THE SHIP "WILLIAM TAPSCOTT."—On the 11th inst., the ship *William Tapscott*, Captain Bell, sailed for New York with 730 souls of the Saints on board, including 312 from Scandinavia, and 85 from Switzerland, under the Presidency of Elder Asa Calkin. About 400 of this company have started with the intention of proceeding through to Utah under the handcart and team arrangements. The remainder purpose remaining in the States until they can acquire sufficient means to follow. May all the "pure in heart" of this company see Zion!

DEPARTURE.—Elder Thomas Williams, who sailed on the *William Tapscott*, has been for nearly six years past connected with this Office, and intimately associated with the Presidencies of this Mission during that period. Perhaps there have been but few men who have emigrated from this country during that time who have gone leaving a more universal good feeling behind them than has brother Williams. We say, May God bless him! and we trust that the acquaintances which he may form with the servants of God in the tops of the mountains, "the high places of the earth," may be as favourable as those he has made in this land.

THE SHIP "UNDERWRITER," after a prosperous voyage of thirty days, arrived at New York May 1st. During the voyage there were four marriages and four deaths. The names of the deceased are—Frederick, the son of John and Eliza Williams, aged one year and eight months; Joseph, son of Edward and Mary Powers; Barbara Frei, aged 58 years, who died of consumption of long standing; and David Hitzsch, aged 84. The two latter came from Switzerland. The health of the Saints was generally good. Elders Ross, Taylor, and Croft speak in the highest praise of Captain J. W. Roberts, both as a skilful navigator and a gentleman. This ship's company of Saints proceeded to Florence on the 3rd of May.

THE "MOUNTAINEER."—With much pleasure we acknowledge the receipt of the "telegraphic pony edition" of the *Mountaineer*, dated April 21st.

DOING TO OTHERS AS WE WISH THEY SHOULD DO UNTO US.

BY ALEXANDER OTT.

(From the "*Mountaineer*.")

One of the most important maxims that ever was pronounced or written was delivered by the best friend to the young and the old, the ignorant and the poor, that ever lived,—one who spent his whole life in doing good—who gave up his own ease and quiet that he might make others comfortable. He relieved the poor, he taught the ignorant, he comforted the distressed; and all this not for a while only, that he might be careless or indifferent after, but he was always so em-

ployed. This best of men was no other than Jesus Christ himself; and the particular expression which I now recommend is this—"Whatsoever ye would that men should do unto you, do you even so to them."

It is difficult to say which to admire most, its plainness or its usefulness. I hope you all understand it; but to him who does not, I would say, The only way to comprehend it in its full meaning is to suppose yourself in another person's place,

and then think what you should expect from him.

It is the foundation of mercy or gentleness to animals as well as to men. Shall I tread on this worm or this ugly black beetle? No. Why? Because if I was this worm or this beetle, I should not like to be wounded or crushed to death.

We should have our thoughts always about us, so as never to injure another in thought, word, or deed. "But," says one, "how is that? How is it possible to injure a person in thought? My thinking cannot move a hair of his head: so that this must be nonsense, or something I cannot understand." Stop a little; do not be rash, and I will tell you. It is very true that your thinking alone cannot hurt another; but by long indulging ill-will or malicious thoughts, you will in time be led to bring them into action. Can I constantly wish ill to my neighbour, and not do him some harm, if I have a snug and favourable opportunity? Or should I like him to wish me harm? No. Then, if I do no worse by him, still I am not doing as I would be done by.

To injure another in word is to endeavour to hurt his character by falsehood, or any sly, underhand dealing. This is wilful malice, and is one of the *most degrading and disgusting* crimes we meet with in the scale of being. What is of equal danger, though not so glaring and barefaced a crime, is being fond of spreading evil reports, or even being incautious or unguarded about them. You take them upon trust; you had it from another; you do not make it worse: where, then, is the harm? This is the harm—*Can you prove what you say?* If not, you are injuring in word, though you did not invent the tale, or did not intend any mischief. Or supposing the report to be true, how should you like your faults to be exposed all over the town? Did you never do wrong yourself? and must you never be forgiven? Do, then, as you would be done by. Be silent, and do not help to make things worse.

Injuring another in deed includes stealing, taking unfair advantages, and a variety of other immoralities. Many a one would abhor being a thief, who makes no conscience of little, shabby, paltry impositions that are frequently termed "*smartness*," and this for want of thinking of the maxim to do as he would be done by. If I offer a person change for a dollar,

only for the sake of getting quit of a bad dime, is there any difference between this and picking his pocket? I know, however, it is not uncommon to play tricks of this sort, if it is not likely any questions should be asked.

Suppose two of you had each a book of equal value in appearance: one knows his book has many leaves deficient, and the other asks him to change, not knowing this fault. Now, I say, if you give the book, though it was not your offer, but you only disguise the fault, it is as much a crime against him as if the offer had been your own. How so? Because you have not done as you would be done by. What can be plainer?

It is not, however, in such cases where the greatest danger lies. The want of thought produces, perhaps, as much injustice as real bad intention; and cases will often occur where a person who is strictly desirous of doing what is just and equitable shall nevertheless have a wrong bias in favour of his own interest. What, then, remains to be done? Avoid angry words; and if you cannot come to a friendly understanding with the person you are dealing with, propose to him to leave it to somebody else to judge between you. Whoever will do this can never be wrong by design, though he may err in judgment. I will remark here that it is the intention that constitutes a crime, and not the bad act alone.

But it is not merely refraining from doing wrong that the maxim means. You must do all the good you can or should expect from another in similar circumstances. You must be generous as well as just, and consider civility and kindness as proper feelings to be brought to the test of the same rule.

Now, suppose one of you should meet with a pauper, or a person in distress, and it was in your power to relieve him, what would our maxim prompt him to do? Should he wish for compassion himself in such a distressing case, and shall he feel none for another? Why, if it were his own case, would he expect to be assisted? Because it would be the other's duty to do as he would be done by. It must be miserable pity that could pretend to feel sorry in such a case, and keep the money buttoned up in his pocket.

Think, now, how happy the world would be, if this rule was always ob-

served. It is easier for a hundred to relieve *one* than for one to benefit a *hundred*. Some may say, I would willingly do as I would be done by, but will others do the same to me? And shall I not be a loser by such conduct? The maxim does not forbid you to be upon your guard against imposition: it only forbids you to

deceive others. By being just, you will deserve justice; by being kind, you will deserve kindness. Let each one of you do what he knows to be right, and he will be sure to be respected by the honest-hearted; and, above all, he will gain the approbation of his Father in heaven, and thereby secure his eternal salvation.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The relations between England and France are fast approaching a crisis. According to the Paris correspondent of the *Morning Herald*, an ominous correspondence is taking place between the Cabinets of London and Paris in reference to additional compensation to be claimed by France in case of farther extension of the dominions of Victor Emmanuel. He says that French agents have been instructed to offer assistance to Austria against Prussia, and refers to the Franco-Danish alliance, and remarks that France, Russia, Austria, and Spain are evidently leagued together against England. The Emperor Napoleon seems to be playing not only a deep and subtle game, but also a hypocritical one; for whilst France has brought against England the absurd charge of aiding and abetting the Sicilian insurrection, Napoleon turns out to be the soul of the affair. The conviction is gaining ground that Louis Napoleon is the originator of the "idea" of a Garibaldi expedition to Sicily, and that much of the material contributions of the enterprise came from the Tuileries. There is much to favour this view. For instance, subscriptions for Garibaldi have been opened at the office of *Opinion Nationale*, and this act of a Paris journal is regarded as strong evidence of the connivance of the French Government. The *Opinion Nationale* itself heads the subscription with 500 fr., and the editorial staff and printers add 305 fr. 30 c.: 1,000 fr. are sent by M. Rouille Besnard; and M. Petit, ex-Sergeant of the Zouaves, gives 100 fr., accompanied with the following remarkable letter:—"Paris, May 13, 1860.—Since the Faubourg St. Germain enlists under the banner of Lamoriciere, it is only just and logical that the Faubourg St. Antoine should emigrate *en masse* to join Garibaldi. Will you, then, inform me, through your journal, of which I am a daily reader, whether a request to be allowed to go out to Garibaldi would be favourably received by the Emperor's Government? In other words, may I serve under Garibaldi with the permission of the Emperor's Government, in like manner as others serve (with authorisation) under Lamoriciere? Your answer is awaited by upwards of 10,000 men who are ready to start with me. An ex non-commissioned officer of the 1st regiment of Zouaves, commanded by Lamoriciere.—PETIT, ex-Sergeant, Rue Moreau." The *Morning Herald's* Paris correspondent says that in a few days war will be declared between Piedmont and Naples, and that the Emperor of the French has entered into a formal bargain with Victor Emmanuel to keep Austria quiet, on condition that Genoa and Savona shall be given to France, and that, in fact, annexation intrigues have already begun. The insurrection in Sicily is universally participated in by the clergy, and particularly the monks of all orders, which imparts to the movement quite the character of a religious crusade. The clergy use every means in their power (public prayers, processions, sermons,) to feed the flame of the insurrection. The convents give money, wine, mules, horses, &c. The religious seminaries of Monreale, Cefalù, Patù, Bronte, Nicosia, Mazzara, are deserted. Their youthful inmates have thrown aside the clerical garb, and are now carrying arms. The very organ pipes have been voluntarily sacrificed by many parish priests for the manufacture of rude implements of war. The telegraph of the 16th May brings grave intelligence from Sicily. The expedition of Garibaldi is said to have succeeded in raising Sicily, and the royal troops occupy the fortresses of Messina and Palermo only. An insurrection is said to have broken out in Calabria. A third insurrection in connection with the two former is likewise said to have broken out in the Abruzzi. The mere rumour of Garibaldi having attempted to raise the people in Calabria has caused a panic. It is even reported that the Court has packed up articles of value, in order to be prepared for all contingencies. The Sardinian fleet has received orders to concentrate itself, so as to be prepared for all contingencies. We are told that the Eastern question is again on the *tapis*, and that Russia, having secured the co-operation of France, is about to deal the death-blow to Turkey.

AMERICAN.—This week we give our readers a few extracts from the proceedings of the Charleston Convocation. The fermentation of the political elements of the great Western Republic, presaging an ominous change, are upon the tapis:—"South Carolina has just entered her withdrawal, making seven States. The others are Alabama, Mississippi, Louisiana, Florida, Texas, and Arkansas. They have applied for St. Andrew's Hall, the headquarters of the Wood delegation, in which to hold their separate Convocation to-morrow. The chairman of the Delaware delegation and another member of it have withdrawn. The majority asked leave to consult. The Georgia and Virginia delegations have also asked leave to consult. The Convention then adjourned till to-morrow. The seceding delegations meet this evening, at eight o'clock, at St. Andrew's Hall, the headquarters of the Wood delegation. Charleston, April 30, midnight: The following placard is posted in public places:—"All Democratic delegates and friends of a constitutional platform of the party are requested to meet at St. Andrew's Hall to-night, at eight o'clock." Besides the bolters, there are four other delegations, including Kentucky, holding caucus meetings to-night, and will probably announce their withdrawal in the morning. It is probable that all the Southern delegations will have withdrawn in the course of a day or two, together with two Northern States and the hards of the New York delegation. Thus is the Democratic party broken up, the machine smashed, and a new party in progress of formation. General Cushing says the Douglas men are insane. Great efforts will be made to bring about a reconciliation; but the Rubicon is passed. The Douglas men now calculate upon nominating their candidate on the first ballot, and say the seceding Southern delegation will come back to them and endorse him. *Credat Judæas!* The excitement here is tremendous. This afternoon some of the seceders had a conference with John A. Green, jun., of Syracuse, the right hand man of Wood, who fought his battles in the western part of the State. At a grand banquet given Wood by the Mayor of Charleston, it was proposed either to put Wood on a ticket as Vice-President, or admit his delegation to the Southern Convention, with his thirty-five votes. The seceders say they will make the platform and ticket national and not sectional, and fight Douglas in the North. His friends calculated on South Carolina, which has now gone over to the other side. The Albany Regency are responsible for breaking up the Convention. They carried everything with a high hand. They carried in their own State Convention the arrangement to vote as a unit; and were it not for that arrangement, the minority in the delegation could have turned the vote the other way, and secured a platform satisfactory to the South. New York city, with its intelligence and immense population, is swamped by the delegates of the western part of the State. From the city, Clancy, Savage, and Belmont are the only three delegates who have voted with the western men under the direction of Richmond and Cagger. On the other side are Butterworth, Cooper, Waterbury, Crosswell, Driggs, Schell, Fowler, and McIntyre, who is a strong Dickinson man. Among the hards from the rural districts are Kemble of Putnam, Edsall of Orange, Russell of Sullivan, Beach of Greene, Spencer of St. Lawrence, Randall of Cortland, Jeffet of Munroe, and Devereux of Cattaraugus county. Erastus Corning has also voted with the minority. The Pennsylvania delegation have held a meeting, and stand eighteen to nine votes in favour of joining the Southern secessionists. The Secession Convention organized to-night, and twelve States were represented—namely, Delaware, Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missonri, and New York. The representatives of these States signed the roll. Mayor Wood, of New York, was introduced by Mr. Lawrence, of Louisiana, and was received with tremendous applause. After a short speech he signed the roll, as also did Dr. Skinner, Mr. Green, and others. A Committee of Organization was appointed to meet to-morrow at twelve o'clock. As there was not room in the Hall to address the people, the members of the Convention proceeded to the City Hall, where, in the open air, Mr. Lamar and others addressed the multitude. There are similar meetings all over the city, and the greatest enthusiasm prevails. Lamar said to-night that henceforth and for ever there were two organizations. There is no chance of a reunion. Caleb Cushing, it is positively asserted, will cease to be chairman of the Convention at Institute Hall to-morrow, and perhaps he will become chairman of the new Convention. This is probably the last Democratic Convention that will ever be held." The Japanese embassy was daily expected at Washington. The municipal authorities of New York have appropriated 30,000 dollars, and engaged the first floor of Messrs. Meland's Metropolitan Hotel for the embassy, which they will occupy on their arrival in the city. The "telegraphic pony edition" of the *Mountaineer* of April 1st publishes the general orders issued at Camp Floyd for the removal of the troops from Utah. The pony express from St. Joseph to California has made its second trip in one hour and five minutes inside schedule time.

MEMORABILIA.

TO DISSOLVE GOLD OR PLATINUM.—Mix a little nitric acid with half its quantity of muriatic acid, into which put the metal for solution.

HIGHEST CHURCH.—The highest church in the world is St. Peter's at Rome, the cross being 503 feet above the base.

EASY WAY OF MULTIPLYING BY FIVE.—Divide any number of figures by 2, adding a cipher to the quotient, if there be no remainder; but adding a 5, if there be a remainder of any kind.

ENGLISH LAW ON INTESTATE PROPERTY.—The property of an intestate who leaves a wife and children, is, according to English law, devisable as follows:—One-third to the widow, and two-thirds to the children, equally; or, if one child only, two-thirds to that child. The widow is entitled to administer.

CHIEF PLUMBAGO MINE.—The principal plumbago mine in the world (from which the best "black lead" pencils are made,) is situated in a hill at Borrowdale, in Cumberland, England. The mine is opened only once a year, when a sufficient quantity is taken for a twelvemonth's supply: it is then closed again with strong doors, bars, and locks, till the next annual supply is required.

TO TELL THE TIME OF NIGHT BY THE MOON.—To the hour which the moon's shadow indicates on a sun-dial add four-fifths of the moon's age, and the sum will be the time sought; or, subtract the hour shown on the dial from four-fifths of the moon's age, and the remainder will be the time sought. The first mode is to be adopted, if the moon's shadow falls on an hour of the afternoon; and the latter, if it falls on an hour of the forenoon. In reckoning the moon's age, if the new moon happens in the forenoon, that day must be taken as the first; but if it happened after noon, the following day must be counted as the first.

ROUND TOWERS.—Those remarkable edifices known as the Round Towers of Ireland, which are of unknown antiquity, are 62 in number, and situated in various parts of the island. They are tall, narrow, circular stone structures, varying from 80 to 100 feet in height, and from 12 to 18 feet in diameter. They are built upon a massive foundation and substructure of solid blocks of unhewn stone, and the cement used in joining the stones is as hard as the blocks themselves. The doorway is about ten or fifteen feet from the ground. Each tower is hollow, with winding steps of stone leading to the top, which is covered by a conical roof. At the upper part are four openings in the wall, facing east, west, north, and south. There are two similar towers found also in Scotland.

VARIETIES.

"WATER contaminated with lead may be rendered harmless by adding a little whitening or powdered chalk, agitating the fluid, and then filtering, or letting it settle."—*Faraday*.

A little girl, showing her little cousin, about four years old, a star, said, "That star you see up there is bigger than this world." "No, it aint," said he. "Yes, it is." "Then, why don't it keep the rain off?"

A COMPASSIONATE CHILD.—"I was showing dear little Charlie the picture of the martyrs thrown to the lions," said Mrs. Jenkins, "and was talking very solemnly to him, trying to make him feel what a terrible fate it was. 'Ma!' said he, all at once, 'Oh ma! just look at that poor little lion away behind there: he won't get any!'"

GARDENING MEMORANDA.—Beds intended for stocks and asters should be dug and dressed with about a three-inch thickness of dung rotted to mould, forked in, and mixed with the top six inches of soil: then tread it all over to press it hard, rake it to take off the foot-marks, fix the line tight down the centre, pat it with the back of the spade to make the distinct mark of the line, move the line to the distance intended for the plants, and so make other lines for all the long rows. By means of a straight rod then make cross marks at the proper distances, until the whole bed is marked; and the plants are to be put in where the lines cross. Taking up the plants with all their roots, now make holes in the firm ground large enough to take in the roots without crowding them; and, by thrusting the dibble in by the side, press the earth close to the roots, leaving the hole by the side of the plant. A good watering finishes the bed, which may then be left to itself; whereas, if

the plants had been put into the loose spongy ground, the roots would get but little nourishment, and the plants would be only just kept alive, because the earth would not be in sufficiently close contact with the fibres of the root. Asters, stocks, French marigolds, and other annuals, small, may be planted out about three in a patch: the form of a triangle is the best, two behind, six inches apart, and one in front, six inches from both. After seed is sown, the surface of the ground should not be allowed to get thoroughly dry; for if once the seeds swell and then get dry, they will not come up at all. Great attention should be paid to the watering of all potted plants: they ought never to be dry, but, on the other hand, they should not be watered while the surface of the soil is damp. Plants which stand out of doors in pots, are sometimes supposed to require no water in rainy weather: but they should be looked to; for sometimes a bushy plant throws all the rain off outside the pot, while the roots suffer for want of water. Never give plants little drops: never water them till they want it; and then let it run through the pot and soak all the soil: give no more till the surface is dry again.

POETRY.

W I S D O M.

"Wisdom is the principal thing."—SOLOMON.

O Wisdom! what with thee may bear comparison?
What tongue can utter all thy worth? or who
Thy portals open wide, that man may see
The fulness of thy treasures?
Associate of Deity! From everlasting thou hast
Ged's approval! The lustre of thy glorious beams are
Seen as much in tenants of the tiny leaf, or living
Dust which roams upon the smallest fruit—its ample
world,
As in those bright and ponderous orbs seen
Rolling through immensity, performing each its
revolution
In its time, be it an instant or a thousand years,
Consistent with every principle of truth and order,
And well adjusted all to thy most grand designs.
To mortal man thou comest by the will and mercy
Of his Maker, when sought in his appointed way.
'Tis true experience full oft eliminates a portion of
Thy rays, surprising man, uprooting theories of vain
Philosophy on which he placed his trust. More
precious
Thus thou art, from lying counterfeits spread out on
Every hand. The soul who gains thyself is rich
Indeed! Yea, whose finds thy dwelling place finds
everything of worth.
Wisdom divine! thy principles of everlasting
truth,

Laid out in practice, are ever equal to necessity in
every place.
Acquired, or revealed to man from high eternal
heavens,
Thy worth may not be told in rubies or in golden
treasures:
Yet ah, how seldom man accepts the proffered
boon, or
Profits by the past! Still prone to follow pleasing,
but
Illusive fancy, again to be deceived and plunged in
Sorrows, for which himself can find no antidote.
But now let men forsake their errors in this their
Gracious hour, and wisdom's treasures shall be
theirs, if
In humility they will obey their great Creator. The
key
Of knowledge shall to such be given, and every-
thing in
Heaven or earth made known; while those who
still reject
Shall be as one who, standing on the ocean's shore,
Observes the setting sun begirding distant waves
with
Semblance fair of gems unnumbered bathed in light,
Which, should he take his skiff and strive to gain,
He soon would find but darkness and despair.

W. CLEGG.

ADDRESSES.—John Reed, 82, Crookston Street, off Paisley Road, Glasgow.

James McGhie, 181, Upper Medlock Street, Hulme, Manchester.

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"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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MAN IS, THAT HE MIGHT BE HAPPY.

BY ELDER JACOB GATES.

All men have a consciousness of their own being and a knowledge that they do exist. The fact of their existence is evidence that they exist for some purpose. That purpose may be clearly understood by consulting our own feelings and capabilities, and the attributes combined in our own being.

From these premises we draw the following conclusion—that all men desire at least to be happy. Then happiness is the business of this life. But it does not follow that all men are happy simply because they desire to be so.

In pursuing this most desirable object, men differ; and by far the greatest portion of mankind lose sight of the real object in the pursuit of it. They seem to have no idea beyond the physical world and their own physical wants. In speaking of our feelings, I mean that universal desire in the hearts of all men prompting them to the pursuit of happiness.

Let me here say that our happiness in this life depends in part on a just and proper contribution for the supply of our physical wants, which may be embodied in one word—competence. Nature's wants are said to be few—that is, the wants of our corporeal organization. A crust of bread and a cup of cold water stop the cry of hunger. A coarse and plain covering shelters our body from the cold. Still it is evident that man is ca-

pable of enjoying more than this. There is spread out before him the great carpet of nature, combining all that constitutes the entire physical structure of the universe. Man, finding himself in the midst of this vast amount of nature's wealth, soon learns, by experimenting, that he has power to combine and arrange those elements, and make them subserve his own interest. He not only learns his power over the elements, by coming in contact with physical nature, but he soon discovers his capacity to enjoy and suffer. He also learns, by his own experience, that he stands in the midst of good and evil; the one contributing to his joy, the other adding to his misery, just in proportion as he becomes subject to one or the other. This awakens in man, through a law of necessity, a desire to choose the one that will contribute to his happiness, and refuse the other. This brings him to the power of choice; and through this, which is called volition, man is made accountable to his God, to the law of his own being, and (I might say with propriety) to the law of universal nature, of which he forms a part, and must act in unison with the great whole. Failing to do this, he has brought upon himself misery, which has been entailed upon succeeding generations, from the earliest period of our world's history down to the present time; and but a very small por-

tion of the happiness designed for man has been realized. One reason is because he has not taken into the account his spiritual organism and its wants. Hence it might be said that he has sown to the flesh and harvested disappointment.

As regards man's capacity, it is evidently greater than would appear, by simply viewing him in the humble sphere in which he is often found. In order to form a just idea of his capacity, we must view him in the light in which God has placed him in connection with physical nature. It is evident that the Great Author of our being, understanding the nature and capacity of man, arranged all things, and adapted them to his natural wants and his capacity to enjoy the same. Thus we see the beauties and supplies of nature spread out before us to please the eye and gladden the heart, for taste and for smell, for food and for raiment. And it hath pleased our Heavenly Father to ordain all these things for the use and benefit and enjoyment of man, proving, by this act of goodness, the capacity of man to receive, and by receiving to enjoy. Hence I infer that man is, that he might be happy.

The happiness that mankind enjoy is through the medium of the corporeal organs conveyed to the senses which constitute our spiritual being. Hence we are delighted with the beautiful through the sense of sight. We are also delighted with sound through the sense of hearing. We are gratified with odoriferous flowers through the sense of smelling. Then come taste and feeling in their order; and, through the medium of the senses, man is enabled to determine between the good and the evil, and between that which produces pleasure and pain.

Man's senses may become vitiated, and thereby lose the power to judge correctly. When the senses are healthy and pure, and under the control of a perfect law, they are as capable of receiving and judging and enjoying spiritual things as they are natural or temporal things. It is, in fact, the spiritual man living and enjoying spiritual things.

When we take man, and view him in his true character, we find that his endowments are great, and that he does really possess all the attributes which have ever been attributed to God, who is the Author of our being. And having a capacity to receive, he can be enlarged

upon and improved until he is perfected in the knowledge of God—that is, become like God. Is it possible for man to become in any or in all respects like unto God his Father? Why not one being of the same species become like unto another? We are told in Genesis that God made man in his own likeness. Christ is said to have been the express image of his Father. And from all the history that has been given of him, either sacred or profane, we learn that he was in the likeness and form of other men, and came into this world the same as other men. He was perfect as a man, and became so as a God, by honouring and obeying the law of his Father, and thereby received all power in heaven and upon the earth.

Were we to draw a comparison between Christ as he was and as he now is, seated at the right hand of his Father, the only difference would be this: While upon the earth, he was in his infantile or rudimentary state, possessing all the attributes of his Father in an imperfect or undeveloped condition. What is he now? The same being perfected—his attributes ripened and matured, not possessing one single attribute which he did not possess while tabernacled in the flesh. Did Christ, while upon the earth, possess one single attribute beyond that which man now possesses? He did not. If Christ possessed the attributes of judgment and justice, mercy and goodness, truth and love, so also does man possess the same. Admitting this without further comparison, what will man be when perfected? As a matter of course he will be like the Son of God. Hence the saying of the Apostle—"It doth not yet appear what we shall be; but we know that when he (speaking of Christ) shall appear, we shall be like him; for we shall see him as he is," (not as he was,) and be like him in his perfected state. Paul, in one of his Epistles, says to his brethren, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God. (Phil. ii. 5, 6.) The idea conveyed is that men should have the same mind, and strive to be equal to or like their elder brother and God—that they may be one with Christ, as he and his Father are one. This has been the burden of all the holy Prophets and Apostles since the world began, to make

man like unto his God, by transmitting to him the law of life, and inspiring him with a desire to keep the same, without which man never can be perfected or become like his Heavenly Father.

The Lord has offered, at different periods of our world's history, to impart this law, so necessary to man's happiness; but, so far, it has proved almost an entire failure. Man, finding himself endowed with such wonderful capacities, both spiritual and corporeal, so God-like in form and so perfect in his organization, has over-estimated his own power and abilities so far as to come to the conclusion that he can obtain happiness without the special aid of any superior being. Consequently, he has rejected the law of life. Left to himself, he has principally studied his physical wants. But has this afforded him that amount of enjoyment and happiness which he feels in himself a capacity to enjoy? No. The experience of the world at large can answer, No. The history of six thousand years ought to be a sufficient evidence to prove that man of himself is incapable to obtain that which he seeks after, (which is happiness,) without the aid of a superior being who holds in his own hand the law of life.

A knowledge of this law and a close observance of the same ensure unto man all the happiness which he is capacitated to enjoy. This fact has been corroborated by all the holy Prophets and Apostles of whom we have any account. They have been uniform and one in their testimony. But, as yet, what little impression has their testimony made upon the great mass of mankind! They are so intent in the pursuit of happiness, with only the wisdom of this world to guide them, that they stumble upon the very thing they seek, without finding it.

The Great Author of our being has never required man to ascend into the heavens above, or descend into the depths

of the earth beneath, to find out and become acquainted with the law of life and happiness. He has revealed it from the heavens through the ministration of angels. He has sent it to our doors, published it in our towns and cities, and that, too, by faithful witnesses—men ordained of God, the truth of whose authority has been confirmed by his power, which has attended their administrations in every dispensation of God to man; so that the world is left without excuse in their folly. Life and immortality was and is brought to light through the preaching of the Gospel—that is, presented before the people as it is in its true light and character, and testified of by a true servant of God, whose words are always accompanied with the Spirit of truth, which is light.

Light is the only principle by which things are seen, comprehended, or understood. Now, if mankind would come to the light, which is discovered through the preaching of the Gospel, they would not be so much at a loss to understand the law of life and happiness. But, prone to evil, they will not come to the light, but choose to remain in darkness and uncertainty, where they can deceive and be deceived. Life and immortality, being brought to light, can be obtained and enjoyed by the observance of certain laws and ordinances, the first principles of which pertain to this life, and are preparatory for the next, and are called the Gospel, which is the power of God unto the obtaining of salvation and a complete victory over all our enemies. In speaking of man's enemies, I mean all things which operate in any way against his happiness, to deprive him of enjoying to the full extent of his capacity. Even death itself, which is the last enemy of man, must yield to the power and force of truth, which is the law of life and happiness.

THE GATHERING.

(Continued from page 322.)

The 60th chapter of Isaiah is likewise remarkably plain upon the subject, where the Prophet, gazing upon the refulgent glories of the Latter-day Zion, breaks

forth in impassioned language—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . The Gentiles shall come to thy light, and

kings to the brightness of thy rising. Lift thine eyes round about, and see: *all they gather themselves together*; they come to thee: *thy sons shall come from afar*, and thy daughters shall be nursed at thy side."

This is precisely the same view as that embodied in the 11th chapter. A gathering together of God's peculiar people who, on their assembling, will build up a central city, which shall be the special mark of Jehovah's favour, and to which the "Gentiles" and kings of the earth "shall come." In Isaiah, 3rd chap. and Micah 4th chap. we have one particular reason given why the people should assemble themselves together, the Prophets declaring that in the last days "the house of the Lord should be established in the tops of the mountains," and that "many people" from "all nations" should flow unto it, saying, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, *and he will teach us of his ways*, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;"—a remarkably coinciding passage with that which declares that "A remnant of *all* shall be saved;" while yet another and a powerful reason for the gathering is embraced in the call sounding like thunder-tones from the eternal world, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4), that thus they may escape the judgments of heaven to be poured out upon the wicked and ungodly, and rest secure in the coverts provided, "while the overflowing scourge passes over;" for the Almighty declares, "My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger." (Zeph. iii. 8.)

The assembling of the unholy powers, blind in their maddened fury to receive the just reward of their iniquities, is as much a part of the great gathering dispensation as the congregating together of the righteous to receive the promised blessings; and the opening of that dispensation is the commencement of the last great conflict between the forces of truth and error, which will result in the establishment of a reign of peace and righteousness over all the earth.

Jeremiah exults in the power and might of the Lord displayed in the

gathering of his people, while he levels the thunderbolts of prophecy against the enemies of Jehovah. Ezekiel forestadows it in types and symbols, and declares their consummating greatness, while he describes a temple of majesty and glory. Daniel unfolds its grand destiny in a kingdom never to be thrown down, nor given to another people. Hosea declares it in God's merciful remembrance of Israel. Joel, Micah, and others rejoice in the hope of the restoration; while Zechariah declares, in burning scathing words, the awful judgments that shall overwhelm the gathered armies who co-operate with the great Prince of Darkness in endeavouring to thwart the purposes of Heaven.

The Christian dispensation opens with the same faith, the same hope, and the same prophetic spirit, speaking expressly of a gathering of the people of God. The parable of the wise and foolish virgins who went forth to meet the bridegroom is plain and expressive, and many of the Saviour's teachings point in language simple and beautiful to the same great work; while Paul (in Eph. i. 10,) gives the subject its broadest aspect when he declares "That in the dispensation of the fulness of times he [God] might *gather together in one all things* in Christ, both which are in heaven and which are on earth;"—not only all men, unto their respective places and under their chosen leaders, whether they range themselves as soldiers of the cross under the standard of Emmanuel or band together in thoughts and deeds of evil under the black banner of death;—not only the spirits of light trooping together in the proud assurance of victory, and the spirits of darkness concentrating their powers, forces, and energies, making the world stand amaze at their doings, while gold-findings, clairvoyants, biologists, table turnings, and spirit rappings reveal some new and unheard-of power belonging to him who rules in the hearts of the children of men;—not only these, but all other things, both in heaven and on earth,—all the great truths hidden from ages upon ages—all the revelations of Jehovah, though buried in oblivion for centuries, the mysteries of all science, the principles of life, and the scattered secrets of a thousand generations shall be gathered together. To effect this, the world is unwittingly labouring with all its might,

The development of the arts and sciences is but a part in the grand whole. To hasten transit from place to place, means of locomotion are employed which would strike the minds of a past age with wonder and awe as the whistling engine thunders over its rail-laid track. To speed communication, man girdles the earth and brings into use an element whose powers he is ignorant of. To hurl proud fortresses from their commanding positions, shatter fleets that triumphantly ride the mountain waves in their rolling grandeur, destroy noble armies whose prowess and ardour seem capable of changing the destinies of a world, the fertility of man's genius is employed. To bridge space, chain the most subtle elements with which he is acquainted, and make them his slaves, is but a part of what man has attempted and almost accomplished; and yet all is but a part of a grand whole. All these but indicate the beginning of the end.

With such plain predictions concerning the "gathering" of the last days, and with such supporting evidences in proof of the predictions, is it not strange that the world is blind to the working-out of the gathering dispensation? Already Judah turns to the land of the fathers and yearns for a habitation there; already has God prepared their way for returning by procuring for them, through the din of battle and the ravages of war, the privilege of once more possessing property in Palestine,—a privilege denied them for many centuries. Already are the ransomed of the Lord returning, with songs of everlasting joy, to build up the waste places of Zion, and are making the desert to blossom like the rose. Already are the hidden revelations of the Lord coming to light, and the secrets of his good pleasure being made known to man. Already have the arts and sciences received an impetus unparalleled in the history of the world. Already are God's visible judgments being poured out upon the nations—war, famine, pestilence, discord, and calamities by sea and land. Already has the Evil One manifested his peculiar power and agency in unmistakable symptoms. Yet, with all these "signs of the times"—with all these congregated and gathering forces daily and hourly increasing, mankind seem wilfully blind and determined to plunge headlong into the gulf of destruction yawning before them.

Very many reasons could be produced, based both on Scripture and history, to show that *this present age* is included in and is an early part of this great gathering time. But they are uncalled for, while the fact stares us broadly in the face that the world totally disbelieves in it. Professors of religion may admit almost unconsciously that Judah will be restored to Palestine; but that any gathering of an important character will take place among the people of God at any period of time, they cannot think of for a moment. All passages of Scripture bearing plainly upon it they construe as "spiritual" and "enigmatical," having some "hidden meaning," to find out which they pore over old musty tomes, and ransack the pages of those who knew as little about it as they do themselves. This stand of theirs places them in a serious and most fearful position; for, while in reality infidel regarding it, they cannot take advantage of the escape provided, nor inform themselves concerning the revelations which the Lord may make known. As God reveals nothing but what is of importance to his creatures, all who wilfully cast aside the means of obtaining the knowledge vouchsafed cannot expect any less than to be judged for opportunities neglected, and their opposition to Jehovah's purposes produced by neglecting these opportunities will most certainly draw down upon them his fierce indignation.

But the judgments declared are of so soul-piercing a character that they cannot thus cavalierly be thrust aside. How, then, in their unbelief, are they prepared to save themselves from the wrath to be poured out upon the wicked? Do they expect that the Lord will pour famine and pestilence on the land, sweeping the professedly unrighteous from before his face, while the "professors" are rolling in luxury and revelling in happiness, untouched by the showering arrows of death? Their unbelief in the miraculous interposition of Heaven forbids this idea, and the natural laws which govern the health and prosperity of the human family reject it. And without a gathering-place for all the honest in heart who love the Lord and keep his commandments, woe unto the poor and needy, through these days of tribulation and suffering! for theirs is the very acme of misery. Not only are they condemned to a life of slavery and

toil, wherein many opportunities and facilities to sin amply afforded to the rich are denied them; but they must suffer the full brunt of the mighty torrent of scathing judgments, while their rich compeers, though a thousand times more guilty, scarcely feel its scattering spray. O ye

blind and slow to understand, "God's ways are not as man's ways;" and this ye will most surely find, when the Lord of Hosts comes "out of his hidingplace to vex the nations," and proves his claim to the eternal attribute of justice!

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 327.)

[November, 1843]

The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the chief magistracy of this State, which I suppose might be solved by 'double position,' where the *errors* of the *supposition* are used to produce a true answer.

But, sir, when I leave the dignity and honour I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favours, and where the wicked and unprincipled, as a matter of course, would seize the opportunity to flintify the hearts of the nation against me for dabbling at a sly game in politics,—verily I say, when I leave the dignity and honour of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Saviour, 'Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned,—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days,—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fulness of all things spoken by the mouths of all the holy Prophets since the world began, under the sealing power of the Melchisedec Priesthood,—shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's-paw, and pettify myself

into a clown to act the farce of political demagoguery? No—verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice,—no odds whether the former was sold as a pearl in Asia or hid as a gem in America, and the latter dazzles in palaces or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of universities, WITH TRUTH—*diamond truth*; and God is my 'right hand man.'

And to close, let me say in the name of Jesus Christ to you, and to presidents, emperors, kings, queens, governors, rulers, nobles, and men in authority everywhere, Do the works of righteousness, execute justice and judgment in the earth, that God may bless you and her inhabitants; and

The laurel that grows on the top of the mountain
Shall green for your fame while the sun sheds a
ray;
And the lily that blows by the side of the fountain
Will bloom for your virtue till earth melts away.

With due consideration and respect, I have the honour to be

Your most obedient servant,

JOSEPH SMITH.

P.S. The court-martial will attend to your case in the Nauvoo Legion.

J. S."

Tuesday, 14th. In the evening, called at the Office with Mr. Southwick, of Dixon, and had my letter to James Arlington Bennett read.

Mayor's Court in the Office. "Erskine versus Pullen." Nonsuit.

P.M. At the Office. Suggested the idea of preparing a grammar of the Egyptian language.

Prayer-meeting at the old house. I spoke of a petition to Congress, my letter to Bennett, and intention to write a Proclamation to the Kings of the Earth.

Thursday, 16th. Held a Court—"Averett versus Bostwick."

At home the remainder of the day. Chilly east wind and foggy.

Friday, 17th. Deeded lot 4, block 135, to Sally Phelps, wife of W. W. Phelps.

About ten, a.m., called in the Office with Esquire Southwick, of Dixon.

Thunder, lightning, and rain last night. Warm and foggy morning.

Saturday, 18th. Rode out on horseback to the prairie, accompanied by Mr. Southwick.

Conference of the Church held at Halifax, Nova Scotia. Robert Dixon, President; Edward Cook, Secretary. Two Branches were represented, containing 2 Elders, 1 Teacher, 2 Deacons, and 34 members.

Sunday, 19th. Eleven a.m. to two p.m., prayer-meeting at the old house and fasting.

In the evening, prayer-meeting and breaking of bread, &c.

Monday, 20th. Two gentlemen from Vermont put up at the Mansion. I rode round with them in the afternoon to show them the improvements in the city. In the evening, several of the Twelve and others called to visit me. My family sang hymns, and Elder John Taylor prayed and gave an address, to which they paid great attention, and seemed very much interested.

Tuesday, 21st. Council of the Twelve and others at my old house all day. Dictated to my clerk an Appeal to the green mountain boys of Vermont, my native State.

Also instructed Elders Richards, Hyde, Taylor, and Phelps to write a Proclamation to the Kings of the Earth.

Wednesday, 22nd. Rode out to the prairie with W. Clayton and L. D. Wasson, and found Arthur Smith cutting timber on my land without my consent, which I objected to.

Prayer-meeting in the evening at the old house.

Five deaths in the city during the past week.

Thursday, 23rd. Met in Council in the old house; then walked down to the river to look at the stream, rocks, &c., about half-past eleven, a.m. Suggested the idea of petitioning Congress for a grant to make a canal over the falls, or a dam to turn the water to the city, so that we might erect mills and other machinery.

Issued a writ of Habeas Corpus, on application of John M. Finch.

Friday, 24th. Attended Municipal Court "on Habeas Corpus, J. M. Finch at suit of Amos Davis." Finch discharged, Davis to pay costs, it being a vexatious and malicious suit.

The young men have established a Debating Society in Nauvoo, to discuss topics of various descriptions.

Saturday, 25th. Colonel Frierson, United States' Surveyor from Quincy, arrived in Nauvoo. In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and having stated that I had taught it was right. Charge not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practise virtue and holiness before the Lord; told them that the Church had not received any permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett and others, were sufficient to show the fallacy of such a course of conduct.

I condemned such actions *in toto*, and warned the people present against committing such evils; for it will surely bring a curse upon any person who commits such deeds.

After adjournment, held a Council, and agreed to meet Mr. Frierson at the Mansion to-morrow morning.

I received a letter signed by George B. Wallace and six other Elders, requesting permission for Elder John E. Page to remain in Boston the ensuing winter. Also a letter from John E. Page, giving his assent to the petition, to which the Twelve Apostles wrote the following reply:—

"Elder John E. Page.

Beloved Brother,—Your letter dated at Boston, in connection with some one hundred and fifty of the brethren, is received, and we proceed to reply. Your letter is not before us this moment; consequently you must excuse a reference to dates and names which have escaped our recollection. But the subject is fresh, and the letter was read in a council of Presidents Joseph, Hyrum, and the Twelve, when the word of the Lord came through Joseph the Seer thus:—"Let my servant John E. Page take his departure *speedily* from the city of Boston, and go directly to the city of Washington, and there labour diligently in proclaiming my Gospel to the inhabitants thereof; and if he is humble and faithful, lo! I will be with him, and will give him the hearts of the people, that he may do them good and build up a church unto my name in that city."

Now, brother Page, if you wish to follow counsel and do the will of the Lord, as we believe you desire to do, call the church at Boston together, *without delay*, and read this letter to them, calling upon them to assist you on your mission, and go thy way *speedily* unto the place which is appointed unto you by the voice of the Lord, and build up a church in the city of Washington; for it is expedient and absolutely necessary that we have a foothold in that popular city. Let your words be soft unto the people, but full of the spirit and power of the Holy Ghost. *Do not challenge the seats for debate*, but treat them as brethren and friends; and the God of heaven will bless you, and we will bless you in the name of the Lord Jesus, and the people will rise up and bless you, and call you a sweet messenger of peace. You will pardon us for giving you such counsel, for we feel to do it in the name of the Lord.

When you have built a church at Washington so as to warrant the expense, it will be wisdom for you to send or take your wife to Washington; so says President Joseph.

All things go on smoothly here. As to the reports circulated while we were in Boston, there is nothing of them. Brother Joseph has commenced living in his new

house, and enjoys himself well. He has raised a sign, entitled 'Nauvoo Mansion,' and has all the best company in the city. Many strangers from abroad call on him, feeling perfect liberty so to do, since he has made his house public; and it is exerting a blessed influence on the public mind.

The Temple has been progressing rapidly until the recent frosts. The walls are now above the windows of the first story, and some of the circular windows are partly laid. The brethren of the Twelve have all arrived home, are tolerably well, and their families, except sister Hyde, who has been very sick, and is yet, though at last report rather better. No prospect of any of the Twelve leaving home this winter that we know of. Elder Snow has arrived with his company from Boston, &c., generally in good spirits.

The Devil howls some: may be you will hear him as far as Boston, for there cannot a blackleg be guilty of any crime in Nauvoo, but somebody will lay it to the servants of God. We shall give the substance of this communication to your wife same mail.

We remain your brother in the new and everlasting covenant, in behalf of the Quorum,

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk."

Sunday, 26th. I met with Hyrum, the Twelve, and others, in Council with Colonel Frierson, at the Mansion, concerning petitioning Congress for redress of grievances. Read to him the affidavits of Hyrum Smith, B. Young, P. P. Pratt, Lyman Wight, George W. Pitkin, and Sidney Rigdon, taken before the Municipal Court on Habeas Corpus, and conversed with him thereon.

At eleven, a.m., Elder O. Pratt preached in the Assembly Room.

In the evening, Elder P. P. Pratt lectured in the Mansion. Rainy, muddy day.

Monday, 27th. Wet day. Being quite unwell, I stayed at home.

Tuesday, 28th. At home. Colonel Frierson wrote a Memorial to Congress.

(To be continued.)

"THE kingdom of God will roll, and no power can stop the work that the Almighty has commenced. Kings, rulers, governors, presidents, peoples, and all the armies of hell joined with them, will never be able to impede the steady, onward, accelerated progress of this glorious Latter-day Work. If we should deny the faith of the holy Gospel and go out of this Church, still it will roll on the same. This kingdom will stand for ever. This religion will abide the day of the coming of the Lord Jesus, and will prepare us to meet him in peace."—Brigham Young,

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 2, 1860.

THE season has now arrived when the Elders should turn their attention to outdoor preaching. Spring, with all its refreshing and genial influences, has now fully come, and all nature seems buoyant and smiling with the change. Our long and dreary winter has gone to contribute its portion to the great eternity of the past, having filled its place in the calendar of time allotted to man. The hearts of both man and beast are made to rejoice in the beneficence of that kind Providence that has so wisely ordered "the times and the seasons," inspiring us with that devotion and reverence which enables us to renew our labours of the ministry with pleasure and delight.

There is a time for all things. The time for preaching the Gospel in this land has again arrived. The signs of the times, like the fingers that indicate the time upon the dial of the clock, admonish us to work while it is called to-day. We do not anticipate a long season of ingathering of the Saints or of preaching the Gospel. Change will succeed change in such rapid succession that the work of preaching and gathering the Saints will necessarily occur as time and opportunities may offer. The instability that is stamped upon the forefront of all earthly governments and the forebodings and restive feelings of the crowned heads of the Old World, as they behold the lack of the elements of perpetuity in their own midst, awakes within them a fearfulness for the future.

Brethren, the fig trees are leafing; their buds are beginning to shoot forth, and the time has now come for us to harvest. Then let us unite our energies in the good work.

Many of the Elders and Saints have concluded in their own minds that the work of preaching the Gospel in this land was about finished—that all the honest in heart in this great nation had received the Gospel, and that there was but little else left for the Saints to do but gather up to Zion and bask in the favour and blessings of the Lord. This is a mistake. There will be seasons and opportunities for all to hear and obey the glad tidings, if they choose. There are many thousands in this land, for aught we know, who are just as honest as we were, who have never had an opportunity to hear and understand the Gospel. It is true the Gospel has been preached here over twenty years, and the sound thereof has gone through the length and breadth of the land. But by far the largest portion of the inhabitants of this island know nothing of us, only what they have heard through the misrepresentations of our enemies. In introducing the Gospel to them, we cannot be too careful in showing that proper respect which is due to the feelings of all men. In many respects men differ in their judgments and opinions upon the same subject; and when that difference is not treated with a proper regard, they turn away with disgust. The feelings of all men must be treated with respect, if we wish to be the means of doing them good. The traditions, superstitions, follies, and ignorance of the present generation, condemning the principles of the Gospel of Jesus Christ, are so interwoven with their nature, by reason of the false doctrines and false philosophy on religious subjects, that it is often difficult to give them even a limited understanding of the first principles of the Gospel. The plan of salvation is so widely different.

from their traditions, and from what they have been taught to think it was, that it requires much labour and patience to properly get the principles before them, so that we may be justified, and they be left without excuse.

As before observed, all men in forming their judgment upon the same subject are not alike. Some will embrace the truth the first time they hear it, while others will want months to investigate. Others, again, will want years to examine and criticise before they can satisfy their judgment sufficiently to act. All must have an opportunity to hear, investigate, and act upon their conviction and judgment. It is for this that they will be held accountable.

Our own experience teaches us that the knowledge which we have gained of the Gospel of Jesus Christ, with the aid of the Holy Spirit to help us, has been the result of years of labour, in practically applying the principles to our lives. Feeling, then, that we have obtained favour with God, through much care, anxiety, and labour, we should be filled with compassion towards those who, through ignorance, are strangers to the covenants of promise, and aliens to the commonwealth of Israel.

When we pass through the many large and populous cities, whose thoroughfares are crowded with human beings, with faces beaming with intelligence, and "walking upright like their Maker," and bearing the impress of the invisible God,—being clothed upon, while in this state of mortality, with those attributes which, if rightly developed, will exalt them to the capacity of Gods, our feelings of compassion and love are moved within us for their happiness and welfare. It becomes our duty, as Elders in Israel, to so labour that we may be the means of bringing souls to a knowledge of the truth, and saving all who honestly desire it.

That we may not labour in vain, let us bear in remembrance continually the importance of keeping with us the Holy Spirit. It is this Spirit which accompanies the words of life, when preached, and bears witness to the truth in the hearts of the people. It awakens them to repentance, and moves that spirit of divinity within them, which lighteth every man that cometh into the world.

There is a spirit in man that bears witness to the truth; and when the words delivered are spoken by the Spirit of truth, the inspiration thereof gives him understanding. The assurance that the Lord thus witnesses of the truth in the hearts of the people enables us to labour with confidence in this work. Whether we may be the means of saving few or many, it does not matter to us. We know that God will accept our labours and judge all men by this Gospel.

We earnestly recommend to the Elders that particular care be taken not to infringe upon the municipal regulations of the cities and towns where they may have the privilege of preaching. Honour, respect, and obey the laws; and if their regulations deny to you the privilege of preaching to the people in the open air, the sin lies at their door. Avoid all litigations and contentions, for they are unprofitable. Also avoid passing any critical strictures upon their doctrines, however unscriptural and inconsistent they may appear. At the present, these are the best and all they have. We must award to them honesty and sincerity in their belief, until, through patience and humility, we prove to the contrary. We are called to be saviours of men. Let us, then, move in their midst with that dignity which becomes the servants of God, seeking to reclaim them with all that forbearance, patience, and forgiveness that our Father manifests towards the wayward sons and daughters of Adam. Strive earnestly to engraft in their minds a belief in the record of the Jewish Prophets and the New Testament. You will find amongst a large majority the want of a devotional feeling. They have but little reverence for God or relish for the sublime and sacred truths of the holy Gospel. A strong feeling of infidelity is taking deep root

in the minds of men, and will eventually engulf the nations. There are many, however, who are honestly dissatisfied with their present established forms of worship, and have thought the deficiency was in their homilies and ritual. A change in their present Church regulations has already been recommended by the law-making department of this nation. Reflecting men have become satisfied that their present Church regulations and forms are powerless. Indeed, it must be apparent to all that some change must be made to check the growing spirit of infidelity. The modern forms of Christianity have not the power to do this. The uncertainty, doubt, and unbelief in the minds of men are the effects of their systems, showing that they are powerless to impart the saving knowledge of the truth. Nothing but the revelations of God can give them that assurance of eternal happiness. To obtain this, they must forsake their false doctrines, false systems, and false traditions, and come back to first principles, believe in the Bible, and accept the plan of salvation as God has revealed it, taking the principles, doctrines, and ordinances, together with the gift of the Holy Spirit, accepting of, and believing in them, in preference to the dogmas of a corrupt and hireling Priesthood. Then will they receive all that peace and happiness which the truth of God can alone impart.

We then say to the Elders, Teach the first principles of the Gospel, and testify to them of what you know of its truth. Seek in earnestness and humility to obtain the spirit that comes from Zion, not forgetting that the spirits of the Prophets are subject to the Prophets and given to us for the work of the ministry. Come, then, to the light, drink into that influence, and pray that it may be poured out upon you. Divest yourselves of everything that is impure and unholy, and live your religion. We say, then, that this spirit shall rest upon you in your labours, and you will feel that there is an additional influence and power working with you, to a degree that you never before felt.

NEW SETTLEMENTS IN UTAH.

Again is Utah making those rapid strides and putting forth those signs of social growth which have characterized the community of Saints throughout their history as a people. It is not our design here to write an article upon the rise and progress of this community, nor upon a general view of their social growths; nor do we here purpose giving our readers a view of the rise and progress of Utah and the rapid growth of its settlements from the arrival of the Saints in that country up to the period of the Utah Expedition. But as settlements are again rapidly rising, we have thought it would not be uninteresting to our readers to give them a view of settlement-raising in Utah at the present time, and show how the bees of the Deseret hive "improve each shining hour." In fact, the Saints improve every favourable hour, whether it be a shining one or not; and

when they can get their enemies to let them alone for a moment, these working bees will busily work in building up their hives, whether it is in sunny summer or frosty winter. It is thus they have been doing during last winter and this spring in their working of settlement-raising. The following communication to the *Mountaineer*, from "A Visitor" to Cache Valley, will show our readers how they have been doing things there during the period of six months, from September 1st, 1859, to March 6th, 1860:—

"The mountains of ice begin to give way, and we begin to feel that seed time is at hand. The emigration is rolling into this valley from various parts of the Territory, and there is yet room for many more. The winter has been cold, but snow and frost has not stopped improvements. Since the setting in of winter, many houses have been erected and are now inhabited: our little

forts have become large towns. Logan City, the place from which I write, was a houseless plain September 1st, 1859. March 6th, 1860, there are nearly 100 houses, a tabernacle, and three schools. Messrs. Davis and Thatcher are preparing to build a large flouring mill, and will build large enough to accommodate other machinery. Near this settlement is a saw-mill in complete operation. Mr. Joel Ricks is building one within the city. Messrs. Weir and Ricks are erecting a large tannery. A pottery is much needed: there is good clay in great abundance just at hand. Logan River affords water sufficient to propel any amount of machinery. The city is situated on its north bank, and for a handsome situation it it cannot be excelled. Timber and stone are near at hand. Smithfield, seven miles north, is located on the north bank of Summit River. It is a delightful situation, and is fast improving. Richmond, six miles farther north, is a flourishing town, and highly favoured with good soil, water, stone, and wood. More settlements are being made farther north, not yet named. South-east from Logan City, standing on a beautiful plain, is Providence, so named from the many advantages it possesses. Eight miles south-west from Logan is Wellsville, situated on the west of Little Bear River: it is a flourishing town. Here may be found everything the farmer can or may desire. The inhabitants are remarkable for industry, and are generally rich in wheat and

cattle. Five miles north from Wellsville is Mendon. This settlement has deep, rich soil, an extensive range for stock, hay land, fire-wood, and timber in abundance, and stone of the best quality; but water is rather scarce. Cache Valley, as a whole, is well watered. The valley is thickly set with grass; the mountains and canyons richly stored with timber; the springs, ponds, and rivers are swarming with trout; and the groves in the valley abound with red men, women, and children. Public improvements are going on rapidly. Bridges are being built across Little Bear River, Rush Creek, Smith's Fork, Spring Creek, South and North Logan, Four Mile Creek, Summit Creek, Farmer's Creek, High Creek, Cherry Creek, and Beaver or Cub Creek. School-houses and houses of worship are built or being built in every settlement. Productions, such as wheat, barley, oats, and corn, grow finely, and vines have been grown here."

Their history abundantly shows that the Saints are the most industrious and enterprising people in the world. Both before being driven from civilization (?) by civilized mobs, and after the recent notorious attempt to drive them from Utah, they have and we believe ever will manifest the instincts of empire-founding. None but men full of enterprise and industry need expect to find their proper place among the Saints.

WITHDRAWAL OF TROOPS FROM UTAH.

The following is an extract from the official orders of Secretary Floyd relative to the troops in Utah:—

"The military force of the Department of Utah will be reduced to three companies of the 2nd Dragoons, three companies of 4th Artillery (including the Battery) now there, and four companies of the 10th Infantry. Colonel P. St. George Cook, 2nd Dragoons, is assigned to the command. Lieutenant-Colonel Smith, 10th Infantry, will remain with that portion of his regiment. The remainder of the force now in Utah will be withdrawn as early as possible in the spring. Three of the six companies of the 10th Infantry to be withdrawn will take post at Fort Laramie. The other three companies of the 10th Infantry and the two companies of the 2nd Dragoons will occupy Fort Garland, New Mexico. The 5th regiment of Infantry will relieve 3rd Infantry in New Mexico. The 7th Infantry will also take post in that department—four companies at the Gila Copper Mines, and six companies near the mines in Arizona. The troops

moving from Utah to New Mexico will proceed by two general routes; the Dragoons and 7th Infantry *via* Timpanagos, Bridger's Pass, Sangre de Christi Pass, and Fort Garland. Their supplies will be replenished at Cheyenne Pass, by train from Fort Laramie. The 5th and three companies of the 10th Infantry will move up the Spanish Fork, thence across to the head of White River and down that stream, or as direct as possible to Green River. At Green River a strong party, for the purpose of exploration, will be detached, and proceed with packs in the general direction of the Spanish Trail, *via* Dolores River, as directly as possible to Santa Fe. The remainder of the column will continue on the route followed by Colonel Loring to the valley of the Rio Grande, shortening and improving the road wherever it is practicable. The Department Commander will direct the details of these movements as circumstances may require."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 318.)

The character of this sculpture added to the interest and wonder of all that was connected with the exploration of these American ruins. . . . From the great terrace a large structure is seen at a distance indistinctly through the trees. . . . It was about ninety feet in front; the walls were cracked, and all along the base the ground was strewed with sculptured stones, the carving of which was equal to any we had seen. . . . Before reaching the door, I crawled through a fissure in the wall into an apartment; at one end of which, in the arch, I saw an enormous hornet's nest; and, in turning to take a hasty leave, saw at the opposite end a large ornament in stucco, having also a hornet's nest attached to it, painted, the colours being still bright and vivid, and surprising me as much as the sculptured beams. A great part had fallen, and it had the appearance of having been wantonly destroyed. The engraving below represents this fragment. The ornament, when entire, appears to have been intended to represent two large eagles facing each other. On each side are seen drooping plumes of feathers. . . . Beyond this was the great building which we had set out to find. The front was still standing, in some places, particularly on the corner, richly ornamented; but the back part was a heap of ruins. In the centre was a gigantic staircase leading to the top, on which there was another building with two ranges of apartments, the outer one fallen, the inner one entire. . . . Beyond this was another building. . . . This building had but one doorway, which was nearly choked up; but on passing into it I noticed sculptured on the jambs, nearly buried, a protruding corner of a plume of feathers. This I immediately supposed to be a head-dress, and that below was a sculptured human figure, . . . and determined immediately to excavate the parts that were buried. . . . The subject consists of two figures, one standing, and the other kneeling before him. Both have unnatural and grotesque faces, probably containing some symbolical meaning. The head-dress is a lofty plume of feathers, falling to the heels of the standing figure; and under his feet is a row of hieroglyphics. While toiling to bring to light these buried stones, I little thought that I was raising up another witness to speak for the builders of these ruined cities. . . . We saw at some distance before us a great

tree-covered mound, which astonished us by its vast dimensions, and, but for our Indian assistants, would have frightened us by the size of the trees growing upon it. The wood commenced from the road side. Our guides cut a path; and, cleaving the branches overhead, we followed on horseback, dismounting at the foot of the Casa Grande. It was by this name that the Indians called the immense pile of white stone buildings, which, buried in the depths of a great forest, added new desolation to the waste by which they were surrounded. . . . Our direction was south-west from the Casa Grande; and at the distance of about a mile, the whole intermediate region being desolate and overgrown, we reached a terrace, the area of which far exceeded anything we had seen in the country. We crossed it from north to south, and in this direction it must have been fifteen hundred feet in length, and probably was quite as much in the other direction. . . . In several places the platform is strewed with ruins. . . . The next morning we set out for the ruins of Labna. . . . At the distance of a mile and a-half we reached a field of ruins, which, after all we had seen, created in us new feelings of astonishment. . . . Ruins were increasing upon us, to explore which thoroughly would be the work of years. . . . In an hour we saw in the woods on our right large mounds, indicating that here, too, had once stood an ancient city. I rode in to look at them, but the buildings which had crowned them were all fallen and ruined. . . . On setting out, our direction was again south, and again our road was over the sepulchres of cities. . . . Again passing "old walls" on each side of the road, at the distance of two leagues, we reached Xampon, where stand the remains of an edifice, which, when entire, must have been grand and imposing, and now, but for the world of ruins around, might excite a stranger's wonder. . . . Beyond we saw at a distance two other places, called Hiokowitz and Knepak, ruined and difficult of access, and we did not attempt to reach them. . . . We came to a broken stony ascent, climbing up which I discovered that we were upon the top of an ancient terrace. . . . In a few moments I found myself ascending the side of a lofty stone structure, on the top of which were the remains of a large building, with its walls

fallen, and the whole side of the mound strewed with sculptured stones, a scene of irrecoverable ruin. . . . Coming down into a thickly-wooded valley, after the longest half league we ever walked, we saw through the trees a large stone structure. On reaching it, and climbing over a broken terrace, we came to a mound faced on all sides with stone, which we ascended, and crossing over the top, looked down upon an overgrown area, having on each side a range of ruined buildings, with their white façades peering through the trees; and beyond, at a distance, and seemingly inaccessible, was the high hill, with the ruins on the top, which we had seen from the terrace of the first building. Hills rose around us on every side; and, for that country, the scene was picturesque, but all waste and silent. The stillness of the graves rested upon the ruins. . . . Leaving the camino real, we turned again into a milpa path, and in about an hour came in sight of another ruined city known by the name of Ytsimpte. . . . Turn which way we would, ruin was before us. . . . From the extent of these remains, the masses of sculptured stones, and the execution of the carving, this must have been one of the first class of the aboriginal cities. . . . It was but another witness to the desolation that had swept over the land. . . . The ruins of Chichen lie on a hacienda called by the name of the ancient city. . . . The ruins are nine leagues from Valladolid. . . . The whole circumference occupied by them is about two miles, which is equal to the diameter of two-thirds of a mile, though ruined buildings appear beyond these limits. . . . [In one of these buildings is a sculptured tablet.] This tablet and the

position in which it exists have given the name to the building, which the Indians call Akatzeeb, signifying the writing in the dark; for, as no light enters, except from the single doorway, the chamber was so dark that the drawing could with difficulty be copied. It was the first time in Yucatan that we had found hieroglyphics sculptured on stone, which, beyond all question, bore the same type with those at Copan and Palenque. . . . Physical force may raze these buildings to the ground, and lay bare all the secrets they contain; but physical force can never unravel the mystery that involves this sculptured tablet. . . . At the distance of 420 feet north-west from the Caracal stands the building . . . called by the Indians Chichanchab. . . . Above the cornice it was richly ornamented; but the ornaments are now much decayed. It has three doorways, which open into a corridor running the whole width of the building; and along the top of the back wall was a stone tablet, with a row of hieroglyphics extending all along the wall. . . . Great vestiges exist of mounds, with remains of buildings upon them, and colossal stones and fragments of sculpture at their feet, which it would be impossible to present in detail. . . . These American ruins . . . stand alone, absolutely and entirely anomalous,—perhaps the most interesting subject which at this day presents itself to the inquiring mind. I leave them with all their mystery around them; and in the feeble hope that these important pages may in some way throw a glimmer of light upon the great and long vainly-mooted question, Who were the peoplers of America? I will now bid farewell to ruins."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—When everybody was looking upon the "Paper Duty Repeal Bill" as being virtually passed, the House of Lords suddenly startled the country by rejecting it. This act is considered unconstitutional; and this usurpation by the Lords of the power to decide taxation of the country is generally condemned; and the jealousy of the people over the rights of their representatives is aroused. Perhaps no serious political crisis may directly result from this unconstitutional act of the Lords; but it is not improbable that startling consequences may yet spring from it, and not improbable that it will inaugurate a long and fierce struggle between the House of Lords and the House of Commons. The Government recently published a proclamation against foreign enlistment, which was called forth by the designed formation of an Irish brigade for the service of the Pope. The proclamation, it is said, has only given impetus to the cause of his Holiness in Ireland, and a feeling of enthusiasm is seizing the Irish catholic youths. It is treated with indifference by the poorer classes, and with contempt by the richer. The Pope's brigade is the leading topic of the day with them. It is suggested to evade the proclamation by emigration of Irishmen to Rome to enlist under the banner of the Pope. Shrewd persons,

who are not agitators, are said to believe that Ireland is on the eve of a crisis. It is said that negotiations for the conclusion of commercial treaties between France and several other states will shortly be opened at Paris. The *Morning Advertiser* declares that it can state, in the most positive terms, that Lord Palmerston and Lord John Russell are in possession of facts which prove, in the most conclusive manner, that Louis Napoleon has not only formed, but fully matured designs which, if he be allowed to carry them into effect, will convulse the whole of Europe, if not plunge it into an actual war, before many months are over. The group of isles on the French coast opposite to and within an hour's sail of Jersey are to be strongly fortified and rendered capable of sheltering a fleet, which might be kept ready for any emergency, while a flotilla of small steamers shooting out from every nook of this archipelago of 300 isles could harass the merchant navy of the enemy and protect that of France. We learn that the Sicilian insurrection is successfully progressing. King Francis of Naples has offered the Sicilians a viceroy, a separate administration, a discriminating amnesty, and railroads; but the people have refused his offer. It is said that deep enthusiasm pervades all classes of Sicilians; and that with it is "mingled the stern resolve to make no terms with the tyrannical government against which the war is waged." It is generally admitted that Garibaldi's expedition is successful, and the Neapolitan troops are said to have been entirely routed. Turkish diplomatic agents abroad are informed that the Sultan questions the competence of the Powers to institute the inquiry proposed by Russia. The Sultan invokes Article 9 of the treaty of Paris. A letter from St. Petersburg states that the Russian troops in the southern provinces are placed on a war footing. They comprise three distinct *corps*, and are about to be reinforced by three divisions of reserve. The Cossacks of the Black Sea have been ordered to march. They consist of 9,000 cavalry and 9,000 infantry. A letter from Trieste says the Turkish Government is taking measures which denote serious apprehension. It is garrisoning the seaports, which was never yet done. The inhabitants of Montenegro are all prepared to take up arms to support a general revolt against the Turks.

AMERICAN.—The proceedings of the rival Charleston Conventions and the general agitation for the coming Presidential election form the all-absorbing topic of the day. The Douglas men are making every effort to secure the nomination of their man. The news from Mexico is exciting: the state of the country is described as wretched, and a strong anti-American feeling reigns. There are alarming troubles on the Texas frontier, and an invasion of Texas by Cortinas, with a force augmented by recruiting 400 Indians, 200 Mexicans, and 100 negroes, is expected. General Houston is prepared to receive the invading party, and it is believed that in case an attack is made on the Texan frontier, he will himself head an invading force into Mexico, pledged to conquer and annex all the country between the Rio Grande and the Sierra Nevada. Mexico also seems desirous for another war with America. On the 6th of April the Annual General Conference of the Church of Jesus Christ of Latter-day Saints was held, continuing to April the 8th. Among other matters and proceedings of the Conference, President Brigham Young took up the subject of missionaries and gave good counsel to those who were to come out on missions this season. On Sunday, April 8th, he gave notice that the Union Academy would be open for tuition on the morrow, and urged upon the people the necessity of patronizing it, and of giving their sons a liberal education; said it was also in contemplation to open a female academy, which would be done as soon as convenient. In these academies the most useful sciences and foreign languages will be taught, and he would like to have those attend who are well advanced in the rudimental branches of education. This community, he said, should be men of profound learning, well skilled in foreign languages and the sciences, and should study history and the manners and customs of the people of the various nations of the earth. Pursuant to this notice, the Union Academy was opened on the Monday, in the large and commodious building on the east side of Union Square, formerly known as the Union Hotel. Two departments have already been formed, including the whole number of students. The first department comprises the class in mathematics, under the supervision of Mr. Orson Pratt, jun. This class has entered upon the study of algebra. The second department is under the supervision of Mr. James T. Cobb, comprising the classes in the lower branches—namely, arithmetic, geography, history, &c. Reading, writing, and other rudimental branches will not be taught in the Academy for the present at least. The auspices under which this Academy has been opened, and the interest manifested in its success, with the zeal already exhibited by the students in the prosecution of their studies, are strong guarantees of the permanency of the institution. A school has also been opened in the building commonly known as the "Holladay and Warner" store, nearly opposite the Tabernacle, by Mr. Henry I. Doremus, who is an experienced and qualified teacher.

POETRY.

THE WRECKED.

(From the "Deseret News.")

The sun went down as gorgeously,
 Wrapt in his crimson vest,
 As though the lamps of night were placed
 As watchers o'er his rest.
 But with the shades of midnight came
 The storm-king's car on blast,
 And tempests gathered at his call,
 And w. winds hurried past.
 There was a sound of rushing winds—
 A sound of hastening waves:
 Strong waters stretched their arms to snatch
 Bright spoils for ocean's caves.
 Then came the crash—the long, wild shriek—
 The dash of waves on the white cheek—
 The aimless clutch—the smothered prayer,
 And wild waves sang a requiem there.
 The morning woke serene and bright;
 The sunlight on the deep
 Dwelt like a smile upon the lip
 Of innocence, asleep:
 The light-winged zephyrs swept their
 Sweet breathings o'er the sea,
 So lately parted by the strong
 Wild plunge of agony:

But the lone sea-bird flapped his wing
 Above the laughing wave,
 And screamed forth tales of tempest doom,
 Death and an ocean grave,—
 Of trembling hands outstretched to hold
 The shuddering heart from waters cold—
 The dizzy brain and shivering breath,
 When frenzied horror strove with death.
 But all were sleeping calmly now,
 The coward and the brave,—
 The earth-stained and the beautiful
 All shrouded by the wave.
 What forms of breathing loveliness—
 What hearts of throbbing worth
 Were laid in those cold depths, to leave
 Grief-darkened homes for earth!
 Ah me! but wherefore do we twine
 Soul fibres round the dead?
 Why hoard the casket, when we know
 The beautiful hath fled?
 Oh, why o'er broken life-threads weep?
 Save tears, hot tears, for those who steep
 Their souls in crime—waves, dark and red:
 These are the lost, the wrecked, the dead!

S. E. CARMICHAEL.

ADDRESSES.—Barry Wride, 15, Wellington Street, Canton, near Cardiff.
 John Cook, 30, Florence Street, Cross Street, Islington, London, N.
 Joseph Silver, 15, St. Paul Street, New North Road, Islington, London, N.
 William Coslett, Mr. G. Gibbs, Dew Street, Haverfordwest, Pembrokeshire.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

PLURALITY OF KINGDOMS AND DEGREES OF REWARD AND PUNISHMENT.

BY ELDER WILLIAM JEFFERIES.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. He who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."—*Doc. and Cov.*, sec. 7, par 5.

The majority of professing Christians of the nineteenth century believe in only two kingdoms or localities—heaven and hell, and in only one degree of reward or punishment for the "departed" and departing "souls" of Adam's race in those kingdoms or localities. But we will place this doctrine into the scriptural crucible, and see if it will come out like fine gold, having lost nothing by the ordeal.

Modern religionists teach belief in the Lord Jesus Christ, and some few other things, as essentially necessary to the gaining of admission "just inside the door" of the former place of happiness; and they also vehemently teach that disbelief in Jesus and the disregard of their pious unauthorized teachings will inevitably prepare poor mortals for an eternal residence in the sulphurous regions of the latter place of weeping, of wailing, of writhing, of gnashing of teeth, and of never-ending fiery torments. Now, if, on the one hand, the hearing and regard of these teachings will necessarily prepare for heaven; and if, on the other hand, the hearing and disregard of these teachings

will necessarily prepare for hell, it is reasonable to infer that the *not* hearing, and, consequently, the *not* having an opportunity to show regard or disregard, will necessarily constitute non-fittedness for either place.

This being the case, we will ask the pious dispensers of salvation upon a new principle the following simple question:—Where will you locate those millions and tens of thousands of millions of the sons and daughters of Adam who have never been favoured with your teachings, who have left, are leaving, and will hereafter leave this earth? If the Lord possessed no more wisdom than is manifested in this doctrine, how many thousands of millions of departed spirits would at the present time be afloat in boundless space, without a place to rest their feet or heads?

Is there but one heaven? A scriptural answer to this question ought to be and will be satisfactory to Bible believers. At the dedication of the temple of God, Solomon, the wise man, uttered the following words—"But will God indeed dwell on the earth? Behold, the heaven

and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings viii. 27.) Here we find a plurality of heavens plainly spoken of. David, Solomon's father, had a similar idea, for he says, "Praise him, ye heavens of heavens, and ye waters that be above the heavens." (Psalm cxlviii. 4.) As spoke the son relative to this subject, so spoke the father: nothing contradictory, but corroborative.*

Jesus also says—"In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." (John xiv. 2.) He is evidently here referring to kingdoms or glories.

Paul says—"I knew a man in Christ about fourteen years ago, such an one caught up to the third heaven;" and he informs the Ephesians that Jesus ascended "far above all heavens." (iv. 10.) The first of these passages informs us that there are three heavens, and the second implies that there are many.

We will now enter upon the second part of our subject, and endeavour to show that there are different degrees of glory for the righteous in those heavens.

Will all who enter the heavens of God enjoy equal rewards or glories? Jesus says, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 19.) Again, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.) And again, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" Jesus, after setting a little child in their midst, thus answered them, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Here we have three degrees plainly shown to us—the "*least* in the kingdom of heaven," the "*great* in the kingdom of heaven," and the "*greatest* in the kingdom of heaven." In these passages, too, we

perceive that but *one* heaven is spoken of. Paul informs the Corinthians that "there is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Here we find three degrees of glory. What does Paul mean by "one star differeth from another star in glory?" Does he mean that only *one* star differs from all the rest? We understand him to mean that the majority, if not all the stars, according to their magnitudes and stages of progressive perfections, differ in their degrees of glory. Thus, then, we have just reasons for concluding that there is more than one glory in a plurality of kingdoms or heavens awaiting the children of men?

It may be asked if there are more than one hell and one degree of punishment for the unrighteous? In answer to this, we may quote two passages of Scripture. The Psalmist says, "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell." (lxxxvi. 13.) Jesus says, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." (Mat. xxiii. 14.) Now, every one who understands the English language must see clearly that when the adjective *lowest* is used with any noun or thing, one more thing at least is understood. The same will apply to the adjective *greater*. If there is any meaning in the words, there must be a higher hell than that from which David's soul was delivered, and a lesser degree of damnation than that which Jesus promised to the hypocrites of his day.

Again: Jesus said, as recorded by John, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." (Rev. xx. 13.) And again—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) In the first of these passages we are informed that "every man" is to be "*judged* according to his works;" and the second informs us that "every man" is to be "*rewarded* according to his works." Now, this has been understood to mean "according to whether these works were good or evil,"—assuming

* Read also Psalm ii. 4; viii. 1, 3; i. 4; lxxxix. 5, 11; xcvi. 11; cii. 25; cxliv. 5; cxlviii. 1; Isaiah ii. 2; xlii. 13; xlii. 5; xlv. 23; xlviii. 13; xlix. 13; li. 6; lix. 1; lxi. 17; Hebrews i. 10; viii. 1; ix. 23; Acts vii. 56.

that there was but *one* reward for good, and but *one* punishment for evil, and *not* according to the number and magnitude of the good or evil deeds: hence the error. But what says the Apostle Paul? "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." (Col. iii. 25.) Every man shall suffer for the wrong which he *has* done, and not for the wrong which he has *not* done; and, on the other hand, no man shall *fail* to receive that punishment which his evil deeds merit and justice decrees; for "there is no respect of persons." The same principle applies to the righteous. This is reasonable and just. Were it otherwise, it is possible that a man, though an unrighteous man, would have to suffer more than he deserved,—that the most wicked man would not be punished according to the number and enormity of his deeds, that a righteous man would enjoy more than he merited, and that the most

righteous man would lose some of his honestly and justly-merited reward; and where would be the justice of God? and what would become of the order and harmony in all God's creations? or what would become of those creations themselves? Take away justice from the economy of God, and chaos and hell would reign triumphant in boundless space!

It is clearly evident, then, that God will at all times provide residence for his untold posterity suited to all their degrees of progressive perfection, and that he will justly reward or punish every one according to his or her good or evil deeds. Away, then, with such a doctrine as that which damns and punishes equally the innocent child of four years old with the guilty hoary-headed knave of fourscore or more—that consigns eternally to eternal flames, and punishes equally therein, the infant "a span long," with the oldest and foulest transgressor of the laws of both God and man!

REPORT OF A CONFERENCE MEETING

HELD IN DERBY, MAY 12, 1860.

DAVID JOHN, *Reporter.*

The meeting opened at half-past ten, a.m., by singing. Prayer by Elder David John.

The Elders then gave reports of the several Branches over which they preside.

The condition of most of the Branches were represented as being good, there being also a prospect of many being added to the Church. Some have already been baptized, and others desire to be. A desire to hear and become acquainted with the truth seems to prevail among the people.

Elder Jacob Gates then addressed the people as follows:—

"Dear Brethren and Sisters,—I feel thankful for the opportunity of seeing you and for the privilege of talking to you. The time is precious, and I will use it in talking to the Priesthood, upon whom depend the prosperity of the work, for the Lord has committed it to their charge.

If they fail in discharging their duty before the Lord, the work is hindered through them. Hence the necessity of

living so that they may be filled with the Holy Spirit.

Inasmuch as you have received the holy Priesthood, the Lord has placed upon your heads a part of his own glory, and given you power to act in his name, that you may have influence among the people to lead them in the ways of life. You must have the power of God within you, and gather into your organization the influence of heaven, that you may impart the same unto others.

The holy Priesthood is that perfect institution that governs the heavens and all heavenly beings. Inasmuch, then, as you my brethren have been set apart, and have received a portion of the holy Priesthood, it is expected that you will be the saviours of the people, and not their destroyers,—to purify the Saints, and not pollute them.

I am sorry to say that, in some instances, men occupying this high position have corrupted themselves, and prostituted the very beings that were entrusted to their care, and thereby lost the Spirit, and become powerless and a stumbling-

block to the people and the prosperity of the work of God. The Lord has commanded his servants not to teach without the aid of his Holy Spirit. Now, if a man is destitute of this qualification, the people are not bound to listen to him as unto the Lord. He has said—"Whether by mine own voice or the voice of my servants, it is the same." But unless they are under the influence of his Spirit, they are not his servants. Some men think that their words are *law* and *counsel* simply because they are ordained to the Priesthood, or hold a certain position in the kingdom of God; but it is not the case; for, without the Spirit, their words are as the sounding of brass or the tinkling of a cymbal.

It is the privilege of the Saints and also their duty to know the mind of God concerning themselves. For this purpose the Holy Spirit of promise has been sealed upon your heads that it may bear record unto you of the truth. Jesus said, while on earth, "This is life eternal, to know the true and living God, and Jesus Christ whom he has sent." I want to know him for myself, and I do not intend to rest until I gain eternal life through the knowledge of God. The Saints, as a body, should have this in view every day of their life. This principle should dwell within them and increase, that they may not be led astray.

I desire to speak to please God, and not man; for if I seek to please man, I am no longer a servant of God. If I have a servant, I expect him to do my will—not his own, and to do the work assigned him according to my instruction. If he would not do this, his service would be of no value to me. So it is with the Lord and his servants: if they will not do his will, he will not own them. Jesus said, "I came not to do my own will, but the will of him that sent me." So we should feel and act the same. Can we do it? Yes. The Lord has given us this power, and he will hold us responsible for the use we make of it. We cannot do his will unless we know it, and this knowledge must be obtained through the aid of his Holy Spirit: hence the necessity of applying ourselves so as to secure its influence through life. We cannot impart to others that which we do not possess in ourselves. "The stream cannot rise above its fountain."

I do not wish to find fault: I did not

come for that purpose: but I must say that the Priesthood are deficient in their ministrations, in consequence of not having a sufficiency of the inspiration of the Lord. Jesus said, "I can do nothing of myself;" and in my own experience I have come to the same conclusion. Some may say, "I have laboured years in the ministry to build up the kingdom of God;" but I will say that your time and labour have been useless unless you were in the possession of the Holy Spirit. It shall not be set down to your credit, but to your folly.

I rejoice to see my brethren around me. I want you to have more of the Holy Spirit. You need it. Leave off "every sin that doth so easily beset" you; and if you have done wrong in times gone by, confess your faults and make all right. It is honourable for men to confess their faults. Do this, that the Spirit of life may rest upon you. My appointment does not qualify me to correct or reprove you. The Spirit alone can penetrate the heart. Without this influence, spiritual things cannot be discerned.

Men professing to be Saints may pray and also fast to obtain the Spirit; but their prayers will avail them nothing unless their works correspond with their profession.

Some men complain of being cut off from the Church without a cause; but I say that no man can be cut off from the Church of God without he will first cut himself off by transgression; for God never delegated a power to one man to cut another off when he is doing right.

It is now time to call your attention to the preaching of the Gospel. The trees are putting forth their leaves, and all nature smiles and invites us to life and action. Let us move with the opening spring.

Brethren, in going out to preach the Gospel, see that your hearts and thoughts are pure. Let your minds be concentrated upon the Gospel, so that your preaching may be in the demonstration of the Spirit and power of God.

Our success does not depend on being called "Rabbi." Call me brother Gates. I do not admire the style in which the Elders address one another. They say, "Pastor John," "President Gates," "Pastor Ross," and "President Budge," &c., as if they would seek honour one of

another. I do not wish to hear such nonsense. The Lord looks at the heart, and not at titles. A man may be ordained to the Apostleship; but, unless he is pure in heart, the power of that Priesthood will not rest upon him, and the Spirit will not abide with him. There is more power in a Deacon who possesses the Spirit of God than there is in an Apostle without it.

The Elders should understand their message to the people before they go out to preach. Do not pull others down. Let their tenets alone; preach the first principles of the Gospel, and cry repentance unto this generation. If you cannot do this, stay at home.

In going out, be humble and meek, but stedfast in the truth. You are sent out to teach, and not to be taught. Bear testimony of the things you know, and nothing else; and if you do not know anything, hold your tongue.

Let a fatherly feeling be in your hearts towards all people, remembering that they are the offspring of God as well as yourselves, and his bowels yearn over them.

If you will do this, you will accomplish a good work, and great shall be your reward. God bless you with power so to do, is my prayer. Amen."

Adjourned till two, p.m. Benediction by Elder C. Astle.

HISTORY OF JOSEPH SMITH.

(Continued from page 344.)

[November, 1843.]

Wednesday, 29th. At home. Clear and cold. Colonel Frierson left for home, taking with him a copy of the Memorial, to get signers in Quincy. I here insert a copy of the

"MEMORIAL.

To the Honourable the Senate and House of Representatives of the United States, in Congress assembled.

The Memorial of the undersigned inhabitants of Hancock County, in the State of Illinois, respectfully sheweth—

That they belong to the society of Latter-day Saints, commonly called "Mormons;" that a portion of our people commenced settling in Jackson County, Missouri, in the summer of 1831, where they purchased lands and settled upon them with the intention and expectation of becoming permanent citizens in common with others.

From a very early period after the settlement began, a very unfriendly feeling was manifested by the neighbouring people; and as the society increased, this unfriendly spirit also increased, until it degenerated into a cruel and unrelenting persecution, and the society was at last compelled to leave the county. An account of these unprovoked persecutions has been published to the world; yet we deem it not improper to embody a few of the most prominent items in the memorial, and lay them before your honourable body.

On the 20th July, 1833, a mob collected

at Independence, a deputation or committee from which called upon a few members of our Church there, and stated to them that the store, printing office, and all mechanic shops belonging to our people must be closed forthwith, and the society leave the county immediately.

These conditions were so unexpected and so hard, that a short time was asked for to consider on the subject before an answer could be given, which was refused; and when some of our men answered that they could not consent to comply with such propositions, the work of destruction commenced.

The printing office—a valuable two-story brick building, was destroyed by the mob, and with it much valuable property. They next went to the store for the same purpose; but one of the owners thereof agreeing to close it, they abandoned their design.

A series of outrages was then commenced by the mob upon individual members of our society. Bishop Partridge was dragged from his house and family, where he was first partially stripped of his clothes, and then tarred and feathered from head to foot. Mr. Charles Allen was also tarred at the same time.

Three days afterwards the mob assembled in great numbers, bearing a red flag, and proclaiming that unless the society would leave 'en masse,' every man of them should be killed. Being in a defenceless situation, to avoid a general massacre, a treaty was entered into and ratified, by which it was agreed that one-half of the society should

leave the country by the 1st January, and the remainder by the 1st of April following.

In October, while our people were gathering their crops and otherwise preparing to fulfil their part of the treaty, the mob again collected without any provocation, shot at some of our people, whipped others, threw down their houses, and committed many other depredations. The members of the society were for some time harassed both day and night, their houses assailed and broken open, and their women and children insulted and abused.

The store-house of A. S. Gilbert and Company was broken open, ransacked, and some of the goods strewed in the streets. These repeated assaults so aroused the indignant feelings of our people, that a small party thereof, on one occasion, when wantonly abused, resisted the mob. A conflict ensued, in which one of our people and some two or three of their assailants were killed.

This unfortunate event raised the whole country in arms, and we were required forthwith to surrender our arms and leave the county. Fifty-one guns were given up, which have never been returned or paid for to this day.

Parties of the mob, from thirty to seventy in number, then scoured the country in every direction, threatening and abusing women and children, until they were forced first to take shelter in the woods and prairies at a very inclement season of the year, and finally to make their escape to Clay County, where the people permitted them to take refuge for a time.

After the society had left Jackson County, their buildings, amounting to about two hundred, were either burned or otherwise destroyed, with a great portion of their crops, as well as furniture, stock, &c.; for which they have not as yet received any remuneration.

The society remained in Clay County nearly three years, when, in compliance with the demands of the citizens there, it was determined to remove to that section of country known afterwards as Caldwell County.

In order to secure our people from molestation, the members of the society brought out most of the former inhabitants of what is now Caldwell County, and also entered much of the wild land then belonging to the United States in that section of country, fondly hoping that as we were American citizens, obeying the laws and assisting to support the Government, we would be protected in the use of homes which we had honestly purchased from the General Government and fully paid for.

Here we were permitted to enjoy peace

for a season; but as our society increased in numbers and settlements were made in Davies and Carrol Counties, unfounded jealousies sprang up among our neighbours, and the spirit of the mob was soon manifested again. The people of our Church who had located themselves at De Witt were compelled by the mob to leave the place, notwithstanding the militia were called out for their protection.

From De Witt the mob went to Davies County, and, while on their way, took some of our people prisoners, and greatly abused and mistreated them. Our people had been driven by force from Jackson County; they had been compelled to leave Clay County, and sell their lands there, for which they have never been paid; they had finally settled in Caldwell County, where they had purchased and paid for nearly all the Government land within its limits, in order to secure homes where they could live and worship in peace; but even here they were soon followed by the mob.

The society remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired by purchase from the Government, the settlers, and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of those in Davies and Carrol Counties.

Those counties, when our people first commenced their settlements, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Lands had risen in value, from 10 to 25 dollars per acre, and those counties were rapidly advancing in cultivation and wealth.

In August, 1838, a riot commenced, growing out of the attempt of a member of the society to vote, which resulted in creating great excitement and many scenes of lawless outrage. A large mob, under the conduct of Cornelius Gilliam, came into the vicinity of Far West, drove off our stock, and abused our people. Another party came into Caldwell County, took away our horses and cattle, burnt our houses, and ordered the inhabitants to leave their homes immediately.

By orders of Brigadier-General Doniphan and Colonel Hinkle, a company of about sixty men, under the command of David W. Patten, went to disperse this mob. A conflict ensued, in which Captain Patten and two of his men were killed, and others wounded. A mob party, from two to three hundred in number, many of whom are supposed to have come from Chariton, fell on our people, and, notwithstanding they begged for quarters, shot down and killed eighteen, as they would so many wild beasts.

They were finally compelled to fly from those counties; and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain.

The society were pursued by the mob, conflicts ensued, deaths occurred on each side, and finally a force was organized under the authority of the Governor of the State of Missouri, with orders to drive us from the State, or *exterminate us*.

Abandoned and attacked by those to whom we had looked for *protection*, we determined to make no further resistance, but submit to the authorities of the State and yield to our fate, however hard it might be. Several members of the society were arrested and imprisoned on a charge of treason against the State; and the rest, amounting to above 14,000 souls, fled into the other States, principally into Illinois, where they now reside.

Your memorialists would further state that they have heretofore petitioned your honourable body, praying redress for the injuries set forth in this memorial; but the committee to whom our petition was referred reported, in substance, that the General Government had no power in the case, and that we must look for relief to the Courts and the Legislature of Missouri.

In reply, your memorialists would beg leave to state that they have repeatedly appealed to the authorities of Missouri in vain; that though they are American citizens, at all times ready to obey the laws and support the institutions of the country, none of us would dare enter Missouri for any such purpose, or for any purposes whatever.

Our property was seized by the mob or lawlessly confiscated by the State; and we were forced, at the point of the bayonet, to sign deeds of trust relinquishing our property. But the exterminating order of the Governor of Missouri is still in force, and

we dare not return to claim our just rights. The widows and orphans of those slain, who could legally sign no deeds of trust, dare not return to claim the inheritance left them by their murdered parents.

It is true the Constitution of the United States gives to us, in common with all other native or adopted citizens, the right to enter and settle in Missouri; but an executive order has been issued to exterminate us if we enter the State, and a part of the Constitution becomes a nullity, so far as we are concerned.

Had any foreign State or power committed a similar outrage upon us, we cannot for a moment doubt that the strong arm of the General Government would have been stretched out to redress our wrongs; and we flatter ourselves that the same power will either redress our grievances or shield us from harm in our efforts to regain our lost property, which we fairly purchased from the General Government.

Finally, your memorialists pray your honourable body to take their wrongs into consideration, receive testimony in the case, and grant such relief as by the Constitution and laws you may have power to give.

And your memorialists will ever pray, &c."

Eleven copies were also made for circulation and signature by Thomas Bullock, one of my clerks.

Four, p.m. A meeting of the citizens in the Assembly Room, when Brigham Young was chosen chairman of the meeting, and Willard Richards, Clerk.

The object of the meeting was briefly explained by the Clerk, followed by Judge Phelps, which was to petition Congress for redress of grievances in relation to the Missouri persecutions.

Voted that the chairman appoint a committee to get the names of memorialists in this city.

(To be continued.)

WESLEY ON SPIRITUAL GIFTS.—"It does not appear that these extraordinary gifts of the Holy Ghost were common to the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and, from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honour upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased: very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed,) 'because there was no more occasion for them,' because all the world had become Christians. This is a miserable mistake: not a twentieth part of it was then nominally Christians. The real cause was, 'the love of many,' almost of all Christians, so-called, was 'waxed cold.' The Christians had no more of the Spirit of Christ than the other heathens. The Son of Man, when he came to examine his Church, could hardly 'find faith upon the earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church—Because the Christians had turned heathens again, and had only a dead form left."—(Wesley's Sermons, No. 94.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 9, 1860.

How apparent is the truth of that declaration of our Saviour where he says, "Many are called, but few chosen." While the work of preaching the Gospel has been going on in this land, many have been the witnesses given to us concerning this truth. There is not a principle recorded in the New Testament, connected with the preaching of the Gospel by our Saviour and his Apostles, but what we in our experience find true in this Latter-day Kingdom. Its effects upon the human heart for good or for evil are the same. Many, upon the first hearing of the Gospel, have received it with apparent goodwill and honesty: the good word has been cherished in their hearts for a time: with them it had a novelty which passed away with its acquaintance, and the good seed was soon left to wither and die for want of the elements necessary to its growth and expansion in their hearts. Many thousands have been fascinated by the power of truth as they have drank into that spirit which has flowed from the servants of God while in their midst; but, when left to themselves, uncertainty and doubt have again beclouded their minds: that which they had before looked upon as truth and regarded as a revelation from God, and to the Divine authority of which they had perhaps given their testimony, they would now feel to reject and deny, and turn again to the follies and sins of the world. Thus, through their own sins, or negligence in keeping the commandments of God, they have been overcome by the powers of darkness and evil.

The Gospel of Jesus Christ proves this fact to all those who form an acquaintance with its principles—that there are two powers operating upon the hearts of the children of men; one having all the power to bless, happyfy, organize, and unite in one all the elements necessary to its perpetuity; the other having power over the minds of men, causing them to do evil, and entailing upon them, as a consequence, disappointment, unhappiness, misery, and sorrow, according to the extent of their sins against the laws of life.

When we reflect upon the many tens of thousands who have obeyed this Gospel during the thirty years since the organization of this Church, and see the few out of the great multitude that have remained faithful, we should despair of ever being able to accomplish the final establishment of this kingdom, did we not know that it is the work of God, and that it will eventually triumph over every principle of unrighteousness and evil.

For the last two or three years past many thousands have left the Church in this land, and we have good reasons in many instances to believe that a large portion of them were not dissatisfied with the doctrines and principles of the Church, but have felt for the time to step aside, because they beheld in others that which they supposed was not exactly right. It is not our purpose or prerogative to criticise the course of those who have administered in your midst. We are not their judge. Hence we leave them where they are—in the hands of those who gave them their appointments. Still, if we should, in the course of our labours and duties with the Saints, come in contact with an improper and unwise course taken by others, this we

can neither help nor avoid. Our duty is plain, and we have no apology to offer for doing it. The Lord helping us, we shall endeavour to act conscientiously and for the good of this people, with an eye single to their happiness and welfare.

If the great multitude that have left this Church within the last few years were before us, and we should ask of them the reasons they had for doing so, no doubt all would give what they consider a justifiable one. It is natural for men to seek to excuse and justify themselves, and in doing this they too often refer to the supposed sins and improprieties of others to palliate their own. Nothing can be more foolish than to suppose for one moment, because some one else has done wrong, that we shall be justified in doing the same. It is too often the case that we, in our opposition to what we suppose to be an evil in others, become the greatest transgressors. Many have no doubt committed this error and fallen from the truth, when perhaps at the time they had no intention in their hearts to commit a deliberate wrong; but having once committed the error, they have persisted in it.

Perfection has been looked for in men, and when they have not beheld it agreeable to their expectations, disappointment has followed, until they have made shipwreck of their faith and fallen into greater transgressions. The many calls for money that have been made upon the Saints for two or three years past by the Elders who have been in their midst have been with many a great cause of complaint. Concerning that which is past we have nothing to say, nor have we any promises for the future further than to say that, the Lord helping us, we will endeavour to save the souls of men in his kingdom in preference to their money. The laws of this kingdom are based upon eternal principles, and cannot be changed to accommodate the notions of men. They are to us the Gospel of Jesus Christ—the revelations of God, immutable and unchangeable; and it is not the province of any man to set them aside. The law of Tithing must be honoured as well as that of baptism for the remission of sins. At the same time, all men have their agency; and if they only obey one law, they must receive their blessings according to their works. The immutable justice in these principles is such that we cannot possess ourselves of all the blessings flowing from an observance of all these laws when we have only obeyed perhaps two or three of them. When all the laws of God are not binding upon us, it is through our ignorance and consequent inability to keep them, there being no place in our hearts to receive, retain, and cherish them. The laws of God are so ordained that those who honour and obey them shall live by them. This kingdom is not the property of any one individual in it. It is the kingdom of our Father, and the elements of life therein are free to all who will honour, serve, and obey them. We say, then, to those of our brethren who have faltered by the way or stumbled, in consequence of the supposed imperfections of others, Come back and unite yourselves with us, honouring God and obeying his laws, and be baptized for the remission of your sins; and if you have not sufficient faith to embrace all the principles of the Gospel, honour those in which you have faith, with all humility before the Lord, and his Spirit will be poured out upon you, faith will spring up in your hearts, and inasmuch as you desire it, the knowledge of God will be poured out upon you, the cloud which now hangs over you will disappear, the doubts and fears that are in your minds will be chased away, and the light of heaven will beam upon your understandings. Come, then: the Gospel is free, and there are no burdens placed upon you. God our Father has required us to obey his law; and, as his servants, we cannot say less, nor dare we require more. As we have before observed, if, in consequence of the supposed imperfections which we have seen in a brother, we seek to make him the scapegoat to bear off our sins, we are deceiving ourselves. Every man

must answer for his own sins. Strive, then, to obtain a spirit of repentance; come forward, confessing your sins, and renew your covenants, that you may witness before all that you are willing to keep his commandments, thereby rendering yourselves worthy of the blessings of the Lord.

Many who have large business connections, or are holding responsible and honourable positions in trade, who have left us, are still satisfied of the important truths of this Latter-day Work. But the strong proclivity of this gold-seeking generation has so fastened upon them, that to exchange their honourable name and position amongst men for that of a "despised Mormon" is more than they at the present can muster courage to do. Well, so let it be, until they learn by experience that their riches will canker their souls, and that the gift of eternal lives is not a jewel conferred by the honours of this world. There are no exclusive rights in this kingdom. Men cannot buy their way to the throne of grace. The millionaire and the beggar, the crowned head and his subject,—all, all must honour the same laws, to be entitled to the same rewards.

This great work is moving with gigantic strides. The purposes of God are fast hastening to a consummation; they will not tarry for any. The times appointed are rapidly approximating to their end. The present is a favourable time for the Saints in this land, and we cannot too strongly urge upon all the necessity of improving it. If our minds are so far alienated from the truth that we cannot discern the signs of the times and turn to a proper account the advantages offered to us to-day, we shall so far be left in the rear that our places will be filled by others. The onward march of events admonishes all to keep pace with the times. The purposes of God relative to the great work of the last days have been grouped together and reserved to be developed in this generation. The reckless tendency of men and their measures—the restive spirit that is everywhere to be observed among the nations—mock congresses—corruption in high places—intrigues in diplomacy, together with the vast accumulation of *martial* elements that are amassing for the onslaught,—all admonish us to diligence and faithfulness, and show that the time appointed draweth nigh, and that we should "trim our lamps and keep them burning," so that when the cry shall go forth, "Behold the bridegroom cometh," we may not be overtaken with the "night-caught world" and be left to feel "our way to glory."

THE GATHERING.

(Continued from page 342.)

We have collated a few passages and cited a few authorities from the ancient Divine Record, out of the many that could be found there, in support of the principle of gathering. But the world of mankind in general are absolutely infidel where the prophetic and doctrinal parts of the Bible are concerned, except they happen to square with their peculiar opinions and views; while, to cover up this infidelity, they have invented a system of spiritualizing everything and every passage, bending them to meet their favourite dogmas, till misconception, misunderstanding, contradiction, and antagonistic opinions drive many intelligent and honestly-inclined men and women into open and determined scepticism with regard to the Bible, heaven, hell, man's immortality, and even the Great Creator himself, with all his designs and purposes unfolded through prophetic instrumentality. Nevertheless, the prophecies quoted concerning the gathering are true, and are being rapidly and literally fulfilled; and the present condition of society is of such a nature that their fulfilment becomes a necessity. The social and religious institutions of the present day are palpably inadequate to meet the requirements of society; and as

their weaknesses and impotence to produce the desired results are being continually exposed by the touchstone of truth and the gathering phalanx of knowledge that is rapidly increasing and changing steadily but surcly the destiny of nations, the leaders of the people—the supporters and propagandists of existing institutions flounder and plunge in the mazy swamps of difficulties which surround them, and, in the vain effort to better the condition of things and meet the pressing demands made upon them, bury themselves inextricably in a chaos of their own creation. As society now exists, there is no rallying-place for the good and the pure—no centre towards which principles of light and truth can gravitate; but the honest and good among men and the principles of knowledge, truth, and power drawn from the grand arcana of nature, or bestowed through the revelations of Heaven, are scattered broadcast over the earth, powerful to preserve the world yet a little longer from the fierce grasp of the destroying angel, but powerless in their isolated positions to regenerate the masses or bless the human family with institutions of permanent worth sufficient to meet the requirements of developing intelligence.

A quaint old writer sarcastically said that "man was originally a monkey, and would eventually return to his primitive condition." The point of this sarcasm lies in the fact that man, with all his boasted progress, is retrograding in the science of life, departing from the first principles of true greatness which link humanity with the man divine, and sinking below the moral and social standard which marks his superiority over the brute creation. Each family of that creation follows the instincts of its kind; but man, endowed with a nobler range of powers, gifted with reason and speech, too often prostitutes his superior intelligence to purposes the most ignoble and base. Wander where we will among the empires and nations of the earth, under no form of government instituted by man—despotic, monarchical, or republican, can we find "the ensign" set up indicating the rallying-point for the gathering virtues, powers, and forces of the last days. One only place claims the proud privilege of furnishing a harbour of refuge, where society may be reconstructed and enabled to send forth ministers of life and

salvation to the human race; and that place is looked upon with the eye of hatred by "the powers that be," while its institutions are calumniated and their advocates slandered and persecuted in the foulest and bitterest manner. In the proud capitals of the world society is unhinged, and corruption stalks abroad in the noonday sun, clothed in the garniture of pomp and authority. Their purlicues reek with the most disgusting and abominable depravity. Filthy in body, and filthier in mind, their abandoned denizens corrupt the very atmosphere of heaven, while murders, thefts, lyings, whoredoms, and all manner of iniquities cry aloud in the face of heaven and of day that there is no gathering-place there for the honest and pure—no abiding-place for those who love God and seek to keep his commandments, uncontaminated by the unholy influences which rule and revel in the great places of the earth. Seek among the towns, hamlets, and villages of the land, and the corroding blight of corruption and misery shrivel up the tinselled happiness of society, till, grasped in the hands of truth, it crumbles to unsightly ashes. In the fields, in the factories, in the workshops, and by the roadsides, from the dens of dissipation and vice, from the quiet homesteads which echo back the lowing of the kine and the milkmaid's merry song, and even from the stately halls of coronetted magnates, the princely mansions of monied merchants, and the lofty edifices of religious worship, a cry bursts forth, gathering strength as it hurls back the influences that oppose it, till it wins its way up to the cars of the Lord of Sabaoth,—a cry which declares, "Confidence has departed from the breasts of human-kind, and man dreads while he cannot trust his fellow-man, even though he worships the same God and professes the same eternal interests;" and society, in confirmation of the agonized cry, reels and totters like a huge fabric rotten at the foundation, awaiting the first throes of revolution's earthquake, to hurl it to destruction.

For the thousands of years the human family have existed, men have been struggling and trying to amalgamate the good, the beautiful, and the pure, that peace, prosperity, and happiness might bless the children of this world; but all their efforts have proved vain and futile: they have been impotent to accomplish their

most earnest desires. Sages have pondered over it, orators have exhausted their powers of eloquence concerning it, statesmen have planned and schemed for it, philanthropists have toiled and laboured for it, and poets have loudly sung of the "good time coming," while, as if to mock their thoughts, labours, and aspirations, the retrocession of the most civilized portions of the human family from the principles of life, truth, and manly dignity stares us broadly in the face, gaunt, grim, and horrible.

That man has tried and failed to regenerate society is a fact; hence the necessity for the Great Author of our existence to step in and furnish the materials, knowledge, wisdom, and power to accomplish it. That the scattered elements of good are impotent to produce the desired result while scattered is likewise a fact; hence the necessity for their amalgamation. Thus the gathering, considered in a social point of view, in connection with the regeneration of the human family, is a great necessity. This view has often been entertained by individuals of talent and influence who were positive unbelievers in the Bible and all divine revelations. Perceiving the natural affinity of like elements and principles to unite together, they have made many attempts with plans of their own devising to accomplish a social gathering that would bring together, cement, and strengthen the scattered elements of good; but Secularism, Socialism, Fourierism, Owenism, and all other "isms" have hitherto failed, because a mightier power than that of man is at work fostering and fomenting the dis-

cordance and disunion that exists: therefore a mightier power than that of man can alone successfully conquer the opposing influences by infusing the spirit of oneness which accompanies the pure unadulterated Gospel of Jesus Christ, and binding together with a strong bond of true fraternal love all who desire to work righteousness and love truth.

Working upon principles of immutable justice and equity, the Lord foreordained the time and the place of the great "gathering," which he showed in inspired vision to his servants the Prophets of old, that they might declare it to the people, and thereby strengthen and confirm their faith and hope in their God, their religion, and the glorious prospect before them.

We might dwell upon the social aspect of the question at considerable length, showing clearly how powerless the laws, institutions, and organizations existing in the world are to restrain vice, adequately punish transgressors against morals and private happiness, preserve inviolate virtue and chastity, and maintain that peace and order in society necessary to the well-being and happiness of all its members, and showing likewise the necessity for all that is good and noble among men gathering together to one common centre, there to establish a social system under the superintendence of Heaven, based upon principles of justice and righteousness. But as the gathering has to be viewed in yet another aspect, we shall probably find this working itself conformably in with the continuation of the subject.

(To be continued.)

"DON'T BE IN A HURRY."

(From the "Deseret News.")

It is bad policy either in business, pleasure, or love. Nothing is ever gained by it, and very often a great deal is lost. Eager haste overreaches itself and (like the man in the fable, who cut open his goose that laid him a golden egg every day, in order to grasp at once the whole store of his wealth,) defeats its own purposes. Be energetic, industrious, persevering; but *don't be in a hurry.*

Some men go through life like a high-pressure engine with about three hundred pounds of steam to the square inch—putting, labouring, sweating,—their faculties strained to their utmost tension, till they are almost ready to burst. They are always in a *hurry*. If you pass them in the street, they have only time to say, "How d'ye," and on they rush like a locomotive. They gulp down their meals

as though it were a dose of castor oil, and then rush off again to business as though the machinery of the universe would not go on without their presence. They can scarcely find time to smile or to speak to wife or children—if, indeed, they have't been into too big a hurry to get any; and as to spending an hour by the fireside at home in social converse, why that would be an unpardonable sin. Life, duty, and pleasure, with them, are all comprehended in "bustle." The beginning and end of existence is "bustle." Their only enjoyment is in "bustle:" physical inactivity and repose is to them hell itself. They are too busy to think, too busy to talk, too busy ever to accomplish much of anything. They can scarcely find time to die; and if the gates of the celestial kingdom were opened to them, they would be too busy to enter.

Habitual hurry is an evidence of mental

incapacity. There are occasions when haste is necessary; but hurry and despatch are very different in their nature. Some men will accomplish a vast amount of business, yet always appear calm and collected, and have plenty of leisure to attend to any unexpected call upon their time; while others, though always in hurry and confusion, really do but little.

The merchant, through his haste to get rich, often becomes poor. The student, in his haste to acquire learning and fame, often ruins body and mind. The politician, in his haste to gain office and distinction, often meets with his downfall; and last, but by no means least, the man who is in too great a hurry to get a woman, is almost sure to lose her, *especially if she knows it!* Therefore, merchant, student, politician, or lover—*Don't be in a hurry.*

SIRIUS.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The rejection of the Paper Duty Bill by the House of Lords is not destined to be passed over in silence, nor likely to foster good will, or to strengthen the union between the two houses of the British Parliament. Serious results will most unquestionably grow out of the matter; and it is even now assuming a graver form than the mere rejection of a Bill. In the House of Commons, Mr. Bright treated the Paper Duty as a matter unworthy of notice, compared with the constitutional principle involved in the question. He claimed supremacy for the Commons in financial matters. In his speech he used the following characteristic and significant language:—"While the dignity of the House of Lords—which I should be one of the last to seek to impair ("Oh, oh!")—can likewise be upheld, do not let hon. gentlemen fancy that I wish any governing power in this country to be degraded. If I were an avowed Republican—if I thought that in this country monarchy was no good, and aristocracy was no good, still, as long as there is a monarchy—as long as there is an hereditary chamber, (ironical cries of "hear!") I say, by all means maintain their dignity, support them as far as you can in the true and honest estimation of the people, and advise them—they think that I sometimes advise them in an unfriendly tone—so to rule and so to exercise their powers that these may be perpetual." Touching this quarrel between the two houses—a quarrel it certainly must be considered—Lord John Russell said—"Within my memory there has not been any question of greater importance than the present. It is one which undoubtedly affects the most essential functions of the House of Commons. On the 29th of May the Lancashire Reformers' Union met at Manchester, and approved of the stand taken by the House of Commons against the invasion by the Peers of its exclusive privileges in respect to taxation. They pledged themselves to support the Commons by every means in their power. Mr. Bright, in his speech to the meeting, treated the present matter not as a question of Parliamentary reform, but as a struggle to preserve inviolate and intact the constitutional privileges of the House of Commons, and the principle that "taxation and representation should go together." It is expected that an energetic movement will go throughout the country against this invasion of the prerogatives of the representatives of the people. In a monster reform meeting at Birmingham on the 30th of May, this was the all-engrossing subject. The emigration from Ireland that has been so abundant of late is still going on without abatement, which is expected to seriously affect the prosperity of the country. It is stated that France and Russia have made up their minds to a partition of Turkey. England is to be offered a share; and if she refuse, they will go

their own way without her. The *Times* correspondent at Constantinople says the health of the Sultan causes much anxiety. For some time past his appearance has been far from reassuring. The Paris correspondent of the *Daily News* writes—"It is within my knowledge that one of the Emperor's most intimate councillors lately said, in the hearing of several people, these words:—'We are on the point of twisting the neck of England on the Oriental question!' What this very stretched metaphor may mean exactly I do not pretend to say. But this I do well remember—that, so long ago as the peace of Villafranca, which the English press denounced with a severity entirely justified by the now recognised event of its utter failure, the unavowed organs of the French Government were continually hinting that revenge would be taken on England in the East. This idea has lately been ventilated with a renewed impetus. Everybody expects that the text of M. de Lavelette's speech to the Sultan, which must come out within a few hours, will be alarming, and will disclose a policy concerted with Russia, such as England cannot, in all likelihood, approve of. I am far from saying that a *crise de l'Asie* is likely to arise. On the contrary, I think that every move of the Imperial policy with regard to England is nicely calculated with a view not to overstep the bounds of her patience. I may possibly have fallen to-day upon an exaggerated vein of information; but I make no doubt that in one form or other the 'Eastern question' will very speedily eclipse the Italian one." Prussia is fully alive to the matter, and her Government is taking a decisive attitude and speaking boldly. The Prussian *Gazette* admits that the treaty of 1856 has not solved the Eastern question, but has only adjourned it. It was clear that Russia would, on the first opportunity, endeavour to free herself from the onerous conditions imposed on her by the treaty. At the present moment no one can see clearly what are the projects and the objects of Russia. Neither can it be stated positively to what extent France has given her assent to them; but it is necessary to watch events with the greatest attention, to take measures against the non-observance of the treaty, and to count on the fact that an understanding between two great Powers does not constitute an understanding of Europe. The French Emperor is rapidly assuming the dictatorship of Europe. In the Sardinian chambers there is a strong feeling in many against the cession of Savoy and Nice to France; and exciting speeches have been delivered upon the subject; but the Government dares not oppose Napoleon. The Empress-Mother of Russia is coming to France, and is said to have important despatches received from St. Petersburg. According to the latest news, the Emperor Napoleon was to start May 31st for Lyons, and meet the Empress-Dowager of Russia on the following day. The speech of the new French Ambassador at Constantinople has greatly alarmed the French merchants in Turkey. He said, "Beware of entering into any great speculations. More I am not able to say to you." The French Minister of War has published a decree authorising voluntary engagements in the Imperial Guard of men not having served. The Emperor himself is said to have suggested the idea of introducing the volunteer element into the French army. Great exertions are being made to bring up the Imperial Guard to the full war complement. Camping utensils and tents have been served out to every regiment of the garrison of Paris, to enable them to be moved to any distance without creating surprise. The Sicilian insurrection continues successful. The *Patrie* says—"The insurrection is being organised to such an extent that its definitive results are no longer doubtful. The fall of Palermo is inevitable, being only a question of time. As soon as the insurrection becomes mistress of Palermo, Garibaldi will declare Sicily annexed to the Italian kingdom, reserving the ratification of his resolution to universal suffrage. A provisional government, under the presidency of Garibaldi, would then direct the insurrection."

AMERICAN.—The Republican National Convention was to assemble on the 15th of May. The Japanese Embassy arrived at Washington on the 14th, and were received with grand military and civic display, seeming greatly delighted. Their interview with the President took place on the 17th, when the Embassy met with a magnificent reception. No nomination up to the 17th of May had been made by the Chicago Convention for the Presidency. In Utah, Beaver and Iron Counties are going ahead in the agricultural and manufacturing movement. A branch of the Deseret Agricultural and Manufacturing Society, including those counties, was formed at Beaver City on the 29th of March. Delegates were in attendance from each of the several Wards and precincts in both counties. The emigration to Cache Valley is still going on, and there is a great rush northward by the Saints in search of new settlements and better locations. Recent advices from Washington announce the appointment of R. P. Flouken, of Pennsylvania, and E. Rondoph Hardin, of Georgia, to fill the places of Associate-Justices Cradlebaugh and Sinclair, removed.

MEMORABILIA.

HOW TO FIND THE WEIGHT OF A BODY BY ITS BULK.—Multiply its content in cubic feet by its tabular specific gravity: the product will be its weight in avoirdupois ounces.

HOW TO FIND THE MAGNITUDE OF A BODY BY ITS WEIGHT.—Divide its weight into avoirdupois ounces by its tabular specific gravity: the quotient will be its contents in cubic feet.

COCOA.—Cocoa is prepared from the seeds of *Theobroma Cacao*, so called by Linnaeus from the Greek word *Theos* (God,) and *broma* (food), signifying that cocoa was a food fit for the gods.

HOW TO DETECT CHALK IN MILK.—Dilute the milk with water, and set it aside for a few hours: the chalk, if there be any, will be found precipitated to the bottom, which may be sufficiently identified by its appearance and its effervescing with an acid.

HOW TO DETECT WATER IN MILK.—Ascertain its specific gravity. Milk is much heavier than water; so that when water is added to milk, the specific gravity of the mixture is less than that of genuine milk. Pure new milk at 5° Fahrenheit has a specific gravity of 1,030; skimmed milk, 31; serum, or whey, 29.

HOW TO TELL THE TIME OF NIGHT BY THE STARS.—Take a common hoop and divide it into 24 equal spaces, marking the dividing points for hour points. Connect the opposite hour points by lines of thread, or twine, or fine wire, drawn diametrically across the hoop. Hang it against a north window, and place the eye in a line with the centre of the hoop (where the threads cross each other,) and the north star. The "fixed" stars, in their revolutions round the pole, will then be seen to pass from one thread to another every hour. Selecting Alpha, the nearest pointer in the seven stars of the constellation of Ursa Major, for the hour-hand of the great clock of the heavens, place the eye at such a distance from the hoop as to bring this star just within it, keeping the centre in a line with the north star. On the 5th of March, for example, the star Alpha, in Ursa Major, reaches the meridian, directly over the north star, and would thus be in a line with the upper vertical thread of the hoop at midnight; so that when seen in line with the first thread on the right hand of the vertical one, the time indicated is eleven o'clock; when it was in line with the second on the right, it was ten o'clock; and so on. When it has passed the middle, and reached the first thread on the left, it will be one o'clock; the second on the left, two o'clock; and so on. As this star, like all the other "fixed" stars, comes to the meridian two hours earlier on the 5th of each succeeding month, or about four minutes earlier each day, it will thus on the 5th of April reach the vertical thread at ten o'clock, and the others at corresponding times. The apparatus may be rendered more accurate by inclining the top forward from the perpendicular at an angle corresponding with the latitude of the place in which the observer is located, thus bringing it perpendicular to the axis of the earth, and in a plane parallel with the plane of the equator.

VARIETIES.

An honest old lady in Devonshire, when told of her cousin's death, exclaimed, "Well, I do declare, our troubles never come alone! It aint a week since I lost my best hen, and now dear Tom has gone, too, poor man!"

To resuscitate a drowned Englishman, place a piece of roast beef under his nose; an Irishman, a gill of poteen; a Scotchman, a baubee; a Welshman, a few leeks; a Frenchman, a pinch of snuff; a Spaniard, some fresh blood; an old maid, an offer of marriage; a Yankee, attempt to pick his pockets.

SEEING WITHOUT EYES.—"Can a man see without eyes?" asked the Professor. "Yes, sir, was the prompt answer. "Pray, sir, how do you make that out?" cried the astonished Professor. "He can see with *one*, sir," replied the ready-witted youth, and the whole class shouted with delight at his triumph over metaphysics.

GARDENING OPERATIONS: ADDRESSED TO LADIES.—Make up your *beds* early in the morning; *sow* buttons on your husband's shirts; do not *rahe* up any grievances; protect the *young and tender branches* of your family; *plant* a smile of good temper in your face, and carefully *root out* all angry feelings; and you may then expect a good *crop* of happiness.

GARDENING MEMORANDA.—Cuttings of geraniums will strike freely if placed in the shade and supplied with moisture, provided they are cut properly: the lower ends should be cut clean, close up to a joint; but the geranium is so inclined to strike root, that even bits of the stem without a leaf will strike root. In managing balsams, see that they are well watered as often as they are dry; for they absorb a good deal. Shade them from the hot sun through the middle of the day. The small shoots that come from their stems may be stripped off downwards, when only an inch or an inch and a half long, placed in a pot, kept in the shade, freely watered, and they will be sure to strike root. Look over the roses which are showing their buds, and remove all curled leaves, for therein lurks a maggot most destructive to the flowers and leaves: the first indication of their presence is the curling or doubling or closing of the leaf. Mignonette should not be allowed to go to seed: to prolong the bloom, cut off the pods as fast as they form, and not let them swell. Pinks are easily beaten down, and then the flowers are spoiled. One piece of stick, a foot long, to each plant, and stuck in the middle, so that all the stems may be supported with one tie, will keep the flowers clean and the plant neat. Carnations and picotees, whether in pots, or borders, or beds, require a stick a yard high: as the bloom-stalks grow up they should be loosely tied: for as the stem continues to lengthen, if any part is tied tight, the under part will be forced into a bend, and ultimately break. Be careful in picking and laying up fruit. The slightest bruise, even in unripe fruit, that we may think too hard for anything, will commence a decay.

POETRY.

PUT THY SHOULDER TO THE WHEEL.

(Selected.)

The shoulder to the wheel!
Fellow-mortal faint and low;
Children may sit down and weep.
But man must up and do.
In thy mind are idly lying
Powers that all thy foes outnumber:
For a purpose never dying,
Thou canst rouse them from their slumber.
Rouse thee, then; begin to-day,
Man who rules or man who delves:
Upward look, but ever say,
God helps those who help themselves!

Then shoulder to the wheel!
For there's work enough to do,
For thy country, for thyself,
For the child that loveth you.
Naught the drooping heart obtaineth;
All the active spirit gaineth:
In his trial strength he reapeth,
Runs the race another creepeth.
Rouse thee, then; begin to-day,
Man who rules or man who delves:
Upward look, but ever say,
God helps those who help themselves!

DIED—On Sunday, the 18th March, of inflammation, at Goshen, Cedar County, Alexander, son of Alexander and Ann Gardner, formerly of Glasgow, Scotland, aged 19 years, 16 days.

ADDRESSES.—John H. Nelson, 5, Ebenezer Terrace, Widcombe, Bath.
Willet Harder, 3, Grosvenor Place, Easton Road, Bristol.
E. L. T. Harrison, 2, Henry Place, St. Leonard's, Edinburgh.
James Bullock, junr., care of Mr. William Burt, Holytown Bridge, Lanarkshire, Scotland.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—1 COR. III.

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THE COVENANT MADE WITH ABRAHAM AND HIS SEED.

The blessings that we are the recipients of are in consequence of an agreement (so to speak) which we have made between ourselves and the Lord. When we covenant to keep the commandments of God, it is an agreement between ourselves and our Father that we will be obedient children—that we will obey his instructions and keep his laws. It is in consequence of the resolution which we thus form that the Lord blesses us. If we never make a covenant with him, we do not place ourselves under any responsibility. For us to receive blessings, we must place ourselves under some covenant. We have to do something to render ourselves worthy of the blessings of the Lord. This we do by keeping the covenants which we have made with him and honouring his laws. Then we are entitled to the blessing, and not until then. This is a principle upon which the Lord has always acted.

If we refer to his dealings with his people anciently, we find that he has called individuals, and set them apart, and given them a mission or some labour to perform. He has called them, and they have made a covenant with him that they would honour and serve him, and keep his commandments; and they have also covenanted not only that they would do it themselves, but that they would teach their children and their children's children after them. This was the

nature of the covenant that the Lord made with Abraham, and this is the nature of the covenant which the Saints make in the waters of baptism, when they are baptized for the remission of their sins. This is also the covenant which they renew every recurring Sabbath when they partake of the emblems of the broken body and spilt blood of their Lord.

In consequence of the covenant that the Lord made with Abraham, he not only blessed him individually, but has transmitted to the children the blessing conferred upon their fathers. By reason of this covenant, the blessing thereof preserves and broods over the Jews, even unto this day, though scattered as they are in all the Gentile nations of the earth.

The scattering of the Jews is no part of the blessings embraced in the covenant made with their fathers, but they have been scattered in consequence of their transgressions of that covenant. The Prophets of Israel have foretold that they should become a hiss and a by-word, and should be spoken of reproachfully. They have borne contumely, contempt, derision, and reproach in the Gentile nations; still they live and prosper; they exist and multiply, thousands upon thousands. In Russia alone there are several millions, saying nothing of the number scattered through continental Europe,

There are thousands also in this country, and scattered far and wide over the whole earth in every nation under heaven. They are multiplying and prospering. They are the bankers of Europe and the capitalists of America: they hold the coffers of wealth to the nations. These are the blessings entailed upon them, in consequence of the covenants which Abraham made with the Lord.

Through the faithfulness of Abraham in offering up his son Isaac, his integrity was proven, he believing that all things would be well with him. The Lord, seeing the faith of Abraham thus tried, swore by himself, because he could swear by no greater, that in multiplying he would multiply him and his seed after him as the sands on the sea shore, or as the stars in the firmament, which cannot be numbered for multitude. He blessed him with the blessings of the heavens above and of the earth beneath, and gave to him and to his children the land of Palestine for an everlasting inheritance. They have possessed that land; and only when they have merited chastisement for their transgression have they been ejected from it. After they had atoned for their sins, they were brought back from Babylon and reinstated in the lands of their fathers, and thus it will be again. Why did the Lord move upon Cyrus to liberate the Jews in Babylon? Why put it into the heart of that Gentile king to go up and build a temple at Jerusalem? It was in fulfilment of the covenants which he made with that people.

In this way has the Lord watched over the children of Israel, and thus has he watched over the scattered Jews to this day. Wherever they are, in the remotest nations of the earth, there is the power and efficacy of that blessing which God promised by his oath to Abraham. This was sealed upon him under the hands of Melchisedec, Priest of the Most High, who gave him the authority of the holy Priesthood, by which he secured those blessings to himself and his children Isaac and Jacob, and through them upon their children's children, which will follow them down to the latest generations of time. It is by the power and authority of that Priesthood and covenant that to this day these blessings entailed upon them wherever they are scattered.

The Lord has said that in the last days he would make a Gospel covenant with the house of Israel. There is no covenant that the Lord has ever made with any people except that which he made with Israel—that which he made with Abraham. This is the only covenant that has ever been made. It is that covenant that has been opened up in our day, agreeably to the predictions which have been before made by the holy Prophets which have been called from the seed of Israel. Where has he ever made a covenant with the Gentile nations? Nowhere, at no time, and in no place. From whom are the Prophets called? From what nation does the Lord choose his anointed? To whom does he commit the sealing power of the Melchisedec Priesthood, with all its blessings and privileges for themselves and their children? To the Gentile nations? No—verily no. To Israel pertain the covenants. To them are given the laws. They are the honoured people. They are they whom the Lord has selected from the families of the earth to be his peculiar, chosen people. They are chosen to bear his oracles, to be the messengers of his word, and to testify of his truths—the principles of the Gospel, to the nations of the earth. For this reason, Moroni, one of the ancient Prophets of the house of Israel, came to the Prophet Joseph Smith. What was his message to Joseph? At the time when Joseph was about to take the records from the earth, Moroni took him aside and instructed him in the nature of this great work. This was three years before he obtained the record. The vision was open for many hours. The angel said to him that the time had come when the covenants which were made with the ancients must be fulfilled, and that the Lord had remembered the covenant he made with Abraham to bless his children and gather them from the nations of the earth. This was the burden of all the instruction given by the angel to Joseph.

There is no covenant but that made with Abraham, and the Gospel is the law of adoption into that covenant. It is the same to us as to all who have preceded us. The laws of that covenant are unchanged. If by one spirit we are baptized unto Christ and put on Christ, then are we Abraham's seed and heirs according to the promise. It should be

the joy and pride of the Saints that they are numbered with that people whom God has selected from the nations of the earth to bear his oracles and to be witnesses of his truths. The remembrance that they are associated with Israel—associated with such honourable names as Abraham, Isaac, and Jacob, and especially that they are participators in the covenants and blessings entailed upon their posterity, should stimulate them with a just sense of the high honour conferred upon them. The responsibilities of so great a calling should be constantly before them to preserve them from breaking the conditions of that covenant which they have made with their God. But few in this dark and benighted age realize this matter, and even many of the Saints have only a limited understanding of this glorious subject.

It is true that God has made of one blood all the nations of men who dwell on all the face of the earth. It is equally true that he has determined their times before appointed, and the bounds of their habitations. So it has pleased him, in his own economy and goodness, to bring forth to the Gentile nations, at the appointed time, this new dispensation, with the laws of adoption into the covenant made with Abraham. Thus are all the blessings promised to Abraham brought to the Saints, through their obedience and faithfulness; and not only to them, but to their posterity down to the latest generation. Whatever vicissitudes their children may pass through—though they may for a time be drawn aside from the path of rectitude, and stray into forbidden paths, and rebel against the authority of God, yet the blessings which are conferred upon them by the sealing power of the Melchisedec Priesthood will follow them wherever they go. The Spirit of that Priesthood will brood over them by day and by night, and will in the end bring them from their lost position and reinstate them in the favour of God.

These principles do not exist outside the covenants made with Israel. Where are the covenants, promises, and blessings possessed by the Gentile nations? Nowhere. If they have any blessings or hopes of eternal life, they come to them by the law of adoption, within the pale

of the covenant made to the house of Israel.

In the wise designs of Heaven, the seed of Joseph—a branch of the house of Israel, have been mixed among the Gentiles. Their origin and royal lineage is unknown even to themselves, for the Lord has hid their lives in Christ, that through them he may restore the whole house of Israel and fulfil the covenant made to Abraham that in him and in his seed all the nations of the earth should be blessed. This branch of the chosen people will take the first and most important part in the work of the last days. It is they that receive the fulness of the Gospel and the covenant of the holy Priesthood. Wherever this Gospel is preached, and the sound thereof reaches them, it awakens the remembrance within them which they themselves do not fully understand. But they will eventually understand it, and find their lineage connected with the seed of Israel. They will then understand that the blessings of the fathers have followed after them to the ends of the earth, and have gathered them together to the land of Joseph in the West. The continent of America was given to the branch of Joseph, and is a promised land. There will Joseph be like he was in ancient Egypt, providing the rest of his father's house with the oil and the wine. There will he prove to be the saviour of Israel, as in the days of old; there will he be a prince in the house of his father; and he will be instrumental in gathering the Jews to the land of Palestine: he will gather the remnants from the nations back to their own land, and will continue to work amongst them until the covenants made with their fathers are fulfilled. These are they who have embraced the Gospel, and are the Saints of the last days.

It is not merely the removal of the Saints from this land for which they have to labour. When they have accomplished that, they have a greater work before them. The magnitude of the great work in which they are engaged not only engrosses the few days of time allotted to them here, but it reaches far into eternity, and embraces the salvation of the whole house of Israel, links the living with the dead, and binds the destiny of the children with that of the fathers.

ACCORDING to Dr. Ridge, in his work on Health and Disease, insects, being without nerves, are devoid of any feeling of pain.

DISCOURSE BY ELDER JACOB GATES,

DELIVERED BEFORE THE CONFERENCE IN DERBY, MAY 12, 1860.

DAVID JOHN, *Reporter.*

Dear brethren,—I hope that I may have your faith and prayers, that I may speak to your edification, and that we may all feel the Spirit of the Lord working within us. I feel to rejoice to-day in seeing so many faces that I have known in years gone by. I am truly thankful in realizing that so many of you have been faithful and true to your God. I know that you have retained the good Spirit. It beams forth from your countenances, and is manifest in your singing. I also know that you wish to hear my voice; hence I will speak and bear testimony to the truth. When I first heard the Gospel, I received it and rejoiced in the same, and have ever since, "for it is the power of God unto salvation." But you cannot be benefited by its power except you obey its precepts. It is not those that say, but those that do, that shall be partakers of its blessings.

Get the Spirit, and keep it, that it may be your constant companion. It is often the case that the Saints lose the Spirit through carelessness; hence they should watch as well as pray.

If the Saints would be careful to watch their own feelings, and would seek to understand the capacity of their own being, they would know when they grieve the Holy Spirit. Its voice would become familiar to them. But when they become insensible and indifferent to its influence, it takes its flight, and they become powerless. Let all the Saints watch and pray, that they may not lose that spiritual companion that leads into all truth.

The Saviour said that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it;" and I will say that fewer still are those that are able to walk therein. It requires a close application to the laws of life, which embrace all the duties of man to his God.

What are we placed here for? We are here to prove ourselves, to get experience, to serve the Lord, to gain wisdom and understanding, and to build up the kingdom of God upon earth. Let us rise up and awake from the slumbers of ages, and fill the measure of our creation. Think not that the Gospel has lost any of its

importance, because thirty short years have rolled away since the angel appeared to Joseph. Some have actually forgotten that they live in the last dispensation, and have gone to sleep.

When I first became acquainted with a servant of God clothed upon with the holy Priesthood, it inspired me with a feeling that thrilled through my whole being. It continues the same to-day, and should for ever.

Some do not value the Priesthood. They look upon it as a small thing and of little importance. It should not be so. Those holding the holy Priesthood are set apart to act in the name of the Lord, that through them the covenants may be renewed with the children of men. Do you remember the covenants that you have made with God and his servants? If so, I would ask, have you kept them? If not, you have weakened the thread of your exaltation. If the Saints only knew the effect that their conduct would have on their character, they would walk as careful as though they were walking on edge-tools. You should always remember that a thing once done cannot be undone. The transgression of a known law, although you may repent of it, you never can forget. It will sting you for a thousand years to come. This may be very cutting to the feelings of some; nevertheless it is true.

Ponder well the path of your feet, and watch yourselves in the future, and apply yourselves to wisdom. Your covenants should be as sacred now as at the moment you made them. A deviation from these principles will leave you powerless. Put on the whole armour of God and serve him. Whose are you? You are God's by creation, and also by adoption; and this gives him the right to require your services, because he is your Father—yea, the Father of your spirits. He wishes us to keep his laws, by which means we may be made like unto himself.

Christ became like unto his Father by keeping his laws; he also prayed for his disciples that they might be one with him, as he and his Father were one, that they all might be one; and not only those, but

all others that might believe in him and keep his commandments, that they all might form a part in the great family circle of heaven. By being adopted into Christ by the covenant of the Gospel, all things eventually will become yours; and you are Christ's, and Christ is God's. Whether principalities or powers, thrones or dominions, they are all subject to the Priesthood, which is that perfect system of law that rules the heavens, and must eventually rule upon the earth.

Through the relationship that exists between us and the heavens, we have claim upon his Spirit, by which we know him and understand truth. You cannot understand my words simply by hearing them. It is the Spirit that bears record of the truth: it bears record also of the Father and the Son, whom to know is life eternal.

Now I wish to speak upon the principle of Tithing. As it regards paying your Tithing, it has been a *test of fellowship* for the last few years, but is not so now; yet it is a law of God, and not of man. But the Lord will never force you to pay it. There is no compulsion in the laws of God. It is left to yourselves to do as you please, and all shall be rewarded according to their works. The kingdom of heaven does not consist in paying Tithing only. Some pay Tithing because it is a popular thing. They would be ashamed to do otherwise. It does not consist merely in coming to meetings, singing, and praying; but it consists in obeying every word that proceedeth from the mouth of God."

Jesus, when speaking of this principle, said, "Woe unto you scribes, pharisees, and hypocrites; for you pay tithes of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not leave the other undone." We learn by the Saviour's words that men may pay Tithing, and yet be a set of hypocrites; and he pronounces a "woe" upon such. Therefore the Lord does not wish Tithing to be a test of fellowship. What you do, do it in faith; for "whatsoever is not of faith is sin," because you act hypocritically.

As for myself, I pay my Tithing when at home, and my family pay it when I am absent. As for me and my house, we will pay our Tithing. Why? Because it is the law of God, and therefore is right. Not because I am compelled to do it—not

because I fear of being disfellowshipped; but I do it the same as I would keep any other law of God. I serve God because I love his attributes; I practise virtue for virtue's sake; I receive truth because I have an affection for it. So it should be with you, brethren and sisters. You should practise your holy religion because you love it. You should endeavour to become acquainted with all the laws of God, and practise every virtue that would adorn a Saint of God, and cultivate a love towards the same.

We are told in Scripture that love is the fulfilling of the law. Why? Because, in keeping the law of God, it is attended with a blessing, which must flow to us through the affections; and we are only benefited by keeping the laws of God just in proportion as we have love or affection towards them; and it might be said that the affections are the fountain of all our happiness: hence the saying of the apostle Paul, that though a man may have faith to remove mountains, to understand all mysteries, to give his goods to the poor, and his body to be burned, yet, if he has not charity, which is the pure love of God, he is nothing. Then let us cultivate a love and an affection for every principle pertaining to the law of God.

I do not wish to blame you for not paying Tithing. The responsibility rests upon yourselves. My business is to teach you the truth, and your business is to observe it, and that too in the love of it.

I would suggest the propriety of your getting more of that Spirit that leads into all truth, that you may have a better comprehension of the laws of life. You will then be able to embody in your own being the elements of eternal life just in proportion as you become acquainted with and keep the laws of God.

You talk about Tithing as though it was a matter of great importance. It is to you, because it lays a foundation, and gives you claim on the blessings of heaven. The Lord does not want it: so far as he is concerned, he does not need it. If any one is benefited, it is the individual that pays it, and his generations after him.

The Lord has given you power and wisdom to organize and combine the elements, to clothe, to feed, and to sustain your tabernacles. The elements and you are the Lord's, and he has a right to direct you how to appropriate those blessings. In all this he has your best good.

in view. Power has also been given you, through the laws of adoption, to embody within yourselves the elements which sustain the spirit, even the "bread of life," that you may grow up to the full measure and stature of a man in Christ Jesus. These attributes and capabilities having been given, you must apply them to the laws of life by your godly course while in the flesh.

I understand that many have left the Church because they were required to pay Tithing. This was wrong. They looked upon it, no doubt, as being a system of men to benefit others and not themselves.

Do not pay Tithing to please me, or for my good. I pay mine for my own good, and not for yours. What is Tithing designed for? The Lord says by revelation that it is for the support of the Priesthood, for building public buildings, temples, &c., and for the benefit of the poor in Zion. When temples are built in Zion or any of her stakes, and men are set apart to administer therein, they must have their support; and the Lord has provided for this through the principle of Tithing. It was similar with ancient Israel. The tribe of Levi did not receive their inheritance as the rest of their brethren, but were set apart to administer for the whole house of Israel in the holy ordinances of the Priesthood in the temple of the Lord built by Solomon, and received their support through the tithes and offerings of the people.

I saw the first temple that was built in this generation that God acknowledged. How was it accomplished? By the tithes and offerings of a poor people. Nevertheless it was accomplished, because we were united. Still there were some that could not see or comprehend the reason why they should contribute a portion of their small means for the building of such a large and extensive house.

There must be temples built in this generation, wherein the holy ordinances of God may be administered, that you and your generations after you may have the benefit of receiving those ordinances, without which you can never be prepared to dwell in the presence of God. There are also fonts to be made, wherein we can be baptized and administer the laws and ordinances that pertain to the dead. This is a great privilege and a blessing; and not only so, but it is absolutely a duty resting upon you and all others. If this

is not done, the Lord will hold this generation responsible for the salvation of their progenitors. Christ said to the Jews—

"Moreover I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

You see by the foregoing that the Lord holds the inhabitants of the earth responsible for the acts of their progenitors. Upon what principle of justice can this be done? It is through the laws of redemption which have been offered unto them; and had they received it, it would have secured unto them their own salvation, and given them a right to act in behalf of the fathers. Failing to do this, they neglected their own salvation, and consequently that of the fathers.

The Apostle, in speaking of the fathers, says—"God having provided some better thing for us, that they without us cannot be made perfect;" and I will say that we without them cannot be made perfect. In this last dispensation the hearts of the fathers must be turned to the children, and the hearts of the children to the fathers, lest the Lord smite the whole earth with a curse. If you could fully understand the great principles of truth which the Lord has revealed through his servant Joseph the Prophet, in the 19th century, pertaining to the living and the dead, you would not grumble about paying your Tithing; but your hearts would rejoice for the privilege of becoming saviours and administering for your dead. I would that all men might come to the knowledge of the truth and be saved, they and their fathers.

Let me say to those that have turned away from the truth, or have been cut off for transgression, Return to the Church, repent of your sins, and do your first works over again. Do you remember the covenants that you made by the water's edge, when you were first baptized for the remission of sins? God will hold you responsible for that covenant. Were you to remain where you are for a thousand years, if you are ever saved, you will have to commence your lesson where you left off, and walk up in the school of experience until you learn to keep the

perfect law of life. If you wish a better system than that which God has revealed for the salvation of the children of men, I do not know where you will find it.

I rejoice in the Gospel which has been revealed in this age of the world, for it has in it the power of God to save. I call upon all men to repent and turn unto the Lord.

Now let me say to you, my brethren and sisters, Where there are difficulties existing, go and be reconciled one towards the other. If you have erred, confess your faults. It will do you no harm, and may do others much good. May the Lord bless and inspire your hearts to do right, is my prayer. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 359.)

[November, 1843.]

The chairman appointed the assessors collectors in their several Wards.

Voted that the same committee collect means to purchase paper. President S. Rigdon to go to La Harpe, and Elder H. C. Kimball to Ramus, to procure signers.

The chairman appointed committees to visit other places.

Joseph Smith, the Mayor, made some remarks, and his Appeal to the Green Mountain Boys was read by W. W. Phelps, as follows:—

"I was born in Sharon, Vermont, in 1805, where the first quarter of my life grew with the growth and strengthened with the strength of that 'first-born' State of the 'United Thirteen.' From the old 'French War' to the final consummation of American Independence, my fathers, heart to heart, and shoulder to shoulder, with the noble fathers of our liberty, fought and bled; and with the most of that venerable band of patriots, they have gone to rest, bequeathing a glorious country, with all her inherent rights, to millions of posterity. Like other honest citizens, I not only (when manhood came,) sought my own peace, prosperity, and happiness, but also the peace, prosperity, and happiness of my friends; and, with all the rights and realm before me, and the revelations of Jesus Christ to guide me into all truth, I had good reasons to enter into the blessings and privileges of an American citizen, the rights of a Green Mountain Boy, unmolested, and enjoy life and religion according to the most virtuous and enlightened customs, rules, and etiquette of the nineteenth century. But, to the disgrace of the United States, it is not so. These rights and privileges, together with a large amount of property, have been wrested from me, and thousands of my friends, by

lawless mobs in Missouri, supported by executive authority; and the crime of plundering our property, and the unconstitutional and barbarous act of our expulsion, and even the inhumanity of murdering men, women, and children, have received the *pass-word* of 'justifiable' by legislative enactments; and the horrid deeds, doleful and disgraceful as they are, have been paid for by Government.

In vain have we sought for redress of grievances and a restoration to our rights in the courts and legislature of Missouri. In vain have we sought for our rights and the remuneration for our property in the halls of Congress and at the hands of the President. The only consolation yet experienced from these highest tribunals and *mercy-seats* of our bleeding country is that *our cause is just, but the Government has no power to redress us.*

Our arms were forcibly taken from us by those Missouri marauders; and, in spite of every effort to have them returned, the State of Missouri still retains them; and the United States' militia law, with this fact before the Government, still compels us to do military duty; and, for a lack of said arms, the *law forces us to pay our fines.* As Shakspeare would say, '*thereby hangs a tale.*'

Several hundred thousand dollars' worth of land in Missouri was purchased at the United States' Land Offices in that district of country; and the money, without doubt, has been appropriated to strengthen the army and navy, or increase the power and glory of the nation in some other way. And notwithstanding Missouri has robbed and mobbed me and twelve or fifteen thousand innocent inhabitants, murdered hundreds, and expelled the residue, at the point of the bayonet, without law, contrary to the express language of the Constitution of the United States and every State in the Union, and contrary to the custom and usage of civilized nations, and especially one holding

up the motto, '*The asylum of the oppressed*;' yet the comfort we receive to raise our wounded bodies and invigorate our troubled spirits, on account of such immense sacrifices of life, property, patience, and right, and as an equivalent for the enormous taxes we are compelled to pay to support these functionaries in a dignified manner, after we have petitioned and pleaded with tears, and been showed like a caravan of foreign animals, for the peculiar gratification of connoisseurs in humanity, that flare along in public life like lamps upon lamp-post, because they are better calculated for the schemes of the night than for the scenes of the day, is, as President Van Buren said, *Your cause is just, but Government has no power to redress you!*

No wonder, after the Pharisee's prayer, the publican smote his breast and said, '*Lord, be merciful to me a sinner!*' What must the manacled nations think of free-men's rights in the land of liberty?

Were I a Chaldean. I would exclaim, Keed naub ta-meroon le-hoam elauhaynuh dey-shemaynuh veh aur'kau lan gnaubad'o, yabadoo ma-ar'gnau comeen t-hoat shemaynuh allah. (Thus shall ye say unto them, The gods that have not made the heavens and the earth, they shall perish from the earth and from under these heavens.)

An Egyptian, Su-e-eh-ni. (What other persons are those?) A Grecian, Diabolos bassileuei. (The Devil reigns.) A Frenchman, Messieurs sars Dieu. (Gentlemen without God.) A Turk, Ain Shems. (The fountain of light.) A German, Sie sind unse-r-sta-dig! (What consummate ignorance!) A Syrian, Zabuok. (Sacrifice.) A Spaniard, Il sabio muda consocio, il nescio no. (A wise man reflects, a fool does not.) A Samaritan, Saunau! (O stranger!) An Italian, Oh tempo! Oh diffidenza! (O the times! O the diffidence!) A Hebrew, Ahtaugh ail raney. (Thou, God, seest me.) A Dane, Hvad tilende! (What tidings!) A Saxon, Hvad riht! (What right!) A Swede, Hvad skilla! (What skill!) A Polisher, Nanyen-shoo bah pon na Jesu Christus! (Blessed be the name of Jesus Christ!) A Western Indian, She-mo-kah, she-mo-kah, teh ough-negah! (The white man, O the white man, he very uncertain!) A Roman, Procul, O procul est profani! (Be off, be off, ye profane!) But as I am, I will only add, When the wicked rule, the people mourn.

Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals, where all men seek for it, according to the rules of right, I am compelled to appeal to the honour and patriotism of my native State—to the clemency and valour of 'Green Mountain Boys;' for throughout the various

periods of the world, whenever a nation, kingdom, state, family, or individual has received an insult or an injury from a superior force, (unless satisfaction was made,) it has been the custom to call in the aid of friends to assist in obtaining redress. For proof we have only to refer to the recovery of Lot and his effects by Abraham in the days of Sodom and Gomorrah, or to turn to the relief afforded by France and Holland for the achievement of the Independence of these United States, without bringing up the great bulk of historical facts, rules, laws, decrees, and treaties, and Bible records, by which nations have been governed, to show that mutual alliance for the general benefit of mankind to retaliate and repel foreign aggressions. To punish and prevent home wrongs, when the conservators of justice and the laws have failed to afford a remedy, are not only common and in the highest sense justifiable and wise, but they are also proper expedients to promote the enjoyment of equal rights, the pursuit of happiness, the preservation of life, and the benefit of posterity.

With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and, if possible, to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State for a 'union of all honest men,' and to appeal to the valour of the 'Green Mountain Boys' by all honourable methods and means to assist me in obtaining justice from Missouri, not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins.

I appeal also to the fraternity of brethren who are bound by kindred ties to assist a brother in distress in all cases where it can be done according to the rules of order, to extend the boon of benevolence and protection in avenging the Lord of his enemies, as if a Solomon, a Hiram, a St. John, or a Washington raised his hands before a wondering world, and exclaimed, 'My life for his!' Light, liberty, and virtue for ever!

I bring this appeal before my native State, for the solemn reason that an injury has been done, and crimes have been committed, which a sovereign State, of the Federal compact, one of the great family of '*E pluribus unum*,' refuses to compensate, by consent of parties, rules of law, customs of nations, or in any other way. I bring it also, because the National Government has fallen short of affording the necessary relief,

as before stated, *for want of power*, leaving a large body of her own free citizens, whose wealth went freely into her treasury for lands, and whose gold and silver for taxes still fills the pockets of her dignitaries 'in ermine and lace,' defrauded, robbed, mobbed, plundered, ravished, driven, exiled, and banished from the 'Independent Republic of Missouri!'

And in this appeal let me say, Raise your towers, pile your monuments to the skies, build your steam frigates, spread yourselves far and wide, and open the iron eyes of your bulwarks by sea and land; and let the towering church steeples marshal the country like the 'dreadful splendour of an army

with bayonets. But remember the flood of Noah; remember the fate of Sodom and Gomorrah; remember the dispersion and confusion at the tower of Babel; remember the destruction of Pharaoh and his hosts; remember the handwriting upon the wall, '*Mene, mene, tekel upharsin*;' remember the angel's visit to Sennacherib, and the one hundred and eighty-five thousand Assyrians; remember the end of the Jews and Jerusalem; and remember the Lord Almighty will avenge the blood of his Saints that now crimson the skirts of Missouri! Shall wisdom cry aloud, and her speech not be heard?

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 16, 1860.

THE emigration of the Saints is one of those singular features which characterize the work of God from the institutions of men. It has always marked the various stages of its progress from the settlement of the Saints in Ohio, through Missouri and Illinois, and finally to the far-western valleys of the Wahsatch, calling forth at different times and under different circumstances the faith and energies, the patience and perseverance of the Saints, by putting to the test the sincerity of that faith which they have professed in this work. It has not only done this for the Saints, but it has also brought forth and developed the superior wisdom and intelligence of the servants of God. The blessings accruing to the Saints have indicated his Divine approval of the arrangements adopted by his servants, the practical carrying out of which so nobly facilitates the accomplishment of the purposes of Him who has promised to gather his people from amongst the Gentiles.

Perhaps there is no principle of our faith in which we feel more interested than we do in the gathering of the Saints. This, we feel assured, comes from the dictates of that Spirit which our Father gives to his servants, adapting them to the times, circumstances, and wants of his people, that all things may be done in the season thereof. In times past there have been many Saints emigrated from this land, and much has been timely said and done by the servants of the Lord in this matter; but there has been no time in the past history of this mission when, in our judgment, the emigration of the Saints was fraught with more importance than the present.

The menacing attitude of the powers of Europe is such that one ill-advised movement would throw the great governmental machinery ajar and convulse the nations in a sanguinary war. One thing must be observed by all—that the nations are husbanding their strength preparatory to the great struggle. That the Saints may not be mixed up in these fearful strifes, they should make the best possible use of their present opportunities for saving money for their emigration. We are fully aware that they have no very favourable opportunities for saving money for this much-to-be-desired object, only in small amounts as they take them from their weekly earnings. In many branches of their employment the business is precarious and their wages small

and uncertain. Under these circumstances some have settled down in despair with the conviction that they can never be able to remove themselves from this country. Many of the Saints have become so settled in this belief that they have ceased to make any effort for themselves; and are looking forward in anticipation that some of their friends will send the means for their emigration. Thus year after year passes on and they are no nearer prepared than they were years ago, and in many instances not so near.

We say, then, Let the Saints arise, and shake themselves from this spirit of lethargy, lest they come short of the blessing. Let them go to with all the ability and energy the Lord has given them, believing that he will enable them through his blessings to accomplish that which they so much desire. They should walk by faith, and not by sight, believing in the promises of God, like faithful Abraham, that it may be accounted unto them for righteousness. Then their means and opportunities for saving money will be increased, and they will marvel at the singular prosperity which has attended their efforts. The Lord favours those who seek in faith to obtain his blessings. Did not the Saints last year, when called upon, give a week's wages? Can they not do it now for their own emigration? We should be glad to see them make some important move in this direction.

Many have thought, when the Elders returned from this land, that the desire which they had so often expressed for the emigration of the Saints while here ceased with the labours of their mission. In some instances this may be true; but we can give them the strongest assurance that they are not forgotten by all. None feel the importance attached to the emigration of the Saints like our much-beloved President and Prophet. President Young and his Council have in continual remembrance the emigration and welfare of the faithful in these lands. We can testify to the Saints that we personally know that their kindest and warmest feelings are enlisted in their behalf; and when they pray for the peace of Zion, they remember their brethren in the midst of the nations, and bear them up in precious remembrance before the Lord.

Many are the inducements to call the faithful home. Not only is Zion endeared to us by reason of its being designated the sacred gathering-place of the Saints, but there are the strong and inseparable ties of brotherhood formed which unite our hearts in one: there, too, is the presence of the Prophets. Having once gathered home, our first labour of love will be to contribute of our time and substance to the erection of that most desirable of all buildings, the Temple of the Lord. Within its consecrated walls we shall be made the recipients of that which will be even stronger than Death. Neither shall we alone be the partakers of these blessings; but, through our instrumentality, the ways of life will be made plain, and the imperishable riches of His grace who abounds towards us in all wisdom and prudence will be proclaimed to the generations of the dead. Neither is our sphere of action alone confined to the great plan of redemption. When powers infernal muster their legions and the camps of the aliens are moving against the Saints, then there will be great deliverance wrought in Zion. Joseph will be the saviour of his father's house and the remnants that shall be left of the nations. When the chastening hand of the Almighty shall fall heavily upon them, and he sends forth his plagues upon the Egypt of the Gentiles, and they become sorely pressed with famine, then will they come bending unto the valleys of our own Jordan to buy corn and wine.

The proclamation to gather the faithful has gone forth in the midst of the nations like a spark from off the altar. Its holy fire is already burning in the hearts of thousands who are anxiously waiting the time of their deliverance. Already can we be-

hold the watch-fires of the Saints lighting their pathway to the land of promise, while the songs of Zion, like the still small voice from between the cherubim, in accents of peace cheer them on their pilgrimage through the land of the Gentiles; and the venerable and earnest devotions of the faithful in all lands are united to him, and come up like sweet incense from off the altar in their behalf for grace and strength to perform their weary march, looking with an increased assurance to the fulfilment of that Divine promise of Him who has said, "I will prepare the way before you."

For us to gather from amongst the nations without the direct commandment of the Lord would neither satisfy our holy faith nor fulfil the prophetic declarations of the anointed of the Lord. Implanted and begotten by every principle of our faith and interwoven through every fibre of our new-born existence is that ardent increasing and burning desire to come out from Babylon, that we may not have our garments spotted by her pollutions, that our voices may mingle with those of our brethren in the land of Zion, and that we may partake of and participate in the influence of that prophetic Spirit as it is poured forth by the anointed of the Lord from the forum of the Saints.

The places of gathering for the Saints have not been made sacred by the fabulous reminiscences of the past. Ours is the Zion of the last days; it belongs to this age. Ours is the important present and the glorious future. There, in holy and consecrated places, at the appointed times, in the "sunlight of heaven," does the Spirit of the Highest descend like the dew upon Mount Hermon. Under its benign influence are the old paths made plain, and joy lights the hearts of the faithful as they are made the recipients of his distinguished favours.

We say, then, to the Saints, Let your hearts rejoice! Our great faith embraces all things that are worth living for in this world or in that which is to come. Then seek in all humility to keep the commandments of God; live virtuously, honestly, and uprightly; be fervent in the Spirit, serving the Lord; and, as circumstances and opportunities may offer, contribute according to your ability towards your emigration; and we bless you in the name of the Lord.

APPOINTMENT FOR THE ARMY OF UTAH.—Philip St. George Cook, Col. of 2nd Dragoons, is appointed to succeed Brigadier-General Albert Johnston, United States Army, Department of Utah. Col. Cook, it will be remembered, had the command of the Mormon Battalion during the Mexican war in 1846, rendering material aid to General Kerney in effecting a conquest of California, and in extending the laws and government of the United States over Mexican Territory, of which Utah is a part.

THE GATHERING.

(Concluded from page 364.)

Governments are mighty dispensers of happiness or misery to the human family. Individual virtue and worth may and do produce individual consolation and happiness to an extent; but if the outward pressure of circumstances bears heavily against individual freedom and prosperity, a counteracting influence exists antagonistic to that amount of happiness which a life of superior excellence is entitled to.

A nation's power and greatness do not consist in its vast wealth, numerous and well-appointed armies, or gorgeous display of pomp and pageantry, but in the union, freedom, and intelligence of the people. Those may be but the culminating aggre-

gate of ages of aggression, spoliation, and tyranny, which, like a splendid mausoleum raised on a sandy foundation, may, amid the elemental war of popular commotion, fall crashingly around the hideous charnel-house it has covered and gilded. These are the true foundations of permanent solidity and greatness.

Never did Persia seem more powerful, possess more wealth, or raise mightier armies than when she poured forth her legions to crush a few Grecian tribes, who, united and intelligent, scattered her countless hosts, crushed with an iron heel her barbaric pomp and splendour, and dethroned her from her proud position as first among the nations. Never had the eagles of Rome been borne by a more numerous soldiery than when the east and west raised their gigantic, but enervated heads, adorned with the duplex of a twin empire-ship: yet a few wild, rude clans from the hardy north shattered the proud hosts of the world's mistress, and buried her departed greatness among the columns of her triumphal arches. History teems with similar facts, which are open to investigation by all who desire to study and profit thereby.

The Good Book says, "Where the wicked bear rule the people mourn,"—a statement so plain that collateral evidence is unnecessary to establish its truth. Now, if we consider the vast amount of misery, distress, and consequent mourning which permeates the whole human family, the conclusion will irresistibly force itself upon us that there is something radically wrong in every earthly government which is now ruling and controlling the inhabitants of this planet; and in admitting the truism quoted above, we must likewise admit that wickedness festers in the high places of the earth, and injustice governs the people through their legislatures and executives. In the freest of nations there is one law for the rich, and another for the poor; or laws are so framed that one portion of society can purchase comparative immunity with gold, while the poor and needy, who in the powerful and rich ought to find their protectors and friends, are for trivial offences often made to feel the full force of the legislative lash, and imprisoned for crimes not a hundredth part so enormous as those which the wealthy can commit with impunity. A poor man may possess a daughter, beautiful and pure, and to

him a treasure beyond price, in whom his hopes and heart are centred. She is marked out by the ravenous eye of a wealthy libertine, who, under a prostitution of the sacred name of love, fills her soul with the siren music of his serpent vows. She trusts and is deceived: ruin, infamy, and disgrace are her bitter entailments: misery and sorrow drag the aged parents to the grave, and their once pure and cherished child becomes an outcast of society, a thing to be spurned and abused, a companion of thieves, and a miserable wreck of humanity; while he, the author of her disgrace and crimes, and virtually the murderer of her parents, walks abroad in society, patted and caressed, having paid for his crimes the full penalty of a few pounds! A man of unstained honesty may unavoidably incur a debt which circumstances render him unable to pay for a time: his creditors can throw him into prison, confine him where he cannot make the first effort to retrieve his position, and prevent his ministering to the wants of his family, while the speculator may bring ruin to the hearths and homes of thousands, and be esteemed in society as a prominent and respected member thereof. A monarch may levy troops and proclaim war against his neighbour to gratify an ambitious desire, robbing his subjects of their hard-earned pittance in the shape of taxation, and compelling that neighbour to pursue a similar line of policy; yet no one calls him to account for the foul wrong and injustice.

These and a thousand other evils of a like character are the legitimate offspring of corrupt governments and unjust laws, and mark the absence of a controlling power sufficiently strong to render equal justice to prince and peasant, peer and plebeian.

Now, what government under the broad canopy of heaven *could* the Lord of hosts choose as that through which justice would be administered to all, and righteousness bless the people? Not one. Where is the legislative assembly in the world in whose halls the voice of an inspired servant of God would be heard directing its united wisdom and declaring the mind of the Great Author of existence? Nowhere. Hence the political necessity for a "gathering" together of the people of God, to whom and through whom his laws might be made known,

and a government of righteousness, equity, and holiness be established.

This is no meaningless chimera, but a great truth written in the history of God's dealings with the children of men. All the mutations of society, the changes of a hundred generations, and the varied dispensations committed to man tend to this one object—the establishment of a reign of righteousness and peace that should fill the earth with blessings and make glad the inhabitants thereof. All that is good, noble, or praiseworthy among human institutions of a political nature, as well as of a social or religious character will be found concentrated together under the government of God. There a kind and a fostering hand will be extended over the arts and sciences; there education will bud and blossom, putting forth flowers of amaranthine bloom. There virtue and innocence will be respected and cherished, unpolluted by the vile touch of licentious libertinism. There man will learn to respect the rights of his fellows and guarantee to all the same liberty which he claims for himself—namely, the privilege of doing good. There every man will be free to worship his God according to the dictates of his own conscience, none daring to molest him or make him afraid. There the toiling, struggling millions will find a haven of peace, where they can labour securely and reap the fruits of their own industry. There the refugees from every clime who flee from the tyrannies and despotisms of the earth will be able to find the liberty they vainly seek at home. There the lovers of peace who shun the fiery simoom of revolution and civil war will find that peace which their souls long for. There the honest among men who are poor in this world's goods will trudge, weary, and footsore, rejoicing in their souls at the refuge set before them. There the honest in heart who are wealthy will flee, carrying with them their gold and their precious stones to adorn and beautify Zion. There the powers of the earth will find a place terrible to their hearts—a place they will fear to attack, and will say, "Let us not go up against Zion, for her people are terrible, and God is there." And there, too, the nations will flee when famine scourges the earth, offering their lands for a ransom and themselves for servants, that they may receive bread from the storehouses of Israel.

Where?—The great gathering-place appointed by Jehovah, where the honest and pure among men, the lovers of truth, virtue, justice, and holiness, the principles of life and light, the revelations of God, the hidden mysteries of all past generations, the keys, powers, and blessings of every preceding dispensation, the principles of social order, true politics, and righteous government, and the knowledge of God, do congregate;—the mountains and valleys of Joseph's land, blessed with "the blessings of heaven above and of the earth beneath;"—a land stretching like "wings" north and south to the west of Ethiopia, named in the pages of geographers (after one Americus Vesputius,) "America," but known to the Prophets of old as Joseph's inheritance, where the ancient records of half a world were hid up long ages ago, and brought to light in these last days to usher in the gathering dispensation of the "fulness of times."

The trumpet giveth no longer an uncertain sound, for a holy angel has restored the "everlasting Gospel" once more to the earth, and the voice of God is sounding among the nations and through the islands of the sea, calling upon the east to "give forth," and the north to "keep not back,"—summoning the "heirs of the promises" from every land and clime to gather up to the gathering-place of the Lord of hosts.

The work has commenced, and, like "an avalanche loosened from its mountain fastness," will roll on with accelerating speed, till every son and daughter of Adam who owns the power of truth and the beauty of holiness in life and conversation are snatched from the threatened destruction that hovers over the nations. "Come out of her, my people," rings from the mountain tops, and is echoed o'er land and sea. The myriad isles of the broad Pacific catch up the joyful sound, and the south and the north hear its inspiring tones. The effete governments of the "old world" tremble as it reverberates around them, and the spirit of disunion and anarchy which rages in the "new world" cowers as it hears it. The "hunters and fishers" of the Almighty search in the dens and the caves for the long-scattered ones, and breathe it in their ears in accents of hope and of promise.

It is a religious work, a social work,

and a political work, this gathering of the last days. Commenced and continued by the Great Eternal himself, it stays not for man, his power, or his influence, till it has accomplished its mighty purpose—the regeneration of mankind religiously, socially, and politically, till it has wrested the whole earth from the dominion of Satan, opened the graves of the mighty dead, and returned them resurrected to their eternal home, and given the king-

doms under the whole heaven to the Saints of the Most High to possess for ever and ever. This is the language of the Sacred Records, and this is the faith and the hope of the Saints of all dispensations. Happy are they who, perceiving its purport, work whole-souledly and pure-heartedly in it, for they shall receive an inheritance in the resurrection of the just.

S.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The political atmosphere of England does not at this moment look very serene. The Reform Bill harks, and Parliament approaches it as though a great political troublesome issue depended on it. Lord Palmerston and others of the Ministry are more than suspected of insincerity; but the Reform leaders seem determined for a great political struggle, if necessary; and unless reconciliation be made between the Lords and the Commons, in case of defeat of the Reform Bill, there would not unlikely gradually work up the greatest political struggle that England has seen in this century. Mr. Gladstone is said to have spoken out upon the point at issue as “freely and decidedly almost, though not as publicly as Mr. Bright himself.” The Chinese difficulty is before the country again. The British ultimatum to China has been rejected. The Government has commissioned the steam-ship *Bulldog* for the purpose of making a complete survey of the proposed route for the North Atlantic telegraph cable. Sir Leopold McClintock has been appointed to the command of the *Bulldog*. Lord Palmerston, in reply to Mr. Wyld, said the Board of Admiralty intended to furnish ships for surveying the Northern Seas, in connection with a project for laying down a telegraphic cable between England and America, by way of Scotland. The dissatisfaction of English manufacturers at the consequences of the hasty manner in which the French treaty has been framed is manifesting itself, not merely in the silk districts, where the immediate consequences to the operatives have been especially disastrous, but also at Huddersfield, Leeds, Manchester, Leicester, and other important towns. The recruiting movement for the Pope in Ireland is growing formidable. The *Cork Daily Post* says—“About 200 young and athletic recruits left this morning for Italy, via the Bristol steamer *Sabine*. The movement throughout the south has now assumed a formidable appearance, and it is rumoured that in the course of the next week about 500 more will leave this port alone for the classic haunts of the Tiber.” King Leopold, uncle to the Queen, is in England, and his visits have always a political significance. Perhaps his present visit is not rendered less significant by the presence of the Empress Dowager of Russia in France. Victoria may need the counsel of her experienced uncle. Garibaldi is victorious, and the Two Sicilies are lost to Naples. Indeed the cause of Francis II. is as good as lost altogether. Lord John Russell exults in his sympathy for the Italian cause, and Lord Palmerston has agreed with him. Francis II. can expect no sympathy from England, and may despair of help from any quarter. The *Times*, in a leader, says—“The King applied to Austria; and it was supposed for a moment at Turin that Austria had moved down a body of 15,000 troops to create a diversion. Such consistency did the rumour obtain, that French regiments were marched to the point indicated. Of course the alarm was without foundation; but the prompt movement of the French troops shows how quickly any such enterprise would be met.” He next applied to Napoleon for an armed mediation. The telegraphic message found the Emperor at Lyons, and the *Times* is assured that it received an instant reply to the effect that any interference of France in this conflict was entirely out of the question. Garibaldi has taken Palermo, and the Neapolitan army has capitulated. An armistice was granted to them, and has since been prolonged. General Garibaldi still peremptorily demands that the garrison shall lay down its arms, and refuses to let the Neapolitan soldiers depart, unless they leave their arms behind them. It is asserted that the Emperor Napoleon has sent Garibaldi twelve rifled cannons. An understanding between Prussia and the Middle States of Germany it is expected will be brought about by an interview at

Baden-Baden between the Prince Regent of Prussia and several German sovereigns. A serious conflict had taken place at Jeddo, Japan, between the followers of one of the great princes and those of the Regent, the latter having been attacked and several of them slain by the former. The Regent himself was stabbed, but whether fatally or not was not known. Foreigners were in much alarm. Terrible earthquakes have recently visited the continent in various places.

AMERICAN.—A most destructive tornado visited Ohio on the 22nd of May. It is said to be the most destructive one ever known there. The House fixed the 18th of June for the adjournment of Congress. Governor McKee, of Mississippi, very properly rebuked the Speaker and House for habitual disorder during the sessions. He obtained the floor, and then refused to go on till order was restored and members seated. He then reminded the Speaker that he had not opened his mouth in that hall for two months, but that the proceedings had been those of a mob. The house was a mob, and he had sat there till he was disgusted. He would not be interrupted when on the floor; and if the Speaker did not call members to order, he would do so himself. The *Herald* says—"The present aspect of the San Juan question is anything but peaceful, judging from the announcement recently made by Lord John Russell, and has a strong smell of powder. The last despatch of Lord John has not yet been received, and of course its contents are not known. One thing is very certain—our Government will not yield one *iota* from the position first assumed—that the island was within the jurisdiction of the United States, and will maintain that position at all hazards. If England is anxious for a trial of strength with the United States, she can have it upon this question, by persisting in her right to the island." Senator Douglas has made a great speech in Congress, said to be the masterpiece of his life; and the general impression of his friends is that it will make him the next President of the United States. The Japanese embassy creates quite a stir in the United States. In relation to the visit of the Prince of Wales to that country, the *New York Herald* says—"The magnitude of the preparations that are being made for the reception of the Prince of Wales in Nova Scotia and Canada indicates beforehand the sensation which his visit will create among the people of the British provinces. Whatever of loyalty and attachment to the reigning dynasty remains amongst them will be stirred up by this event. Should the Prince extend his visit to this country, as we believe has been finally arranged, there will be little less excitement attending his progress. Our people like to patronise foreign curiosities, and will not be behindhand with the Canadians in *feting* and caressing the young British lion." The slave trade is very active. Henry Grice, of Ohio, has been appointed and confirmed United States' Marshal for the Territory of Utah, in place of Peter K. Dotson removed. Philip St. George Cook, Colonel of 2nd Dragoons, is appointed to succeed Brigadier-General Albert Johnston, United States Army, Department of Utah. Thomas S. Williams has been killed by the Indians on his way from California, and his brother Archibald Williams has been wounded in a shooting affray at Fort Bridger, with four or five dragoon revolver balls and nine buck-shot. His recovery is doubtful.

VARIETIES.

GARDENING MEMORANDA.—In order to have a fine blow of carnations, superfluous flower-buds should be pinched off, leaving only three or four to each stem. When their blooms decay, the plants should be layered, the layers being selected from the young grassy shoots at the bottom, which do not run to flower. Have ready a sharp penknife, a trowel, and a number of small pegs with an angle at the head. Scoop out the earth in the form of a basin around each plant; select the strongest grassy shoots for layers, and remove such as are in the way; crop the top leaves an inch from the heart, and pinch off all the rest, taking care not to peel the stem. Make an incision on the under side of the shoot, beginning just below the second joint from the top, and cutting upwards till the joint is slit in the middle. Set the pointed extremity made by the slit into the bottom of the excavation, and there fix it with the peg; place the head of the shoot erect, fill in the earth, make it firm, and finish with a good watering. The young plants will be so rooted in six weeks that they may be cut from the parent stem, and will become independent plants. If slips are carried to a distance, steep them for a few days in water till they swell to their proper size; trim them as above directed, and set them firm into prepared soil; water plentifully, and set over them a hand-glass, first throwing water on the glass, and then a little soil to darken it. When fully grown, the flower-stems should be tied with a strip of bast to a small stake or green wire thrust into the ground at their side.

TO OBTAIN A FAC-SIMILE OF LEAVES.—Dissolve in a saucerful of water about a tea-spoonful of bichromate of potash. Pass the paper to be used through this solution, and, while wet, press the leaves lightly upon it, and expose it to the sun when it is shirring brightly. When perfectly dry, remove the leaves, and a fac-simile will be left in a light lemon shade, while the rest of the paper will be of a dark brown.

POETRY.

DO RIGHT.

(Selected.)

Awake, my soul! thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night.
Thy retribution, too, will come,
According to thy state, thy doom.
Do right, do right.

Faint not in all the weary strife,
Though every day with toil be rife;
Work is the element of life,
Action is light;
For man is made to toil and strive,
And only those who labour live.
Do right, do right.

Life is not all a fleeting dream,
A meteor flash, a rainbow gleam,
A bubble on the floating stream,
Soon lost to sight;
For there's a work for every hour,
In every passing word a power.
Do right, do right.

Oh! life is full of solemn thought,
And noble deeds, if nobly wrought,
With fearful consequences fraught;
And there is might,
If gathered in each passing hour,
That gives the soul unearthly power.
Do right, do right.

MONEY LIST, MAY 8,—JUNE 4, 1860.

Mark Barnes.....	£10 14 0	Brought forward.....	£63 12 10
Edward Reid (per D. John).....	5 2 9	S. Francis (per J. Stanford).....	2 6 0
Abraham Orme (per do.).....	3 3 5	H. W. Barnett (per do.).....	0 18 10
Aaron Nelson (per do.).....	1 18 8	James McGhie (per W. Bayliss).....	7 16 9
John Clarke (per T. Wallace).....	3 17 7	E. L. Sloan (per do.).....	3 15 7
William Halls (per do.).....	4 6 0	Thomas Lix (per do.).....	1 10 0
W. T. Cromar (per do.).....	1 8 2	John Cook.....	18 6 2
James D. Hurst (per do.).....	1 5 0	Samuel Pyne (per W. Jefferies).....	3 10 6
Edward Hanham.....	5 14 0	Edwin Scott (per do.).....	3 12 4
G. Reed (per E. Hanham).....	1 17 10	John Reed (per G. Tessedale).....	5 0 0
Thomas Mumford (per do.).....	1 1 8	E. L. T. Harrison (per do.).....	1 13 4
C. W. Penrose.....	10 11 3	Charles Turner (per do.).....	1 10 0
R. Aldridge (per C. W. Penrose).....	4 8 3	Barry Wilde (per B. Evans).....	1 7 2
R. F. Cook (per do.).....	1 15 10	Edwin Price (per do.).....	0 1 6
W. Hopwood (per do.).....	1 0 0	W. Coslett (per do.).....	1 3 6
Willet Harder (per Thos. Harding).....	2 17 5	John Griffiths (per do.).....	1 4 1 1/2
John Kelson (per do.).....	1 19 3	John Davies (per do.).....	0 19 7 1/2
William Pitts (per do.).....	0 19 3	E. Burgoyne (per do.).....	2 1 8
Henry A. Shaw (per W. Moss).....	3 13 10	David Davies (per do.).....	0 10 8
Lewis Bowen (per do.).....	1 18 4	Thomas Kees (per do.).....	0 1 9
J. Redington (per do.).....	1 15 9	Hugh Evans (per do.).....	0 4 9
J. Stanford.....	2 5 4	Mark Barnes (May 1).....	0 15 6
Carried forward.....	£63 12 10		£122 2 7

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, June 23, 1860.

Price One Penny.

THE FINISHED WORK OF CHRIST.

BY ELDER WILLIAM BAYLISS.

Jesus, when upon the cross and about yielding up the ghost, uttered these words—"It is finished." From this expression in his last moments, many have supposed that he intended to convey the idea that the work of salvation was complete, and that all was done that could be or was necessary to be done on the earth for the salvation of the human family. Consequently, they have concluded in their own minds that all that mortals can now do on the earth is to look to Christ and his finished work, and all will be well with them.

Now, so far as Jesus was permitted to carry out the decrees of his Father, while sojourning on the earth, in establishing his kingdom and revealing the plan of salvation amongst mankind, his work was finished. But we learn from the Scriptures that a great deal had to be done after he uttered that expression. It is true he had then made an offering for sin, and his mortal career was then finished. The "prince of this world" had succeeded in taking his life from the earth, no doubt thinking that then the work of salvation would cease. But we shall be able to see, by an examination of the Bible and Book of Mormon, that the work of salvation did not cease at the death of Jesus, but that he continued to carry out the great scheme of redemption after he had put on immortality.

We read in the New Testament that during his sojourn on the earth he laid the foundation of his Church in Jerusalem and the regions round about, that he called and ordained Twelve Apostles and several Quorums of Seventies and other officers for the work of the ministry, and that he instructed them in the laws and ordinances of his kingdom, and that he himself opened the door and set a bright example for all mankind to follow him. But the full power of the Priesthood to enable them to preach the Gospel and administer the ordinances of the kingdom remained to be given after his death and resurrection; and we thus find him busily engaged for the space of forty days upon the earth, after his resurrection, instructing his disciples relative to their mission, and showing them by many infallible proofs that although he had been put to death in the flesh, God had raised him up and given him power to carry out his purposes. He therefore called them to him to handle him and see that he had not lost his tangibility or identity. He eat and drank with them, and opened their understandings that they might understand the Scriptures, and told them he would send them the promise of the Father; but they were to tarry at Jerusalem till they were endowed with power from on high. He then led them out as

far as Bethany, lifted up his hands and blessed them, and was then parted from them and carried into heaven. The disciples returned to Jerusalem and waited to receive their endowments. And being assembled in an upper room, the Holy Ghost fell upon them, when they spoke with other tongues the wonderful works of God, and with such power that many were convinced of the truth and were accordingly baptized. The Apostles here began their public ministry after Jesus left the earth.

We see from this that had the Apostles and other officers of the Church imbibed the same idea as modern Christendom, that Jesus had finished his work, they would not have troubled themselves to have gone to Jerusalem, or to have assembled in an upper room, to have received endowments, or the gift of the Holy Ghost. They would have thought it was all non-essential.

Again: We learn from the Scriptures that the Gospel of salvation was universal, that it had to be preached to all the world, that all mankind had to be saved by it, and that no individual could enter the kingdom of heaven without hearing and believing it. We therefore find that Jesus, after he expired on the cross, performed a mission to the prison-houses of the dead, visiting the antediluvians who "died while the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein eight souls were saved."

The Apostle Peter informs us that Jesus, "being put to death in the flesh, was quickened by the Spirit, by which also he went and preached to the spirits in prison." (1 Pet. iii. 18.) He also informs us that this was done that "they might be judged according to men in the flesh, but live according to God in the spirit." (Chap. iv. 6.)

Again: We find it written in John x. 16 that Jesus says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Now, as we do not find him, during his lifetime, ministering to any save the Israelites dwelling in and around Jerusalem, we must either conclude that these sayings of Jesus must fail, or that he went and visited them after his death upon the cross.

We read in the Book of Mormon, commencing on page 456, that after Jesus was crucified he did actually make his

appearance to a portion of the house of Israel dwelling on the continent of America, and there established his Church, and revealed the order of his kingdom, called and ordained Apostles, Prophets, Evangelists, Pastors, and Teachers, endowed them with the holy Priesthood, and thus commissioned them in the same manner as he had done their brethren in the land of Judea, thus proving the saying of the Apostle Paul, that God had made of one blood all nations of the earth, and appointed their times and seasons, and the bounds of their habitations, that they might feel after him and find him, as he was not far from every one of them. (Acts xvii. 26, 27.) Nor does his work finish here; for we again read in the Book of Mormon (page 465.) that Jesus said unto his disciples, "Other sheep I have which are not of this fold, neither of the fold at Jerusalem, nor any of the regions round about whither I have been to minister; but I have received a commandment from the Father to go unto them, that they may hear my voice and be numbered among my sheep." Therefore said he, "I go to show myself unto them." We further read that Jesus continued with his disciples for a short time, instructing them in the government of his Church and blessing them with the power of the holy Priesthood, and then a cloud overshadowed them, that they could not see him. He then departed from them into heaven.

The sheep Jesus alluded to in the foregoing are no doubt that portion of the house of Israel who were carried away captive into the north country, of which the Bible says never man has heard from them since. But it appears that the Lord had not forgotten them, and thus the Saviour went forth unto them to carry the great plan of salvation, that they might hear his voice, and come into his fold, and be numbered with his sheep.

And the Lord, in his revelations to Joseph the Prophet, in speaking about the great gathering in the last days, says that those who are in the north country shall come in remembrance before him, and their Prophets shall hear his voice, and they shall come forth and smite the rocks, and the ice shall flow down, and they shall come forth and be crowned amongst the children of Ephraim. (See Book of Doctrine and Covenants, sec. 108, par. 6.)

Can we not see, then, that if the work of Christ had been finished when he uttered the expression on the cross, what a vast amount must of necessity have remained undone? The Church could not have been organized amongst the house of Israel that were lost to their brethren, the prison-house of the dead would have remained unvisited, the captives could not have been set free, and thus the most important part of the Saviour's mission would have remained unperformed.

But, O the short-sightedness of mortals

whose minds have not been lit up by the Spirit of God—the light of heaven! How little they know of the purposes of the Almighty, or the mission of the Saviour! They judge according to their own contracted minds, and vainly suppose that they enjoy the Spirit of the Lord, when they have not performed the first act that will entitle them to it; but, on the contrary, have denounced the ordinances of the Gospel as being non-essential. How can such ever expect to receive the blessings of the kingdom of God?

DISCOURSE BY ELDER JACOB GATES,

DELIVERED BEFORE THE CONFERENCE IN DERBY, MAY 12, 1860.

(DAVID JOHN, *Reporter*.)

I feel thankful for another opportunity of meeting with the Saints in Derby. Perhaps I may not have many privileges of this kind while remaining in England, and hope that you will continue to give me your faith and prayers while I address you. I do not wish to talk about anything but the Gospel, or "Mormonism," as the world are pleased to call it. I do not know anything else, neither do I wish to, because it embraces all that is worth knowing or possessing, whether in the heavens or upon the earth. Paul, in his letter to the Romans, speaking of himself, says—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Yet it was "foolishness to the Greeks," and a "stumblingblock to the Jews." So it is to-day foolishness to the world, and a stumblingblock to professors of Christianity. Nevertheless their unbelief cannot change the truth of God into a lie, neither can they make void the power and blessing of the Lord embraced in the Gospel. Therefore I can say that I am not ashamed of the Gospel which has been revealed in this age of the world, whereof I am made a minister, and can bear testimony that it has in it the power of God to save. Then why should we be ashamed? I know that the world looks upon us as a set of fanatics, and many that profess Christianity heartily despise us. The Saints of God have been despised in every age: it has been so from the beginning.

Noah was a preacher of righteousness

for 120 years, and he had little success. The people in his day looked upon him as a fanatic, and the Gospel that he preached was "foolishness" to those that heard it. Yet it was the power of God and salvation to him and his family.

The Gospel had the same power in the days of Abraham, Melchisedec, Moses, and the Prophets. Israel in ancient days had its power and enjoyed its blessings, and the Lord offered to make them the head of all nations, and he laboured diligently through his servant Moses to sanctify the people, that they might enter into his rest, and behold his glory while in the flesh. But Israel transgressed; and when they knew God, they did not worship him as God, and their foolish hearts were darkened, and they grieved the Spirit, and thereby lost the power and blessings of the Gospel. Hence the saying of the Apostle—"The Gospel did not profit them, not being mixed with faith in them that heard it." In consequence of their sin, they were in bondage through fear, and desired that the Lord might not appear unto them, but that Moses might go up to the mount and converse with the Lord, and communicate his will unto them. The Lord's wrath was kindled because of their folly, and he swore that they should not enter into his rest, and therefore gave them the laws of carnal commandments, and took from them the law of life, and Israel fell in the wilderness.

When we come down to the Jewish Prophets, we find that the same evil befel

them, because of the testimony they bore. They were despised by the people unto whom they were sent; they were persecuted, driven, cast into lions' dens and furnaces of fire, and many suffered death, not accepting deliverance. Why were they persecuted? Because the principles that they advocated had in them the power of God, and it laid the axe to the root of every tree that did not bring forth good fruit.

Now, in speaking of the power of God embraced in the Gospel, in what does it consist? It gives a man power to understand the mind of God. It enabled a Daniel to shut the mouths of lions, the three worthies to quench the violence of fire, women to receive their dead to life, the ancient Apostles to cast out devils, to rebuke evil spirits, to speak with tongues, and to prophesy. It enabled a Paul to gaze into the third heavens, and hear and see things that were unlawful for man to utter. It enabled a John, while upon the isle of Patmos, to commune with angels, and to look down through unborn time, and tell what should transpire in the 19th century. He saw the angel that should fly through the midst of heaven, having the everlasting Gospel to preach to those that should dwell upon the earth when God should set up his kingdom which should stand for ever. All these manifestations are through the power of God embraced in the Gospel, which secures unto man the Spirit of truth, "which searcheth all things, yea, the deep things of God." Yet, strange to tell, those very men were despised and rejected because of their testimony.

The history of six thousand years, which has been handed down to us for our profit and learning, should be a warning to this generation. But, notwithstanding the warning that has been given, the people of the United States have fallen into the same snare, and have shed the best blood of the 19th century, and I know it, and am willing to bear this testimony to all the world.

The Lord has made the people responsible in every dispensation for the truth revealed unto them. It was so in the days of Noah and Moses, and also in the days of Christ. When he sent forth his Apostles, the word of the Lord through them to the people was that those who believed and were baptized should be saved, and that those who believed not should be

damned, without one exception; and the people's unbelief could not change the immutable decree of Jehovah. It is the same in this age of the world. The voice of the Lord unto his servants is, Go and preach the Gospel to every creature: he that receiveth it and abideth therein shall be saved: he that receiveth it not shall be damned.

Although they may kill the Prophets and Apostles, and stone those that are sent unto them, it will only increase the weight of their own transgression. Truth remains the same, and the purposes of God will roll on, and all men will be left without excuse.

There is in man a divinity, which, if brought to the light, can discern spiritual things; else he could not be made accountable. But men cannot judge spiritual things while in the dark, for light is the only principle by which things temporal or spiritual can be seen, comprehended, or understood: and this is their condemnation—they will not come unto the light. The servants of God come forth bearing testimony of the truth, and the people are stirred up to anger, through fear, because it lays the axe at the root of every tree that does not bear fruit.

The effects of the Gospel are the same in every age, not only upon the Saints, but also upon their enemies. It draws the dividing line, and separates light from darkness: then comes the warfare for the mastery. Jesus said—"I come not to bring peace, but a sword, and to cause the son to be against his father, and the father against the son, the daughter against her mother, and the mother against her daughter; and a man's foes shall be those of his own household." It is the same to-day, and this is a strong evidence in favour of the truths that we preach.

The Saviour said—"My sheep know my voice, and they will follow me; but a stranger they will not follow." The Lord has set his hand for the last time to recover his people, and Israel must be gathered, in fulfilment of the covenants made to the fathers. Israel is scattered among all nations of the earth. Who are they? and how can they be known? I will give you a key whereby you may know whether you are of Israel or not. I have already quoted the words of the Saviour where he says, "My sheep know my voice." Now, when a servant of God declares unto you those heavenly truths upon which

depend the salvation of the children of men, it is as the voice of the true shepherd. Now, if you can understand *that* voice, and find in your hearts a love and relish for the same, and obey its precepts, and continue therein, keeping yourselves pure, by this you may know that you are the seed of Abraham, and heirs to the promises made to the fathers. The Patriarchs may lay their hands upon your head and declare unto you your genealogy by the Spirit that is in them, yet you have a more sure word of prophecy, even the Spirit of truth, that brings all things to your remembrance, and will show you things to come. It is the day-star that will shine in your hearts until the day dawns upon your understanding.

The Lord said, by the mouth of Isaiah, that he would make a covenant that should make the seed of Israel known among the Gentiles, and their offspring among the people, and cause all that see them to acknowledge that they are the seed that the Lord hath blessed. That day is near at hand, and all that have eyes shall see the fulfilment of that prediction.

Christ, in speaking of the parable of the wheat and tares, said that in the harvest (which is the end of the world,) he will gather his wheat, which are the children of the kingdom, into his garner, which signifies a place of safety; but the wicked, which are the tares, shall be burned up. The Lord says that he will come upon the world as a thief in the night, and the wicked are to be destroyed by the brightness of his coming. Is it reasonable to suppose that such an event would transpire, involving the fate of the world, without a messenger being sent to warn the people and give them an opportunity of receiving the Gospel? He raised up a Noah as a messenger before the flood, to warn the people of their approaching danger; a Lot in the city of Sodom. The Jews were warned, before the destruction of their devoted city, by the Son of God himself; and the Lord says, through the Prophet Malachi, speaking of his second coming, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple: but who may abide the day of his coming?" The pure in heart only.

I would ask this generation a question—Where is the "garner" of the Lord, and the "temple" into which the Lord will

come? The "garner" referred to is a place in America, where the Saints are to be gathered together, and the wicked who were left in the field are to be burned up. Then the Saints are to go forth upon the face of the earth and grow up as calves of the stall, and the wicked will be ashes under the soles of their feet. "The meek shall inherit the earth." The "temple" unto which the Lord will come will be in Zion, the centre of which will be in Missouri, one of the United States.

The Prophet says—"When the Lord shall build up Zion, he shall appear in his glory." The Prophet declares that the dwellingplace of the Lord shall be in Zion. It is to become the head and seat of government: hence the saying, "The law shall go forth from Zion."

Notwithstanding the testimony of all the ancient Prophets, and of those that are raised up in the present day, yet the day of the Lord will come upon this generation as a thief in the night. Like all former ages, they put far from them the evil day.

The Lord says—"Although my arm is stretched out all the day long, they will harden their hearts, and will not come unto me." "But if they will repent, I will build up my kingdom in their midst;" but if not, it shall be taken from them, and built up among the remnants of Israel." The United States have rejected this offer: they have driven us from city to city, and from place to place, until we find ourselves located in the "valleys of the mountains," in the midst of the literal descendants of Israel, and the promises of God fulfilled to the very letter. Gentiles do not comprehend it: they have eyes, but they see not; hearts, but they understand not. But you, who are called to be Saints, flee into Zion for safety. Go ye out from Babylon, that you partake not of her sins, and receive not of her plagues.

The Lord says, "After the voice of my servants comes the voice of judgments." He will plead with all flesh, and the nations will soon realize the truth of these sayings, and many will yet learn righteousness and flee to Zion for safety. Joseph Smith prophesied over twenty years since that the great confederation of the United States should be broken up, and the North and the South should go to war with each other. That saying is fulfilling just as fast as time and circumstances will allow. It is even now at their very doors. When that shall take

place, all Europe will be involved in the same difficulty. Seeing that these things are at hand, let the Saints take warning and flee unto Zion.

Keep yourselves pure; do not suffer yourselves to be defiled through transgressions, that you may realize the great object in view. Israel will obey; the Gentiles will not. The time will come when all classes of men will go to Zion; but none but the pure in heart can dwell there. I have seen this fulfilled in part already. The Lord says that he will purge Zion with the spirit of judgment and with the spirit of burning. The hypocrites in Zion shall be afraid, and sinners will flee away. "The pure in heart shall see God." Some of the Saints stumble because of the imperfections of others; but this should not be. You should learn the difference between the imperfections of men and true principle. When men continue faithful, the Spirit of God will not leave them, whatever may be the conduct of others.

You should serve the Lord because you love his attributes. You should practise virtue for the love of it; and those that observe and practise those things will be beloved of the Lord; and if need be, the Lord will send his angels to gather up all such from the four corners of the earth.

Man is an independent being in his own sphere, and has power to choose the good and refuse the evil. This makes him an accountable being, and responsible for his own acts.

I thank God that I live in this age of the world. I cannot say, like one of old,

O that my lot had been cast when righteousness was upon the face of the earth! Men will be rewarded according to their works, and I rejoice that I have been accounted worthy to assist in the building up of Zion and to combat the errors of this present generation.

The foundation is already laid of a kingdom that shall stand for ever. Not many years hence it will roll down from the mountains like a mighty stone, and grow into a kingdom that shall fill the whole earth, while the kingdoms of this world will become as the chaff of the summer thrashing-floor, and pass away, and no place shall be found for them. The cities of Zion will spread abroad, and their towers shall point to the heavens, and the glory of the Lord shall rest upon his people.

Let me now exhort you to be united. Let the fear of the Lord be before your eyes continually. Were this the case, you would not dare to sin. There is not one of you but what would be ashamed to sin even in the sight of brother Gates. But when you forget the Lord, then is the time you fall into transgression. If you could realize in the smallest degree the effect of transgressing a known law of God, you would walk carefully and prayerfully the remainder of your days. Although you might repent and find forgiveness, you should remember that a thing once done can never be undone. Then let us all watch and pray that we enter not into temptation, is my prayer. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 377.)

[November, 1843.]

Has the majesty of American liberty sunk into such vile servitude and oppression, that justice has fled? Have the glory and influence of a Washington, an Adams, a Jefferson, a Lafayette, and a host of others, for ever departed; and the wrath of a Cain, a Judas, and a Nero whirled forth in the heraldry of hell, to sprinkle our garments with blood, and lighten the darkness of midnight with the blaze of our dwellings? Where is the patriotism of '76? Where is

the virtue of our forefathers? and where is the sacred honour of freemen?

Must we, because we believe in the fullness of the Gospel of Jesus Christ, the administration of angels, and the communion of the Holy Ghost, like the Prophets and Apostles of old,—must we be mobbed with impunity, be exiled from our habitations and property without remedy, murdered without mercy, and Government find the weapons and pay the vagabonds for doing the jobs, and give them the plunder into the bargain? Must we, because we believe in

enjoying the constitutional privilege and right of worshipping Almighty God according to the dictates of our own consciences, and because we believe in repentance, and baptism for the remission of sins, the gift of the Holy Ghost by the laying on of the hands, the resurrection of the dead, the Millennium, the day of judgment, and the Book of Mormon as the history of the aborigines of this continent,—must we be expelled from the institutions of our country, the rights of citizenship, and the graves of our friends and brethren, and the Government look the gate of humanity and shut the door of redress against us? If so, farewell freedom! adieu to personal safety! and let the red hot wrath of an offended God purify the nation of such sinks of corruption; for that realm is hurrying to ruin where vice has the power to expel virtue.

My father, who stood several times in the battles of the American Revolution, till his companions in arms had been shot dead at his feet, was forced from his home in Far West, Missouri, by those civilized or satanized savages, in the dreary season of winter, to seek a shelter in another State; and the vicissitudes and sufferings consequent to his flight brought his honoured grey head to the grave a few months after. And my youngest brother also, in the vigour and bloom of youth, from his great exposure and fatigue in endeavouring to assist his parents on their journey, (I and my brother Hyrum being in chains, in dungeons, in Missouri, *where they tried to feed us with human flesh*) was likewise so debilitated that he found a premature grave shortly after my father; and my mother, too, though she yet lingers among us, from her extreme exposure in that dreadful tragedy, was filled with rheumatic affections and other diseases, which leave her no enjoyment of health. She is sinking in grief and pain, broken-hearted, from Missouri persecution.

O Death! wilt thou not give to every honest man a *heated dart* to sting those wretches while they pollute the land? And O Grave! wilt thou not *open the trop door* to the pit of ungodly men, that they may stumble in?

I appeal to the 'Green Mountain Boys' of my native State to rise in the majesty of virtuous freemen, and by all honourable means help to bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen, or a gleam from the shade of a General Stark, let it mingle with our sense of honour and fire our bosoms for the cause of suffering innocence, for the reputation of our disgraced country, and for the glory of God; and may all the earth bear me witness, if Missouri—blood-stained Missouri, escapes the due demerit of

her crimes—the vengeance she so justly deserves, that Vermont is a hypocrite, a coward, and this nation the hotbed of political demagogues!

I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the insult and injury made to an innocent, unoffending people, by a lawless ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors, and rulers prudence. I make it to fill honourable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men: and Jesus Christ, the Son of God, is my Great Counsellor.

Wherefore let the rich and the learned, the wise and the noble, the poor and the needy, the bond and the free, both black and white, take heed to their ways, and cleave to the knowledge of God, and execute justice and judgment upon the earth in righteousness, and prepare to meet the Judge of the quick and the dead, for the hour of his coming is nigh.

And I must go on as the herald of grace,
Till the wide-spreading conflict is over,
And burst through the curtains of tyrannic night;
Yea, I must go on to gather our race,
Till the high-blazing flame of Jehovah
Illumines the globe as a triumph of right.

As a friend of equal rights to all men,
and a messenger of the everlasting Gospel
of Jesus Christ, I have the honour to be

Your devoted servant,
JOSEPH SMITH."

S. Rigdon spoke.

P. P. Pratt confessed he was wrong in one thing in Missouri; that is, he left alive, and left them alive; and asked forgiveness, and promised never to do so again.

P. P. Pratt offered to deliver the President's "Appeal to the Green Mountain Boys" to all the large towns in New York, if he could have a copy.

The President offered a copy, and it was voted that Elder Pratt shall have this mission granted him, and voted in addition that he go to all the towns in Vermont.

The Chairman spoke.

The Mayor spoke. Said he rose to make a confession, that he used all his influence to prevent the brethren from fighting when mobbed in Missouri. If I did wrong, I will not do so any more. It was a suggestion of the head. He would never do so again; but when the mobs come upon you, kill them. I never will restrain you again, but will go and help you.

The Chairman spoke again; acknowledged his wrong; said he would never put his hand on brother Hosea Stout's shoulder again to hold him back when he was abused.

John Taylor spoke of Missouri; said he would never submit to such treatment again.

Mayor spoke again. If I do not stand with those who will stand by me in the hour of trouble and danger, without faltering, I give you leave to shoot me.

Mayor read a letter in reply to one he wrote to Henry Clay.

P. P. Pratt stated that the history of the persecution was put into the hand of H. Clay.

Motioned by Joseph Smith, That every man in the meeting who could wield a pen write an address to his mother country. Carried.

Mayor read the Memorial to Congress. The State rights doctrines are what feed mobs. They are a dead carcass—a stink, and they shall ascend up as a stink offering in the nose of the Almighty.

They shall be oppressed as they have oppressed us, not by "Mormons," but by others in power. They shall drink a drink offering, the bitterest dregs, not from the "Mormons," but from a meaner source than themselves. God shall curse them.

Adjourned till next Monday evening, early candle-light.

At ten, a m., rode out with Mr. Jackson. At home all day.

The "Appeal to the Green Mountain Boys" sent to press.

Severe frost, so that the ice is on the water in the house.

W. L. D. Ewing writes to Major John Bills—

"The foregoing opinions constitute my reason for refusing to issue the warrants in your favour. I am not satisfied myself entirely of the correctness of the opinions of the Attorneys-General. If you should be dissatisfied with the decision, I would

advise you to raise the question before the Supreme Court, which will be in session on the 2nd Monday of December. I am the more anxious that this should be done because I wish to be satisfied whether I was correct or not in issuing warrants to you in the spring. Be pleased to advise me on the subject.

Respectfully,

W. L. D. EWING, Auditor."

Enclosing the opinion of the Attorney-General, Josiah Lamborn, as follows:—

"Springfield, Illinois, Nov. 30, 1843.

I have examined the claim of J. C. Bennett as Brigade-Inspector of the Nauvoo Legion, and it is my opinion that the claim should be disallowed.

The Legislature, in giving authority for the organization of a body of 'independent military men' at Nauvoo, intended, no doubt, that all expenses, &c., except 'their proportion of public arms,' should be defrayed by the city and its privileged Legion.

They occupy a novel position, disconnected from the military communities of the whole State, and in no way subject to the regular military officers, possessing an exemption even from subjection to the general military laws, with a law-making power invested in their own Legion. It is not reasonable to suppose that the Legislature would confer so many exclusive favours, and yet pay those who profit by this condition of things as much as is paid to regular militia officers.

In the absence of any express provision by law to authorize the payment of the claim, I can see nothing from which an authority of the kind could be derived, and therefore advise accordingly.

J. LAMBORN, Attorney-General."

And copy of letter from J. N. McDougal to General W. L. D. Ewing:—

"Springfield, Illinois, Nov. 30, 1843.

General W. L. D. Ewing, Auditor, &c.—

I have examined the claim of John Bills, Brigade-Major of the Nauvoo Legion, for services under the 53rd section of the militia law, and have arrived at the conclusion that the Nauvoo Legion are not to be considered as a part of the regular militia of this State, and that the general law has no further application to them than is expressly provided for in the law authorizing their organization. The law providing for the organization of the Legion making no provision for the payment of its officers by the State, it is my opinion that the above claim ought not to be audited.

The Legion was organized by the City Council, is subject to their control for the purpose of enforcing their ordinances. It is entirely independent of the general military law, may have a different organization, make laws for its own government, and seems evidently designed to sustain the municipal authorities of Nauvoo. If there are expenses to be paid, the municipality of which they form a very important element must meet them. I am, with great respect,

Your obedient servant,

J. N. McDOUGALL."

Mr. Ewing reported to Major Bills that the returns made out (for Mr. Bills), and sent to the State Department, were the best reports by any brigade-major in the State, and did him great credit: the refusal to pay him for his services is a mere pretext.

As the Nauvoo Charter requires that the Nauvoo Legion shall perform the

same amount of duty as is now or may hereafter be required of the regular Militia of the State, and shall be at the disposal of the Governor for the public defence and the execution of the laws of the State, and be entitled to their proportion of the State arms, and were it not for the prejudice against us on account of our religion, his claim would have been paid without a word of complaint.

Friday, December 1st. At home. In the evening, walking out and administering to the sick.

At noon, Dr. Richards called on me to get a petition to Congress for an appropriation to improve the Rapids.

I continue to receive letters from Elders in the different States, giving news of the progress of the work.

Clear and cold day. Some ice floating in the river.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 23, 1860.

THE characteristic work of the ministry in these lands can properly be termed missionary labours. To successfully direct the labours of the ministry has been the studied object of those who have had the honour to preside over this Mission during the various stages of its progress for the last twenty-three years. The different means adopted for the advancement of the work during this time have been both extensive in their arrangements and salutary in their effects, differing as times, circumstances, and opportunities have made it necessary, each having been attended with that success which indicates the timely and wise application of the means used.

The free and gratuitous distribution of tracts has been the leading missionary arrangement amongst the people. For ten or twelve years past it has been looked upon as the sure means which would contribute largely to the future advancement of this work. How far such expectations may be realized, time alone must determine. However much we may value the written word, our experience teaches us that it is only an auxiliary means to the propagation of the Gospel. This mission has contributed many thousands of pounds for the purchase of tracts; regularly organized arrangements have been entered into for their distribution; and it can justly be said to have been the basis of our missionary operations. Most of the large cities, as well as a large portion of the rural districts, have been liberally supplied with tracts. Generally speaking, they have been left at the houses of those who could not be approached in any other way; and when the time came to replace them with new ones, it was done without even knowing whether they had been read or not. If they had read

them, we were kept in ignorance as to the result, and consequently were not prepared to meet any objection that might arise in their minds. That interest which is so necessary to stimulate us in our labours amongst the people died for want of the proper objects to bestow it upon. In this manner the tract distribution has worked itself into all the phases and characteristics of the missionary operations of the world. We must, however, say that the untiring zeal, energy, and perseverance of the Saints in this labour are certainly most praiseworthy; and we sincerely trust that the years of labour and anxiety, together with the means which they have contributed so liberally according to their ability, may not be in vain.

In the first introduction of the Gospel in this land the distribution of tracts was attended with better success than it has been for the few years past. In many respects these labours have been peculiarly fitted to the times and stages of the progress of this work. For the last few years there has been a perceivable change in the feelings and spirit of the people. Society have taken into their social, religious, and political compacts foreign and extraneous elements, which are sapping the foundations of their political governments, and driving the religious world into infidelity, and strewing the country with moral wrecks. This fermentation is felt throughout the whole framework of society, and it is working that change which we behold in the world. The course pursued by us in former times in many respects is not adapted to the wants and feelings of the people now; and were we to continue our efforts in the same line of direction, the parallel between the wants of the people and the means made use of to meet them would be lost. While the disturbed, uneasy, and downward tendency of society is to be observed in the world, it is also true that time has left its impressions and stamped for us the future. Ours is an advanced movement. The Gospel embraces all the science of life and government; and if we, in the development of the great plan, devote all our energies in one direction, we necessarily lose the importance that is attached to another portion of the same great work. This may not be so fully appreciated and understood by the Saints abroad, their labours having been almost exclusively of a missionary character. Ours for the present is to carefully study the spirit of the times and its effects, religiously and politically, upon the hearts of the people; and particularly to live so as to keep and retain within ourselves the good Spirit which the Lord confers upon the faithful, that we may be fully prepared to meet every emergency by wisely adapting ourselves to the circumstances and times, giving a portion to all in due season.

Our experience in the past is not to be thrown away. To us it is a source of knowledge and individual property—that which we must possess. If our experience was always the same, there would be no increase or advancement in knowledge. Hence the progress which this work has made is by reason of the increase of knowledge in the hearts of the Saints, which has flowed to them through the channels of the first principles of the Gospel, and that which they could not obtain without an experience. This knowledge we should carry with us in all our missionary labours, which will enable us to rightly understand and estimate men and things, qualifying us to meet every state and condition in society, and enabling us like a master-workman to give a timely portion to all.

Reflection teaches us that the most effectual means of preaching the Gospel has been through those who have carefully followed the instruction which was given by revelation in the early rise of this Church. Those who have received this Gospel are called upon to warn their neighbours. After we have been made acquainted with the truth, it becomes our duty to faithfully bear that testimony to our friends and associates. There are those with whom we are connected in our various pursuits and

private walks in life over whom we have an influence for good. Then let it be our first duty to earnestly and fervently feel after them, and bear a faithful testimony of the Gospel.

Oftentimes a few minutes' conversation will do more towards convincing them of the truth than all the tracts they can read. Besides, if they have any objections, we are prepared to meet them. The plain principles of the Gospel, together with the Holy Spirit, and what our experience has taught us, will do more towards saving the honest in heart than the abstruse and metaphysical reasoning of the most profound logician. Plain matters of fact—real life, accompanied with that earnestness which belongs to the truth, are the means which the Lord has so singularly blessed in the preaching of the Gospel.

We do not wish to be understood, from what we have already said, that the Saints are to throw away or sell their tracts for waste paper. We wish them to use tracts as auxiliary means to spread the truth, making their personal instructions, visits, and testimony the basis of our missionary operations. We feel persuaded, if the Saints will take hold of this work, under the direction of the Priesthood, with as much zeal and energy as they have manifested formerly in the distribution of tracts, that by the time this year shall close our numbers will be increased some thousands in this Mission.

A FEW HINTS TO THE PRIESTHOOD.—It requires much wisdom, experience, and self-government to regulate our ministerial labours and intercourse with the world, so that a consistency becoming the truth may be equalized throughout all our actions. Nothing can be more satisfactory to an Elder in Israel than the reflection that, after years of labour, he has drawn, like the prudent bee, from surrounding circumstances, the honey of every flower. Some have handled the sacred things of this kingdom as though they were exclusive property, and belonged alone to themselves. The faith, confidence, and integrity of the people should be treated as sacred as the prayers of the Saints are in heaven. Unpleasant, indeed, must be the reflections of those who find themselves, through ambition, vanity, or pride, pursuing an extreme course. In doing so, we too often indulge in the hope of many things which we shall never realize, and which a medium course would teach us never to expect. It is too often the case, when men are restrained from indulging in every vanity and ambition, that they are ready to apostatize from the little which they have received. They are not satisfied to live *with* their brethren, but wish to appropriate to their *own* use the heritage of the Lord. It is not this class of men who have built up this kingdom. They are like the multitude that followed after our Saviour anciently, who did so because they ate and were filled; and unless the loaves and fishes continue to be parcelled out to them, they are ready to deny their Lord. The interest which they manifest is altogether of a selfish nature; and unless they can be furnished with a new coat at every turn of the fashion, and see every new play at the theatre, and take several pleasure excursions during the season, they cannot support that self-styled dignity and importance which they have attached to themselves. Besides, many who are married think it important that they should show their wives through their field of labour every few months. This feeling of pride and vanity, together with the money calculations to sustain it, has become the engrossing topic with many. To keep up this show and style, different means have been adopted for raising the money to enable them to do so,—such, for instance, as private collections, concerts, tea-parties, &c., for which the sale of tickets has been urged upon the Saints so

strongly that it amounts to but little else than compulsion. Throughout the whole it has been managed with an especial eye to the profits.

We have no objection to the Saints meeting together in a social capacity, and paying for what they get; but we do most solemnly protest against its being carried on for the sake of the money which the Elders can squeeze out of the poor. Pastors and Presidents should be the fathers and guardians of the people, and the first to check anything of this kind that may be going on; but we regret to say many of them have been mixed up in these matters. More anon, if necessary.

TWENTY-EIGHT YEARS' EXPERIENCE AMONG THE LATTER-DAY SAINTS.

BY ELDER MILO ANDRUS.

The writer of the above sketch was residing in Huron County, Ohio, when the world was startled by the strange news that the Lord had, by the ministration of a holy angel, revealed that there was a record of the earlier inhabitants of the vast continent of America about to be brought forth for the benefit of mankind. I was then living on the banks of the Vermilion river, where extensive forts had once been filled with human beings, whose only history known to man were their mouldering mounds of bones and their ancient fortifications, which now lie in ruins.

How often, O how often have I, whilst digging out their bones and examining their skulls, wished that they would speak and let me know their origin! In consequence of my peculiar feelings, I was prepared to investigate the subject of the new discovery. Early in the spring of 1832, I had the privilege of seeing a man that was acquainted with Joseph Smith, who, it was said, had taken from the earth the plates that contained the history of that people whose history I was so anxious to know. He had with him the Book of Mormon, which he said had been translated from the plates by Joseph Smith. He also informed me that Joseph Smith had organized a Church, called the Church of Jesus Christ of Latter-day Saints, and that he was an Elder of that Church. From him I obtained the Book of Mormon. On reading this history, I found, to my great satisfaction and joy, that which I had so long desired. But

then a question of much importance was before me, which was this: If the history was true, then was the doctrinal part also true? This was indeed a question of importance. How to demonstrate it I did not know. I had read in the New Testament Scriptures, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." I also found that Christ had said that if any one would obey his doctrine, he should know for himself. Consequently, after comparing the doctrinal part of the Book of Mormon with the doctrines of the New Testament Scriptures, I found that they very well harmonized. It is true that in consequence of the many councils and synods that have given the Jewish Scriptures their own rendering, they have left out some of the plain and precious parts; but in the main they agree. Finding this out did not give me the knowledge that I desired. The question was, How shall I get the much-desired information? "Obey" was the word of the Elder, who said that he was authorized to declare that I should get the "Holy Spirit" by doing so, by which I could testify of the truth as well as himself. But I was afraid of being led astray or deceived. However, after much prayer and fasting, I went into the water with as humble a heart as I had power to possess, asking the Lord to help me in the days of my much anxiety to know the truth; and, to my unspeakable joy, the Lord in his infinite goodness gave me that assurance, which

has remained with me from that day to this; for which I feel truly thankful.

In March 12th, 1832, I found myself in the kingdom of God, which Daniel said should be set up in the last days and should stand for ever. From that time till the present I have felt the force of that saying of Jesus where he says, If you were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you, and will say all manner of evil against you. In consequence of the gradual, onward progress of the work of the Lord, the "prince of darkness" has inspired men, from an individual or town constable up to the Congress of the United States, to oppose the truth,—all with the same results, the governments being just as powerless as individuals. Why all this lack of power? I will say—Because the Lord holds the nations of the earth in his hands, and is able to defend and will defend his own cause on the earth. At different times many have predicted the entire downfall of "Mormonism," as they call it: at the same time it was taking deeper root than ever in the hearts of the people; and so it will continue to do, until the sound thereof shall reach all nations, and the honest in heart have a chance to obey the Gospel.

It has been my lot to witness all the persecutions that have fallen upon this people collectively. Our enemies say that we are persecuted because we are transgressors of the law. I will say, as an eyewitness to what has transpired in the presence of High Heaven, that it is because the axe of truth is in our hands. It is at the root of every false and corrupt tree, and it will not be taken away till the trees are hewn down and cast into the fire.

Notwithstanding the apparent severity of the above, and many other direct declarations of inspired men in regard to the fate of the wicked, Joseph Smith, unto whom the Lord revealed himself, was full of kindness and love for the salvation of the present generation. He was like our Lord, who, while looking at the Jews and their devoted city, was led to exclaim, "O Jerusalem, Jerusalem, how oft would I have gathered thy children together, as a hen gathereth her brood under her wings; but ye would not. Behold, your house shall be left unto you desolate,"—your

temple, the idol of your hearts, shall be thrown down, and not one stone left upon another. Joseph and his brethren have so looked upon the present generation whilst they have travelled through the crowded towns and cities of earth; and had the people known that they held in their possession the treasures of eternal life, and that the book of "Mormon" was a Divine revelation, they would not have killed him and others any more than the Jews would have killed Jesus if they had known that he was the Christ. But, in the absence of this knowledge, they thirsted for innocent blood; they pursued him, his brother Hyrum, and others unto death; and thus the best blood of the nineteenth century smokes to heaven for vengeance upon the perpetrators of the foul deed and upon the nation that suffered it. But as the attestator is now dead, so far as the mortal tabernacle is concerned, his testimony is now in force upon all the world. I would therefore bear my testimony to the inhabitants of the earth that he (Joseph Smith) was a Prophet of the living God, and I know it. The inquirer will ask, How?

1st. I will say that the words of the angel who authorized him to make the promises to those who would obey were literally fulfilled with me. 2nd. Because the Prophets of the Lord in former days have testified that a kingdom bearing all these characteristics should be organized in the last days. 3rd. Jesus and his Apostles have borne witness of the same. 4th. Because it is reasonable and abundantly confirmed by the signs of the times. 5th. Jesus says that a corrupt fountain cannot send forth sweet water, nor yet a corrupt tree bring forth good fruit; neither do men gather grapes from thorns, or figs from thistles. In consequence of my long and intimate acquaintance with Joseph Smith, I know that he was a good man and a great Prophet, because that which he prophesied has come to pass. Brigham Young, by the same rule, is equally entitled to my testimony as a man of God. His only desires are to benefit to the utmost of his ability the present generation of men. As far as I have ability, I am willing to bear this testimony to the inhabitants of the earth, and pray the Lord to accompany this testimony with his Holy Spirit to all the honest in heart. Amen.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—In this age of excitement and rapid developments, everybody is on the look out for exciting news and startling passing events. Wars, rumours of wars, anticipated invasions, increase of armies and navies, alarming schemes of ambitious and dangerous kings and emperors, revolutions, changing of dynasties, great political moves and changes, with a thousand and one events of a corresponding kind, seem to make up the characteristic news of the age. If the week fails to bring abundance of such, people conclude in disappointment that there is no news. As far as England, France, and Germany are concerned, there is very little exciting news this week. A moment of comparative calm and rest has come, and difficulties are withdrawn or covered over for a time. The news and passing events of this week are of a negative character. Opportunity is given for people to breathe, and, like prize-fighters in the ring, the fighting men of various weights and kind are resting fatigued on their seconds' knees. First in order it may be noticed that the Reform Bill has been withdrawn. Lord John Russell withdrew his bill to relieve the country of a troublesome matter, and to allow the English Parliament to turn its attention to more urgent matters affecting the interest and defence of the nation. He promised, however, to produce another bill early next session. Mr. Disraeli complimented his Lordship, and thought that in the present state of the business of the country, Government had pursued a wise and not undignified course. Mr. Bright also stated that he did not blame Government for withdrawing the bill. Next in the order of news and passing events may be noticed that an interview is to take place between Napoleon and the Prince Regent of Prussia. It is understood that the Emperor of the French proposed the meeting. Other German sovereigns will be present, and it is said that Napoleon will be accompanied by two of his ministers. It is stated in official quarters in Paris that the interview was proposed by the Emperor with the object of calming the uneasiness of the German people, and re-establishing the international relations of France and Germany on a basis of mutual and absolute confidence. But somehow, in spite of the breathing time that has come, and the fair promises and good intentions of emperors, and the repentance and conversion of kings, everybody has not absolute confidence that swords are about to be beaten into ploughshares by the nations, and their spears into pruninghooks; neither is everybody quite satisfied that a millennial reign of politics, diplomacy, foreign relations, commerce, &c., has begun in Europe. Moreover there is a certain class of grumbling thinkers, (and thinkers are generally grumblers,) who are very far from being satisfied with the aspect of things, and not at all believers that peace and goodwill have begun among men within the last few days. Doubtless these thinking, grumbling sceptics are right; for breathing times and calms are often more treacherous than storms, conferences of emperors and kings more dangerous and threatening to the future than the meeting of armies, and a drawn battle ten times more ominous than a decided one. For instance, had the Reform Bill been passed instead of shelved, the question of reform in England would have been settled for years; but by its being put off to a more convenient season, the matter will grow bigger and bigger, and more radical and exciting, until it is settled. So self-evident is this, and so certain that a settlement must come, that every Government of the country, both Conservatives and Liberals, have to pledge themselves to a reform bill. To thinkers, then, the withdrawal of the Reform Bill is great news, and big with future events. It is in a similar light that the meeting of Napoleon and the German sovereigns must be viewed; and those who have watched the Emperor of the French must know that his diplomacy, promises, friendship, and softness are more to be feared than his rage or open warfare: in fact, they are persuaded that he is merely travelling to the same ends by another path. The *Times*, in a leader inquiring why the interview of the Emperor of France and the Regent of Prussia should fill statesmen with speculation and cabinets with conjectures, considers that the explanation is so notorious, that it would be mere affectation to dissemble the truth. People fear that it imports some new disturbance; that it is the first act in a new European drama; that Prussia will be sounded about the Rhenish Provinces as Sardinia was sounded about Savoy; that the temptation of equivalents may be again forthcoming, and that possibly some fresh annexation may ultimately follow a fresh conference and a fresh campaign. Before meeting the Emperor Napoleon at Baden, on Saturday, the Prince Regent of Prussia will have an interview with the King of Saxony. The German sovereigns expected at Baden are the Kings of Bavaria and of Wurtemberg, and the Grand Dukes of Baden and of Hesse-Darmstadt. The object is to remove the difficulties which divide the States of the Confederation into two distinct camps of principles and tendencies. General Garibaldi

is completely successful in Sicily. He has assumed the dictatorship of the country, in the name of "Victor Emmanuel, King of Italy," organized the military forces, and established a provisional government. On the first of June he issued the following proclamation:—"Sicilians,—Nearly always the tempest follows the calm, and we must prepare for the tempest, for as yet our object has not been fully attained. The conditions of the national cause were brilliant, the triumph was assured from the moment that a generous people, treading humiliating propositions beneath foot, resolved to conquer or die. Yes, our situation improves every moment; but that must not prevent our doing our duty and ensuring the triumph of the holy cause. Arms, then, and to arms. Sharpen your weapons, and prepare every means of attack and defence. For enthusiasm and *emiras* there will be time enough when the enemy is swept out of the country. Arms, then, I repeat it, and to arms. Who during these three days does not find some weapon to arm himself with is a traitor and a coward; and the people who fight amid the ruins of their burnt-down houses for the freedom and for the lives of their wives and children cannot be cowards and traitors.—G. GARIBALDI." He also addressed the following letter to his agent in Genoa:—"Dear Bertani,—I authorize you not only to make an advance or to negotiate a loan for Sicily, but, moreover, to contract any debt whatever, as we have here immense means to satisfy all claims.—Yours, ever, G. GARIBALDI." The Neapolitan troops, before evacuating Palermo, set fire to those of the houses which had escaped the shells, and numbers were thus burnt alive in their hiding-places. All about the neighbourhood of the Albergeria, says the *Times*' correspondent, the air is charged with the exhalations of the corpses imperfectly covered by the ruins, and with that greasy smell occasioned by the burning of an animal body. Inside the houses the scenes were horrible. In the House of Commons, Lord Palmerston stated that three men-of-war were to be stationed respectively at Marsala, Messina, and Palermo, and four at Naples, for the protection of British subjects; that interference on behalf of Naples had been peremptorily refused by Austria, and probably by France; and that the English Government would speak plainly to the expected envoy of the Neapolitan Government regarding the barbarities perpetrated at Palermo. He said—"It was characteristic of bad governments like those of Rome and Naples, that they first drove their subjects to desperation, and having compelled them to revolt, they turned to friendly powers and demanded succour against the authors of the revolt, forgetting that they were the real authors of the revolution of which they complained, and for which the only remedy would be their own removal." Garibaldi is reported to have taken leave of some Italian officers, whom he restored to their regiments, with a pledge to see them shortly again at Naples. The recruits ordered to be raised in Abruzzi, Apulia, and the two Calabrias have disbanded themselves, and refuse further enrolment. The king's authority is looked on as worth but a few weeks' purchase. A new journal of Palermo, *L'Unita Italia*, comes out with the following motto at the head of its programme:—"One country—Italy. One king—Victor Emmanuel. One hero—Garibaldi." There is an insurrection in Turkey. Telegraphic advices were received in London yesterday evening from the Levant, announcing that a serious civil war had broken out at Lebanon. Thirty Christian villages had been destroyed. The Turkish troops and Mussulmen were massacring the Christians at Sidon. More troubles in India are looked for. The *Times* says that private advices by the last India mail, from a well-informed source, mentioned that a mysterious communication, like that of the "Chappattees" which preceded the mutiny, is circulating among the natives in the Behar districts. It consists of a written slip, to be passed from hand to hand—"Juggernaut is closed! Distribute 500 copies, or your families are cursed!" The last Australian mail brings news of a rebellion in New Zealand, and a serious collision between the natives and British troops.

AMERICAN.—Political affairs in the States are fast approaching a crisis. The *New York Herald* seems painfully alive to the dangers and rocks ahead, and looks upon the Black Republican party, with Lincoln as their nominee, as frightful objects suggestive of all kinds of horrors of the "irrepressible conflict." Seward is no longer obnoxious now Lincoln is in the field. Seward is a martyr and an angel, and Lincoln the man who holds the doctrine—in fact who originated the doctrine of the "irrepressible conflict" between the North and the South. The *Herald* draws the following gloomy parallel of "party differences and partisan madness:—"When Titus had compassed Jerusalem with the Roman legions, and was vigorously prosecuting the siege, history tells us that the seditions of the Jews within the city ceased not, and that the factions continually waxed more bitter against each other, until all were involved in one common ruin. The madness that seized upon the Jewish leaders when the Romans were at their gates seems to-day to have seized upon the leaders of the Democratic party; and they exhibit among themselves their Eleazar, their John, and their Simon, making relentless war upon each other, in the face of the common enemy."

The factious quarrels which have marked the history of that party, in Congress and out of it, for the last three years, which raged with bitterness at Charleston, and have been continued on the floor of the Senate, threaten to recur at Richmond and Baltimore with increased bitterness, under circumstances in the position of the party organization analogous to that of the Jews before the fall of their city." The *Deseret News* of May 2nd says—"On Friday last, a company consisting of some thirty ox waggons, with three and four pairs of oxen to each waggon, started from the encampment on Big Canyon Creek, near the mouth of the canyon, where they had been collecting several days, for the Missouri river for freight, intending to return this season. There were also six or seven mule teams started with them; but after getting over the mountains, they will probably go on ahead, and leave the ox teams to jog along at their leisure, as they will be more likely to make the trip successfully by moving slowly, especially at the commencement of the journey. Capt. J. W. Young is in charge of the ox train, whose experience in travelling across the Plains will be of material benefit to the company, if his advice and instructions are strictly heeded. There were quite a number of passengers, not apostates, went with the company, going to various parts of the United States, and some to England and other parts of the Old World, most of whom are not expecting to return this season."

VARIETIES.

LOUIS NAPOLEON was sworn in as a special constable in London on the morning of the 16th April, 1848. He perambulated the western district, adjacent to Trafalgar-square.

GARDENING MEMORANDA.—In propagating pinks, they require to be shortened to an inch-and-a-half from the heart: half or three-quarters of an inch at the bottom should be stripped of its leaves, and the bottom cut close to a joint. In large quantities, mix one part silver sand with two parts loam, and one part leaf-mould or thoroughly decomposed cow-dung, well incorporated, and make a bed by digging out a space four inches deep, and filling it up with the soil: water till it is as soft as mud; and when settled down, the pipings should be stuck in the depth, already stripped, an inch apart, all within the space. A very slight sprinkle of water closes the earth against the stems; a hand-glass should then be put on, and no sun allowed to reach the plants for a fortnight. If allowed to dry, they will fail: they will begin to spear up and grow as soon as they have rooted well: and a week afterwards they may be removed, and planted in a bed three inches apart.

POETRY.

THE TRUTH DOTN NEVER DIE.

(Selected.)

Though kingdoms, states, and empires fall,
And dynasties decay,—
Then cities crumble into dust,
And nations die away,—
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The Truth doth never die.
We'll mourn not o'er the silent past;
Its sorrows are not red,
Although its men of high renown
Be numbered with the dead.

We'll grieve not o'er what earth has lost:
It cannot claim a sigh;
For the wrong alone hath perished:
The Truth doth never die.
All of the past is living still—
All that is good and true;
The rest hath perished, and it did
Deserve to perish too.
The world rolls ever round and round,
And time rolls ever by;
And the wrong is ever rooted up,
But the Truth doth never die.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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SELF-GOVERNMENT.

BY ELDER JACOB GATES.

The first and most important principle for man to learn is the law by which his own acts are to be governed. This embraces the idea of self-government in the fullest sense of the term. Whether it relates to the moral character of an individual, or his association with the rest of mankind, all is embodied in the law by which every individual being should be governed. A portion of this law is implanted in the very nature of man, which he is able to comprehend, in a good degree, by the light of that Spirit which lighteth every man that cometh into the world, without the aid of any special or direct revelation. For instance, take the wild Indian of the forest. The very instinct of his nature teaches him to do by others as he would that others should do by him. But when we come to the law that should regulate society and govern mankind, then we are dependent upon God for a direct revelation, as the great Head and Dispenser of the true principles of government.

The fundamental principles of true government do not change from one generation to another. Some things become a law through or by a commandment, as in the case of Noah building the ark, Moses the tabernacle, Abraham offering up his only son, &c., and which ceases to be a law when the work is done

or the act performed. Solomon says, "The law of the Lord is perfect." If man, as an individual, is governed by this law, it will be the means by which he will become perfect. The same rule will apply to a community or a nation. A law that will perfect an individual will perfect a nation. Hence the importance of understanding the law by which every man can govern himself.

The only perfect and legitimate system of government is that which teaches correct principles, leaving men to govern themselves, and is the only one under which freedom can exist. Men can only be made accountable just in proportion to the freedom which they enjoy. Freedom does not consist in doing wrong, but it consists in the liberty of choice. If men choose, as they often do, to transgress the law that makes them free, then they lay down the sceptre of their freedom, take upon themselves the yoke of bondage, and become subject to sin and death. But the one who becomes acquainted with the law of his own being, and governs himself accordingly, is above all law; for where there is no transgression, the law is powerless. No man can be free or enjoy freedom, unless he learns the law of righteousness and is governed by it, or, in other words, learns to govern himself. There is a wide difference between the

law of righteousness and the law of sin and death, both in their nature and effects. The one inflicts punishment and death, and holds its subjects in bondage, while the other is life and happiness, and secures to its votaries a complete victory and freedom from all their enemies, which embraces everything that is opposed to life, liberty, and happiness.

Men make laws which they call civil, by which they attempt to govern mankind; but they do not have the effect of which I have been speaking, even when they are kept, because they do not guarantee that freedom designed for man by the Great Author of our being. Freedom can only exist where men are equal. This statement may look strange to any one who is unacquainted with the perfect law by which every individual should and must be governed, in order to be free. Christ, in confirmation of this fact, prayed that all who would believe on him might become one, as he and his Father were one, which implies freedom and equality in the fullest sense of the term.

In speaking of the principle of equality, it does not follow as a matter of necessity that all men must at the same time possess the same amount of knowledge or wealth, power or position. This would destroy the order and beauty of progressive intelligence. Freedom and equality depend more upon the law by which the people are governed than upon the state or condition of an individual, or the amount of knowledge that he may possess, or the position which he may occupy. It is, in the proper sense of the term, to be under and governed by a perfect law which places every individual in a condition where he is eligible to all the blessings and privileges of others, though they may be higher in the scale of being than himself, as the natural result of his own exertion, acting in accordance with and being governed by the same law. This is equality as I understand it. Equality and freedom must go hand-in-hand; for where one does not exist, the other cannot. We must be free to act—to choose or refuse—to keep a perfect law, and rise by degrees in the scale of progressive intelligence, and become equal to the highest order of intelligencies, or refuse to be governed by the law of equal rights, and thereby cut off and deprive ourselves of its blessings.

Earthly governments should be organ-

ized in view of the great principles of freedom, equality, life, liberty, and the pursuit of happiness. These are hereditary rights, which should be secured to every human being that is born into this world. Whoever has attempted or may attempt to deprive his fellows of that right has forfeited the right himself by attempting to govern others instead of himself. This idea may be at variance with the general idea common among men in relation to the government of individuals or a kingdom. I am aware, so far as it relates to this world, that man has ruled over his fellow-man, and in many instances enforced the observance of rigorous laws, and that, too, contrary to the wish of the people. Thus has been destroyed the very existence of freedom from the earth and the laws upon which it is based.

Some may ask if the principle of one man ruling over his fellows is not abundantly evident from Scripture. In speaking of government, we are told in Scripture that some were and are to be kings and priests, which I admit implies power and a right to govern and rule. This right to govern establishes the fact in our minds that there are subjects to be governed. Now the question arises, How shall they be governed? and by whom?

I will first inquire, What are we to understand by a priest and king, which signify the same thing in Scripture? Melchisedec was a great High Priest, and was called the King of Peace, and was to abide a priest continually. Christ was called our Great High Priest, and (in Rev. xix. 16) is called "King of kings and Lord of lords." This implies equality, and proves that they were kings and priests like unto himself, over whom Christ stood as first in the government of heaven. Again, John the Revelator heard a voice from heaven, saying, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 7.) On the other hand, he declares that the wicked shall be ruled with a rod of iron. Why? Because they have forfeited their right to freedom, which embraces the right of self-government.

Having shown that a king and priest are the same, I will next inquire, What is the office-work of a Priest? It is to administer ordinances and teach the

perfect law of God, by which all the heavenly host are governed, beginning with its first principles, which are called the Gospel, and is adapted to the capacity of man upon the earth, leaving him at liberty to accept or refuse the same. Man is not and never was at any time compelled to accept and obey the law of heaven. He is rather encouraged by promises and assurances of present advantages and future blessings; and even after he has accepted and made and entered into covenant with its administrators, we are then told that he who will judge himself shall not be judged. This shows the perfect freedom and liberty extended to all who will learn and accept the law of righteousness, and govern themselves by it; while, on the other hand, those who will refuse to accept do, by their own choice, enlist to obey the opposite, which is bondage and death.

Now, Christ being a Priest and King, and the Alpha, (which signifies the first or the oldest son, and the first-born among many sons,) is placed first in the order of a perfect system of government, which gives him a right to learn from his Father that perfect law of self-government, and the privilege of teaching the same to his brethren. Hence, when he came into this world to teach the law of righteousness and freedom, in order to make it applicable to men, he had first to ransom them from bondage, that they might be free to choose or refuse. Otherwise, they could not be made accountable; for at that time the condition of men was death without choice, they being in bondage. Therefore he offered his own life, and was accepted, and men were set free and left to choose freedom or bondage. Consequently, they became responsible for their own acts. We are informed that the Son of God taught nothing except that which he heard from his Father, and did nothing except that which he saw his Father do. By this simple principle of being taught by precept and example, he was enabled to adopt within himself that perfect system of self-government by which he overcame all things, and sat down on the right hand of his Father, and obtained all power in heaven and upon the earth. This forms a connecting link between the heavens and the earth, and gives man the opportunity of learning and receiving from Christ as

he received from his Father. The first principles of that perfect system which he taught were the Gospel, which has in itself the power of the Gods, and will enable all who receive and are governed by it to overcome all things and become Gods, even the sons of God. These will reign as kings and priests, being joint heirs with Christ to the inheritance of all things, even to the freedom of the sons of God.

The perfection of the law of which I have been speaking consists in its complete adaptation to the state and condition, circumstances and capacities of every son and daughter of Adam, from the cradle to the grave. Hence the saying of the Saviour—"Take my yoke upon you; for my yoke is easy, and my burthen is light." For instance, the first item of law to be taught, when a child becomes accountable for his own acts, is faith in God, which requires on the part of the creature a simple act of the mind, and is adapted to the capacity of a child eight years old, if properly taught. Before this, the father is responsible, and not the child. The next item is repentance, or the forsaking of evil, by choosing the good and practising the same. The third is baptism for the remission of sins and the fulfilling of a righteous law. Then comes the gift of the Holy Ghost, through the imposition of hands, by a legal administrator holding the High or Melchisedec Priesthood. The applicability of these laws is such that all men are left without excuse. Hence the declaration of the Saviour in his instruction to his Apostles—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned," not making one exception. It was simplified to the capacity of the unlearned, and consequently the learned were left without excuse. It is alike applicable to the rich and the poor, the bond and the free, the noble and ignoble, the beggar in the street and the king upon his throne. All must bow to one and the same standard, in order to be free and equal.

By complying with the first principles of the Gospel, of which I have been speaking, all are equally entitled to the benefit of that Spirit which leads into all truth, and bears record of the same, and is the great expounder of the law of self-government, as being applicable to our every-day life. As I have already stated,

its fundamental principles do not change. Nevertheless, in the progress of human life, laws for its government must be adapted to the circumstances, condition, and capacity of each individual. For instance, all men have not the same knowledge and power at the same time. We could not expect from a child that which we might reasonably expect from a man. Then, the items of law regulating the conduct of the one from day to day would not be applicable to the other; but being a perfect system, some portion of it is applicable to man in every stage of his existence. Again, that which becomes a law to-day, by commandment, may cease to be so to-morrow, because it has answered its purpose and is no longer needed.

Self-government implies action, both mental and physical. An act of the mind is required in receiving and retaining a knowledge of law, and of the physical in the practice of it. For instance, going to school to-day to learn and be instructed in the precepts of the law, and practising the same to-morrow,—building an ark one day, a tabernacle another, and a temple the next, &c.

The law of the Lord is applicable to the circumstances of all men, so that a man will never find himself under any circumstances where he will have an excuse for not doing his duty. It is said that the Lord is no respecter of persons.

He does not require one man to perform certain acts, and excuse others through partiality or favour. He requires all men to do according to their ability. For instance, the law of Tithing is such that it does not require all men to pay the same amount. It only requires one-tenth, let it be much or little. Neither does he excuse one man from paying his Tithing, because he is able to earn one pound or thirty shillings per week without soiling his hands, while his neighbour is expected to pay Tithing when he works hard and earns but ten shillings per week. No. As men advance in the scale of progressive intelligence, it is expected that their acts and duties will correspond with their upward tendency, whether it relates to their powers, mental or physical. And as the less is blessed of the greater, let each one, as he advances onward and upward, from a child to a God, embody in himself the truth and the science of government, and make them practical by his own acts, imparting the same to others by precept and example, that they may have the privilege and opportunity of governing themselves. Thus will be illustrated that beautiful maxim of the great modern Prophet, Joseph Smith. When asked how he governed so large a body of people over whom he had entire control and influence, his answer was, that he taught them true principle, and left the people to govern themselves.

NOVELS AND NOVEL READING.

In consequence of the progress or increase of education among the people, a desire for knowledge has been created in them, and many of them have become conscious of their intellectual wants. As a natural consequence, they have looked chiefly to books as the source from which to supply that knowledge for which their intellectual appetites crave. It is a matter of great rejoicing that the demand has been met by an abundant supply of entertaining and instructive and really valuable reading, and at so cheap a rate that a portion of it is placed within the reach of all. An appetite has been excited, the good or evil effects of which depend on the nature of the food with which it is supplied. Myriads of volumes

of religious and educational works have been issued from the press—works possessed of good qualities, which are capable of refining and improving the great bulk of mankind. But, as might have been anticipated from the depraved state of human nature, there has also teemed from the press a body of literature of a most noxious and poisonous nature. It is to this noxious and poisonous literature I wish to direct the attention of the reader. There are many of these noxious and poisonous works constantly and weekly issued, whose tendency is of the most hurtful kind, and which can only be spoken of in terms of the deepest abhorrence. They poison the minds of those who read them, and promote a spiritual

and eternal death. Infidelity, immorality in its worst forms, and every description of crime are propagated by these bad books. The following statement of a modern writer will show the appalling extent of this evil:—"Since the year 1844," says the writer, "a great number of penny papers of a vitiated character have been published in London, Manchester, Liverpool and other large towns. Many men of the lowest class have started into notice, and become comparatively rich by the sale of these most immoral works. I am acquainted with no less than six men who are in a position to keep their town and country houses by these pernicious enterprises—men who were saddled with debts a few years ago. The mischief already done is considerable. The young people of both sexes in the family of the mechanic and shopkeeper are now habituated to a course of reading in which felony, murder, violation, forgery, debauchery, adultery, and all other crimes are treated of as common occurrences of life. The consequence is, that the minds of thousands are depraved by the very exercise (reading) which ought to improve them. . . . There are four of these weekly felonists (for that is the nickname they have adopted,) whose combined sale is calculated to amount to 350,000, and whose readers must, I should say, extend to a million a week."

The evil to which I am referring is not, therefore, a trifling one, but one which is of a serious nature, and which for several years past has been on the increase. It is much to be lamented that literary men or persons are to be found who can be prevailed on to prostitute their talents to minister to so depraved an appetite. It is nevertheless a fact that there are persons, who have literary talents, who for a sum of money will write or make novels, which are nothing less than lies compiled and produced by their own imagination. In this manner debauchery and crimes of all kinds are brought before the notice of the readers—crimes which, were it not for those immoral publications, would never be dreamt of by those who read them.

But what shall I say to those who indulge in this kind of reading? Why, I will say, Fly from them, if you value the salvation of your souls. Touch them not!

Do not on any account read them, unless you wish to become familiar with those crimes and to participate in them. Remember the proverb in the following lines:—

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen;
But seen too oft, familiar grows her face;
We first endure, then pity, then embrace."

One of the least of the evils resulting from reading these immoral works, and that by no means is a small one, is the waste of precious time. If they were of a negative character and produced no evil at all, (if that were possible,) either good or evil, it is by no means a light thing to waste a great amount of time which might be and ought to be profitably employed. But these books create a distaste for other and better reading. They vitiate the taste, and unfit it for the reception of that kind of reading which is wholesome and beneficial. It is observed frequently that those who take delight in licentious books neglect entirely works of a useful and instructive kind; and their minds, losing all nourishment, become stupefied and incapable of any considerable effort. These kinds of books—novels, and all immoral publications, poison the mind, and the readers cannot but be injured by acquaintance with the crimes which are constantly mentioned in them.

In conclusion, I would say to all the Saints, You that are parents, watch your children, and keep such poisonous reading from them. And to the young themselves I would say, God has given you existence, and he has said, Get wisdom and understanding. Then mind that you do not waste your time (or life), but use it profitably, and get wisdom and become wise in the things of God, for all true knowledge is of God. Remember that knowledge is power, and by obtaining knowledge you will be able to serve and glorify God in a proper manner, and gain the salvation of your souls. Remember, all ye Saints, that he that burieth his talent—he that wasteth his life, shall not have salvation; but only those who use their lives wisely shall gain salvation; and those that do not shall be cast where there is weeping and wailing and gnashing of teeth.

JUVENIS.

HISTORY OF JOSEPH SMITH.

(Continued from page 393.)

[December, 1843.]

Saturday, 2nd. Prayer-meeting from one to six, p.m., in the Assembly Room over the Store. O. Hyde, P. P. Pratt, W. Woodruff, George A. Smith, and O. Spencer received their endowments and further instructions in the Priesthood. About thirty-five persons present.

A Conference was held at Alexander in Genessee County, New York. Ten Branches, containing 44 Elders and 206 members, were represented. Two High Priests, one Seventy, 21 Elders, and one Deacon present.

Sunday, 3rd. I arrived at the Assembly Room about noon: found all present, except Hyrum and his wife. He had slipped and turned his knee-joint in backward, and sprained his large muscle; and I had been ministering to him, and Emma had been unwell during the night. After the meeting was organized, W. W. Phelps read my "Appeal to the Green Mountain Boys," which was dedicated by prayer after all had spoken upon it. We also prayed for Nathan Pratt, who was very sick, Hyrum, and others. I afterwards instructed them in the things of the Priesthood.

Monday, 4th. At six in the evening, I attended the adjourned meeting of citizens in the Assembly Room, which was crammed with a select congregation. Many could not get admission. There were two Missourians present. I made some observations at the opening of the meeting, requested them to be calm and cool, but let the spirit of '76 burn in their bosoms, and, when occasion requires, say little, but act; and when the mob comes, mow a hole through them.

My "Appeal to the Green Mountain Boys" was read by W. W. Phelps.

Elder Parley P. Pratt read his Appeal to the State of New York.

My clerk, W. Richards, read the memorial to Congress, when the assembly unanimously voted their approbation of the memorial, when I spoke two-and-a-half hours, relating many circumstances which transpired in Missouri, not mentioned in the memorial. I have already

had thirty-eight vexatious law-suits, and have paid Missouri \$150,000 for land. I borrowed \$500 of Judge Young in Washington, to pay the expenses of the party that accompanied me, and had to borrow of others.

Daniel Avery and his son were kidnapped from the neighbourhood of Warsaw by a company of Missourians, assisted by some Anti-Mormons of this county, and carried into Missouri.

Tuesday, 5th. Six, p.m., met the Twelve, also Phelps, Clayton, and Turley, in council, in the Office, on important business.

Advised the Twelve to raise money to send to Elder Hyde, who is east, for him to get paper to print the Doctrine and Covenants, and get new type and metal for stereotyping the same.

Wednesday 6th. At home, and took the following affidavit:—

"State of Illinois, } ss.
City of Nauvoo, }

On the sixth day of December, in the year of our Lord one thousand eight hundred and forty-three, came Dellmore Chapman before me, Joseph Smith, Mayor of said city; and after being duly sworn, depose and saith that on the nineteenth day of November, 1843, a man named Richardson came to one of his neighbours living in Bear Creek precinct, in the county of Hancock, named Philander Avery, and enticed him to the Mississippi at Warsaw by false pretences; and from thence by a company he was forced over the river and taken to Monticello Gaol; and that on the second day of December, some of the same party and others came to the aforesaid Bear Creek and kidnapped Daniel Avery, the father of the aforesaid Philander Avery, and by force of arms hurried him across the said Mississippi river into the State of Missouri, to aforesaid gaol at Monticello, Lewis County, where your said affiant verily believes they are both now incarcerated illegally and inhumanly in prison; and further report says that some of them are to come to Nauvoo next, to kidnap Nelson Turner; and further your affiant saith not.

DELLMORE CHAPMAN.

Subscribed and sworn to before me, this sixth day of December, 1843.

JOSEPH SMITH, Mayor."

Upon which I wrote to His Excellency Thomas Ford:—

"Nauvoo, December 6, 1843.

Sir,—The enclosed affidavit is forwarded to your Excellency for instructions to know what shall be done in the premises. I shall act according to the best of my judgment, constitutionally, till I receive your instructions, and in the meantime shall forward, as soon as they can be had, all the facts relative to the case, as a suitable person will go immediately to the place and get the necessary affidavits. Send your instructions by the bearer.

Respectfully, I have the honour to be
Your obedient servant,
JOSEPH SMITH,
Lientenant-General of N. L.

P.S. Shall any portion of the Legion be called out?

N.B. An express has just reached me that Governor Reynolds will make another demand for me. I rely on the honour of Illinois, for no writ can legally issue against me. I have suffered from their insatiable thirst for my blood long enough, and want the peace of my family to remain undisturbed."

Wednesday, 6th. Esquire Goodwin and others, not members of the Church, petitioned the Governor not to help Missouri to persecute the Saints.

Thursday, 7th. At eleven, a.m., a meeting of the citizens of Nauvoo was held. The minutes of which I extract from the *Neighbour* as follows:—

"At a meeting of the citizens of Nauvoo, held near the Temple, on the 7th day of December, 1843, Alphens Cutler was called to the chair, and Willard Richards appointed secretary; whereupon, after the object of the meeting was stated, a committee of three—namely, W. W. Phelps, Reynolds Cahoon, and Hosea Stout, were appointed to draft a preamble and resolutions expressive of the sentiments of the people of the city of Nauvoo relative to the repeated unlawful demands by the State of Missouri for the body of General Joseph Smith, as well as the common cruel practice of kidnapping citizens of Illinois, and forcing them across the Mississippi river, and then incarcerating them in the dungeons or prisons in Missouri. And after a few minutes' absence they returned with the following:—

'Whereas the State of Missouri, with the Governor at the head, continues to make demands upon the Executive of Illinois for the body of General Joseph Smith, as we verily believe, to keep up a system of persecution against the Church of Latter-

day Saints, for the purpose of justifying the said State of Missouri in her diabolical, unheard of, cruel, and unconstitutional warfare against said Church of Latter-day Saints, and which she has practised during the last twelve years, whereby many have been murdered, mobbed, and ravished, and the whole community expelled from the State:

And also to heave dust in the eyes of the nation and the world, while she, as a State, with the Government to back her, continues to slip over the river and steal the property of the Latter-day Saints, and kidnap the members of said Church to glut the vengeance, malice, revenge, and avarice, and to make slaves of the said captives or murder them. Therefore,

Resolved unanimously, As we do know that Joseph Smith is not guilty of any charge made against him by the said State of Missouri, but is a good, industrious, well-meaning, and worthy citizen of Illinois, and an officer that does faithfully and impartially administer the laws of the State, that we, as citizens of Illinois, crave the protection of the Constitution and laws of the country as an *ægis* to shield him, the said General Joseph Smith, from such cruel persecutions, beseeching the Governor of Illinois not to issue any more writs against the said General Joseph Smith, or other Latter-day Saints (unless they are guilty), but to let the Latter-day Saints 'breathe awhile like other men,' and enjoy the liberty guaranteed to every honest citizen by the Magna Charta of our common country.

Resolved, That as citizens of the State of Illinois, we solicit the attention of the Governor and officers generally of the State to take some lawful means and measures to regain the citizens that have been kidnapped by the Missourians, and to prevent the said Missourians and Government from committing further violence upon the citizens of Illinois.

Resolved as the sense of this meeting, That, according to the true meaning of law, those citizens of any section of country who do not rise up as virtuous freemen (when any portion of inhabitants congregate or combine to injure, slander, or deprive another portion of their rights,) and magnify the law, to clear themselves from such unhallowed attempts to subvert order and law, that they by their silence make themselves accessories of the crime of such unlawful assemblage or outrageous individuals.

Resolved unanimously, That we solicit the Governor by all honourable means to grant us peace, *for we will have it.*

ALPHEUS CUTLER, Chairman.
WILLARD RICHARDS, Secretary."

In the afternoon, Lucien Woodworth started with the papers to the Governor; also the petition from Goodwin and others, and Dellmore Chapman's affidavit.

The German brethren met at the Assembly Room at six, p.m., and chose

Bishop Daniel Carn as their Presiding Elder, and organized to have preaching in their native language.

Directed copies of my Appeal to the various authorities of Vermont and the United States.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 30, 1860.

THE pathway to happiness lies through adversity. Without any question, happiness is that which all mankind are seeking after. The channel through which they expect to obtain it is through accumulation and possession of wealth. In the extent of their possessions, the display of their ermine and lace, together with the magnificence of their mansions, the glitter and pomp which attract society and gratify the eye and pride of life, the honour that is continually offered at the shrine of almighty Mammon is embraced in and constitutes the hope of happiness enjoyed in the golden dreams of the present generation.

The avaricious desire which we behold in mankind is the result of education and tradition, together with the peculiar framework and usages of society which have been handed down from generation to generation until it has become an inherent propensity of their nature and the engrossing topic of the age.

The poor are toiling and labouring in anticipation that the more of this world's goods they possess the greater amount of happiness they will enjoy, while the rich are seeking for the same object by revelling in all the luxuries their money can purchase, from the honour of the honourable to the virtue of the virtuous. All are within their reach. The market has a full assortment. All are at the disposal of the purchasers, and the only negotiation necessary is to ask, "What is your price?" The spirits of the poor are kept cheerful and buoyant while they are pursuing the supposed object of their happiness; and so long as it keeps, like the gilded butterfly, a little beyond their grasp, the hallucination leads them to think that their happiness would be complete, could they but possess themselves of the object of their toil. On the other hand, the rich, after they have indulged in the gratification of every desire in hoping to find the long-sought-for boon, in their disappointment are ready to exclaim that it is not within the province of the wealth and honours of this world to confer that happiness which the inner man is seeking to enjoy. In their hours of meditation and reflection they would give all they possess to have a certain knowledge of the future, and to know that they will exist in that future, and the means of obtaining that existence, and the certainty that they would carry with them and retain while there the identity of their own persons, with all the consciousness of an eternal existence, together with a remembrance of the past. The reason why they cannot obtain that for which they are seeking is because there are not corresponding faith and works and a willingness upon the part of the creature to accept the means which God has devised for their salvation.

If eternal life could be purchased like an article of merchandize, they would buy it, provided it would save them in their sins. The only things that can be given in exchange for this choice blessing is an honest obedience to all the commandments of God, and a belief in him according to the revelations which he has given of himself.

That happiness which the intelligent and divine spirit in man is seeking to obtain, and which can alone satisfy it, is not found in the glitter of this world's glory. The principles of eternal happiness have never been understood in any age of the world, only by the few; and those few have universally been of that class to whom the world have attached the odious appellation of "false prophets" and "impostors." The riches of this world have always been looked upon as possessing that peculiar fascination which captivates and enslaves the human mind. Such are its allurements, that seldom indeed are the instances where they have willingly embraced the Gospel and exchanged the pomp and vanity of this world for the riches of heaven. When our Saviour beheld the power which the riches of this world had over the human heart, he was led to exclaim that "a rich man shall hardly enter into the kingdom of heaven."

Indeed, we nowhere find any very promising hopes entertained by the ancients concerning those who are rich in this world's goods. The road to eternal happiness does not lie through the mammon of the Gentiles. Were it possible to have obtained happiness through this channel, the world ere this would have reached the summit of that happiness. The chief part of the blessings which are promised to the faithful are applied directly to the poor. Indeed, "hath not God chosen the poor of this world rich in faith and heirs of the kingdom." But, upon the other hand, it is said of the rich, "Go to now, ye rich men; weep and howl for the miseries that shall come upon you." Their gold and silver have corrupted them, and their riches will be a witness against them in the last day.

However unjust it may be on the part of those who have sought our destruction and overthrow at different times by driving the Saints from possessions in Missouri and Illinois, it has been the sure means of turning their minds from the hope at present of becoming a wealthy people. Their adversities have had the effect to teach us not to place our hearts and affections upon this world's goods. From necessity, through the persecutions brought upon us by our enemies, we have been placed in circumstances where the only hope left us was that which we had in our God. In our afflictions and poverty, while we have been hunted and driven by our enemies, we have earnestly sought after our God, realizing that our only hope was in him. The hatred, malice, and envy of the world towards us was such, that they have carried their murderous persecutions to our firesides and homes, and our enemies have thought to make themselves rich by driving us from our possessions, and unjustly and unlawfully appropriate them to their own use. But in their afflictions the Saints have grown rich in the knowledge of God. The sincerity of their faith has been put to the test; and if that faith was small in the beginning, adversity has caused it to grow and expand, and has tried and proven it to be a living principle.

Under such circumstances, our religion could not exist alone in theory. From necessity it has become with us a matter of real life. In the days of their adversity, the Lord has heard the prayers of his people, and given them that assurance, through the exercise of their faith, which has made every principle of their holy religion become to them a matter-of-fact. The adversities of the Saints have caused them to grow and increase in the knowledge of God. During years of travel, persecution, and poverty, that knowledge has matured and ripened in their experience, and so deeply implanted within them the certainty of their faith, that, whether in life or in death, it will remain unchanged. The Holy Ghost has been their beacon-light,

bearing witness of the truth by revelations and signs, giving a multitude of ircontestable proofs that God lives and hears and answers the prayers of that persecuted and despised people called "Mormons," and bringing to them, whether in prosperity or adversity, that peace, joy, and happiness to which this world is a stranger.

Had the Saints been permitted to have quietly remained in the different cities and towns which they have built in different parts of the United States, they would have been more or less influenced by surrounding circumstances, and would doubtless have sought the accumulations of wealth and self-aggrandisement after the fashion of the world. Under such a state of things, many principles of our faith would have become a mere form. The reasonableness and consistency of the truth are such that we could not pray in faith for our daily bread while we have plenty. So long as we have in our possession an abundance of this world's goods, we do not feel that necessity for calling into active use the principles of our faith. We cannot have confidence to ask for that which is not needed. It is when we are deprived of those blessings that we can call upon God in faith and confidence for that which is required, thereby developing the practical applicability of the principles of the Gospel to our lives. Thus have the adversities and persecutions through which the Saints have passed been the sure means of planting within them that knowledge of God which is stronger than death, and placed every principle of their holy religion far beyond the reach of any earthly consideration. If they have not been led forty years in the wilderness by a Moses, they have certainly been led across the trackless plains and sustained in a sterile, barren land, in the midst of the North American Continent, by one to them as great as Moses.

The experience, then, of the Saints, and the course through which God, in his wise and mysterious providence, has led them, abundantly demonstrate the view that we have taken—that the pathway of happiness lies through adversity. Moreover, the experience of all the Patriarchs and Prophets, Apostles, and Saints, from the beginning of time, have gone to establish the same fact. And this is according to the unchangeable law of God's grand economy of regulating the probation of his elect from the beginning of the generations of man until the millennial period when the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the Saints of the Most High, and they shall possess them for ever and for evermore. The wicked and the ungodly and the children of the "god of this world" have travelled over a smooth and flowery path. But not only have they not been travelling the pathway to happiness—they have also been travelling towards eternal poverty. At the end of their pathway they lose the wealth, power, and dominion of the earth, which are given to the people of the Most High to possess for ever. While on the other hand, the Saints of every age, whom God has from the beginning led through the pathway of adversity, will not only possess the earth throughout the millennium, but they will possess it with all its wealth, dominion, and power in a celestialized and eternal state. It is said of the Saints that it is through much tribulation that they have to enter the kingdom; but it is a glorious assurance that at the end of their pathway they will abide in the kingdom and possess it for ever, while of the rich it is said by Christ, who himself passed through adversity, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

THERE is a curious error in every edition of Dr. Johnson's Dictionary, in his definition 13th of the verb "to sit:"—"Asses are ye that sit in judgment." (Judges v. 11.) This is a misquotation. The verse is, "Speak, ye that ride on white asses, ye that sit in judgment and walk by the way."

THE MANCHESTER PASTORAL CONFERENCE.

(From our own Correspondent.)

That mysterious literary fraternity known to the public as "our own correspondents" seems to be an essential link of the peculiarities and developments of the age. Every paper is ambitious to have its "own correspondents," and desirous to make everybody believe that it has them everywhere. For aught I know, the nineteenth century will also organize a regular *corps* of this fraternity throughout the spirit-world, to assist their earthly brethren to enlighten and inform and often to mystify and befoul the children of earth. Aye, who shall say that even the veritable *Times* itself may not some day have its regular staff of spiritual "own correspondents" sending to its columns communications from "that undiscovered country, from whose bourne," Shakespeare has perhaps somewhat erroneously said, "no traveller returns." The introduction, then, of an "own correspondent" to the *Star* is in keeping with the age, and may also be suggestive of the time when "Mormon" papers will be found in many lands, and "Mormon" "own correspondents" be stationed throughout both the visible and the invisible world. But enough of this. I will now take my readers direct to the Manchester Pastoral Conference.

This Conference of the Church was held on the 1st of June, in the Assembly Room, Free Trade Hall, Manchester. The morning's meeting was announced to commence at half-past ten o'clock. By the specified time nearly the whole of the morning's congregation had assembled; and although it was not so large as that of the afternoon, the Assembly Room of the Free Trade Hall was on this occasion tolerably well filled with Latter-day Saints. It was evident that, with scarcely an exception, those present were members of the Church, and on their countenances vividly appeared a lively spirit.

It was also evident, from the general feelings and signs of the meeting, that the Saints were in expectation of a treat, and disposed to believe that if the "good time coming" was not actually present, at least one of the good times had come to represent it at the Manchester Pastorate Conference.

The morning service opened with the very appropriate hymn beginning with—

"Lift up your heads, ye scattered Saints;
Redemption draweth nigh."

Elder MILO ANDRUS then offered up one of those thoroughly "Mormon" and characteristic prayers which are as peculiar as

the religion of the Saints itself, and which for simplicity, power, and condensed fulness, have led me to class them with that wonder of prayers—the "Lord's prayer."

After the prayer, the choir, accompanied by the congregation, sang—

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled."

This hymn was sung with considerable spirit and appreciation, as though the sentiments of the poet were brought home, and his inspirations felt. No hymn could have been more suitable to the occasion; for not only in the Manchester Pastorate, but throughout the British Mission, the morning is breaking, and the shadows are fleeing, and Zion's standard is being unfurled.

Elder BAYLISS (Pastor,) then introduced the business of the meeting with a few remarks; and after proposing Elder SLOAN to act as Clerk of the Conference, which was unanimously carried, he informed the meeting that the Presidents of the various Conferences in the Pastorate would next represent their fields of labour, and first called upon Elder SLOAN to represent the Liverpool Conference.

Elder SLOAN reported the Liverpool Conference as consisting of nine Branches and over 400 members. He said the Saints generally were feeling well, and were desirous of assisting to roll on the great work, and had commenced out-door preaching in various parts of the Conference. A spirit of inquiry was being manifested by the people generally. He had visited the Isle of Man last week, and had found a number of scattered Saints, who did not know whether they were in the Church or not, but who believed the principles and were glad at being collected together to enjoy the word of life. A few were being steadily added to the Branches by baptism, and many were manifesting a desire to come back to the Church, who had once belonged to it.

Elder MCGHIE then reported the Manchester Conference. He said this Conference consisted of twenty Branches, and numbered over 600 members. He had been only a little more than two months in his present field of labour, but had already enjoyed good times. He stated that the increase of the Spirit upon the Priesthood and members was miraculous, and beyond anything of the like in his experience. The sheep who had strayed from the fold, he said,

were also coming back, and that within the last two months, including a few new converts, no less than thirty had been baptized. But one of the most striking, if not the most striking feature of Elder McGhie's report, was his statement that some who were once numbered with the Saints, but who had been out of the Church during the past fifteen years, were now returning to the fold of the Saints. This statement struck me as being very significant, especially when coupled with the fact that not only is the Spirit just now moving upon those who are really "sheep," who have strayed from the fold in the Manchester Conference; but such is the case throughout the British Mission; and even in America there are signs of the same movings of the Spirit. In relation to our-door preaching in the Manchester Conference, Elder McGhie said there had been a little this year, and that more was intended, and that a spirit of inquiry and good feeling was among the people towards the truth.

Elder LEEZ next reported the Preston Conference. He observed that it was with peculiar feelings that he reported his field of labour, arising from the fact that in the Preston Conference there were Saints of from 20 to 23 years' standing in the Church. The majority were feeling well, and were willing to aid in rolling on the work of God, although there were a few refractory spirits, from whom he hoped better in the future. In Kendal there were some who had been in the Church, but who could not abide certain instructions, whom the Saints in the Preston Conference were feeling after, to restore them to the Church. There was a little out-door preaching going on, and he had faith that good would thereby be done. The Elders would go out and bear testimony to the people, and also labour to bring in the scattered sheep. He represented six Branches and 170 members, and concluded his report with the statement that the faith of the Saints was increasing, and that the prospects of the future were brightening.

Elder BAYLISS then made a few appropriate remarks upon the reports. He gave counsel to the local Priesthood, in their preaching to the world, to be wise and not arouse a spirit of opposition, but to show the beauty and harmony of our religion. He concluded by expressing his opinion that there are thousands as honest as we were, and prophesied good concerning Israel.

Elder JACOB GATES then rose and addressed the Saints in his characteristic style and spirit; after which the congregation sang a hymn, and was dismissed by a benediction from Elder N. V. JONES.

Half-past 2, p.m.

Pursuant to adjournment, the afternoon's meeting convened, and was much larger than that of the morning. The people had been gathering some time before that appointed for the opening of the service, and by half-past two o'clock the room was nearly filled, and still others came pouring in. At the appointed time the service was opened by singing—

"The glorious day is rolling on."

Prayer by Elder LEEZ, after which was sung—

"Behold the great Redeemer comes."

Elder BAYLISS then rose to bring before the meeting the authorities of the Church of Jesus Christ of Latter-day Saints. This, as most of the readers of the *Star* must know, is a usual thing at every Conference meeting of the Saints throughout the world. Instead of going into detail, the proposer brought before the meeting, in a general motion, "The First Presidency of the Church of Jesus Christ of Latter-day Saints in all the world, the Twelve Apostles, and the various organizations of the Church in Zion;" after which he moved that we sustain Elders Jones and Gates as the Presidency of the European Mission, and also that we sustain the various authorities of the Church in these lands. Both these motions were carried without a dissenting vote. Here I will relate a little episode of the afternoon's meeting which seemed to be particularly annoying to some of the assembly who had come in by mistake.

It so happened that while the Latter-day Saints were holding the Manchester Pastoral Conference in the Assembly Room of the Free Trade Hall, "President Finney," as the placards termed him, the noted American Revivalist, was holding a meeting in another department of the Hall. Now, as it afterwards appeared, too many had come to the Manchester Pastoral Conference of Latter-day Saints,—in fact, more than had intended to come; for some of President Finney's flock had got into the wrong room. It was evident that something was wrong; for during the opening of the service, and especially while the votes were being taken, some of the assembly showed signs of restlessness, and every now-and-then were somewhat spitefully bouncing out of the room, as though they felt themselves taken in. The mystery of the affair was explained by Elder Milo Andrus rising, and, previous to his addressing the audience, intimating that there was another meeting being held in the same building, and that if any one had got into the "wrong pew," there was time for them to withdraw. This called up a smile on the faces of the Saints, which

was their only retaliation for the little ill-feeling manifested by the strayed sheep of President Finney's flock.

After this little episode, Elder ANDRUS addressed the meeting in his thorough "Mormon" earnest style. During his remarks, the speaker made a motion which I will notice. He moved "That this Conference sustain by their faith and works the present position of this kingdom, and that its influence may be felt to the ends of the earth, and that it may work among the nations like leaven, until it shall turn and overturn and subdue everything that is in opposition to the establishing of righteousness and truth, and the kingdom of our God reign triumphant on this earth." It was a somewhat novel motion; but, as the speaker observed, all the Prophets had virtually sustained the same and prophesied concerning the work of the last days, and he himself had faith in the vote. So, evidently, had the Saints; for they carried the motion by a hearty show of hands. The vote was unanimous as well as spirited. The opposite was called for, but no hand was lifted, though there were numbers there who were not members of the Church. This little manifestation of spirit and faith in their religion was one of the many signs that I observed during the day of an evident infusion of new life into the Saints, which doubtless will bring forth fruit in the future.

Elder N. V. JONES then rose and made some appropriate remarks, giving timely counsel. One of the points of the speaker's remarks I particularly felt, and that was in relation to the superiority of the

living word to the dead letter in missionary operations. He recommended the distribution of tracts as an auxiliary means, but the personal influence and labours of the Saints and their own living testimony as the basis of missionary operations. I think the dullest must be able to realize that the living means should be the basis of our missionary operations. Indeed, I believe that we cannot reasonably over-estimate the influence that the Saints would have in these lands, if they, the *living epistles*, were properly and wisely distributed, operating in society, and testifying and labouring, especially with their relations, neighbours, and friends. At the close of his remarks and counsels to the Saints, Elder JONES blessed the people; after which the choir and congregation sang, and the meeting was dismissed by Elder BAYLISS.

6, p.m.

The evening's meeting opened with singing. Prayer by Elder TULLIDGE. The business of the Conference was over, and many of the Saints from the country Branches had returned home. The evening's meeting took more of the form of a preaching one, and Elder N. V. JONES addressed the congregation at considerable length. After he had concluded, Elder JACOB GATES rose and bore a powerful testimony to the truth of our religion and the missions and character of the Prophet Joseph and his successor Brigham; and although the speaker occupied only a quarter-of-an-hour, much was embodied in his remarks. After singing and prayer, the Conference closed, having given great general satisfaction.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The chief news and speculations of the week refer to the national defences of the United Kingdom of Great Britain and the Conference of Baden-Baden between the Emperor Napoleon and the German princes. All the newspapers of England are writing and quoting and speculating and discussing upon the subject, and just now it is the great home question which most occupies the attention of the Government and the country. The nation has been startled into a consideration of this subject by the report of the Commissioners recently made on the national defences of Great Britain. The report was published on the 12th June, although it is dated February 7th. In consequence of the great developments of steam, the Commissioners have not only looked upon an invasion of this country by France as possible, but have considered it as quite a practical matter. The first Napoleon projected an invasion of England in his day, and kept this nation in constant alarm upon the matter; but he found it not then a practical affair, and certainly not an easy attempt to invade England. Another Napoleon holds the same awful power over Europe as the first Napoleon held, and the same drama is being re-enacted with variations to answer the times and meet contingencies. Again is the invasion of England by France become the great question of the day, and again is the country agitated by it as in the days of the "First Empire." People are becoming universally persuaded both on the continent and at home that an invasion of England stands in large characters in the Napoleonic programme, and that it is the *ultimatum* of the Napoleonic game. Such,

doubtless, is the case, if the Emperor of the French find it possible or can make it practicable. It is too much to expect of a Napoleon who has copied so exactly his uncle, and too much to expect of the French, that an invasion of this country is not among the most cherished of those French "ideas," to carry out which France goes to war, makes peace, forms treaties, invites congresses, annexes territories, and plays games to agitate the world and keep Europe in suspense. If the French people, with a Napoleon at their head as the dictator and terror of Europe, ever find the time and opportunity for a successful invasion of England, then an invasion of this country may be looked upon as a dead certainty. Now the "Commissioners on National Defences" think that, through the power and facilities of steam, an invasion is not only practicable, but easy. But the most gloomy part of the view is that this country is supposed to be not in a condition to repel an invasion. The Commissioners say, "After due consideration, we are led to the opinion that neither our fleet, our standing army, nor our Volunteer forces, nor even the three combined can be relied on as sufficient in themselves for the security of the kingdom against foreign invasion." To cover this, they propose to spend twelve millions in fortifications. Portsmouth, Plymouth, Pembroke, Portland, Medway, Sheerness, Chatham, Dover, and Cork are to be more strongly and thoroughly fortified. Upon the subject of an invasion people are divided in their views, and some think that the premises of the Commissioners are not sound, and that an invasion is no more to be feared now, nor more practicable than it was before the days of steam, or in the reign of the first Napoleon. But everybody is agreed, that, in case of a successful invasion, the occupation of the country by an invading army only for a few weeks would ruin England and prostrate her at the feet of France. It is said, "London, of course, would be sacked—perhaps burned; Liverpool would be destroyed; a cotton mill would not be allowed to stand in Lancashire; and one month's possession of the island would prostrate England for ever at the feet of France." Lord Overstone's replies to queries put to him by the National Defence Commissioners, as to his opinion of the probable effects of the occupation of London by an invading army, have been published. He says, "I cannot contemplate or trace to its consequences such a supposition. My only answer is, It must never be." His lordship, however, does state at considerable length his impression as to the results of an invading army occupying London and being in possession of the centre of our governmental and financial systems. He says, "Our riches, the complicated nature of our social and monetary system, the limited extent of our country, the necessity of internal order and confidence for the maintenance of our manufacturing population, would, it is feared, be found to render a prolonged conflict upon our own soil perhaps impracticable—at all events fatal to all that constitutes the power, the well-being, and the happiness of the country." These considerations, he says, show the great inducements we have to make our system of national defences complete. The Conference at Baden-Baden has become one of the events of history. What its results will be, and what it meant, or what was aimed at, and how far those aims have been reached, remain for the future to develop or to continue a mystery, with its secrets locked up in the brains and schemes of the chief members of that Conference. We learn, through Mr. Reuter's telegram from Baden, Monday, June 18, that a Conference was held on Sunday afternoon at the residence of the King of Bavaria, and was attended by the four kings and by the Grand Dukes of Hesse-Darmstadt and Nassau. Before dinner the Emperor Napoleon presented the grand *cordon* of the Legion of Honour to the King of Hanover. In the evening there was an *assemblée* at the villa of the Duchess of Hamilton. At this *assemblée* the Emperor took leave of the sovereigns, all of whom were present, and departed at ten, p.m., for Strasbourg. On Monday the Prince Regent of Prussia assembled the German Sovereigns in the Castle to thank them for having been present at his meeting with the Emperor of the French, in order to receive together the peaceful assurances of his Majesty. In his speech to them, he said—"I shall continue the line of policy which I have pursued till now in reference to Prussia and Germany, and I hope that other German governments will join me in this course of policy." The *Prussian Gazette* says it was the desire of the Emperor Napoleon, expressed in the most obliging terms, to greet the Prince Regent on German soil, and to give to him this proof of his peaceful and friendly sentiments. People in Paris think the Conference a failure; but the *Moniteur*, of course, treats it as decidedly successful. The *Daily News*, alluding to the Baden Conference, says a meeting was not what the Emperor wanted. His object was to be closeted with the ruler of Prussia for an hour, to see into his intentions, estimate his character, and take the measure of his future ally or his future foe. The matter is certainly not more satisfactory from the fact that everybody seems mystified, befooled, or crossed in the affair, from Napoleon downwards. But there can be no doubt that the Baden Conference was a diplomatic game of princes, intended, as far as the Emperor of France was concerned, to develop

Napoleonic ideas and schemes. A grand review of the Volunteer Corps is to take place in Hyde Park, on Saturday, June 23rd. Her Majesty is to be present. On the 20th a grand Volunteer review took place at Chester. The whole country is literally all alive with Volunteers and war-like movements, and a martial spirit animates tens of thousands of the middle-class youth and flower of the land. There has just been held in Liverpool a meeting of the Liverpool Financial Reform Association, "to petition the House of Commons, and protest against the usurpation of taxing powers by the House of Lords." Garibaldi makes no secret of his intentions to carry the war into Naples, and establish the revolution there as well as in Sicily. Sardinia is far from indifferent and inactive in the matter of Italian liberty. Civil war is in Lebanon.

AMERICAN.—The House of Representatives, after some opposition from Southern members, had finally passed the bill appropriating \$220,000 for sending home and supporting the captured Africans. Senator Sumner had made a long and elaborate speech in favour of the bill for the admission of Kansas, and availed himself of the opportunity for uttering the most vehement denunciations against slavery. The friends of Kansas were despairing of her admission into the Union this session. A Washington telegram of the 5th instant says—"The Japanese Princes, accompanied by their principal officers and the naval commission, proceeded to the Executive Mansion to-day at noon, the Japanese to take leave of the President. There was some talk of another reconsideration of the rejected Mexican treaty. The prospects of the Pacific Railroad Bill were very uncertain. There are unfavourable accounts of the next tobacco crop. In some parts of Virginia the yield was not expected to be more than one-fourth of an average one. A terrible tornado passed over the eastern part of Iowa and the north-west part of Illinois, and was most disastrous both to life and property. A despatch from Chicago gives the following details:—"The first that was heard of it was between Marion and Cedar Rapids, in Lynn county, Iowa, going north-west and south-east, in three different currents, crossing the track of Chicago, Iowa, and Nebraska Railroad several times. At Lisbon Station the depot buildings and all the warehouses in the village were completely demolished. A train of ten freight cars, heavily loaded, was lifted from the track bodily and dashed to pieces. Before the tornado reached Lisbon it had killed sixteen persons. From there one current of the storm passed north through Mechanicsville, demolishing everything in its course, and killing sixteen persons more. Another current took in its course Union Grove, killing in that vicinity seventeen persons. It then passed south of the railroad near De Witt, killing twenty-seven persons. It then struck the town of Camanche, on the Mississippi River; at which point the loss of life is much greater than was at first stated. From all accounts there cannot be less than fifty-five killed at this place: there are also 125 wounded—some fatally, and ten missing. A large lumber raft from the Chippewa River, manned by a crew of twenty-four men, with two women on board, which was tied up opposite Camanche at the time of the tornado, was completely scattered, and twenty-one of the men and both women were lost. The tornado is known to have travelled a distance of 90 miles in Iowa, and 70 miles in Illinois, doing incalculable damage to property. The loss of life cannot be less than 150. During the entire day two trains were run every hour from Clinton to the scene of destruction, and through the aid of efficient committees much relief has been rendered." The same storm had done much damage to buildings and the crops in northern Missouri, in the town of Alton, Illinois. The total loss would probably exceed \$100,000.

VARIETIES.

STING OF A WASP.—For the sting of a wasp, apply an onion to the part affected, and relief will be almost instantaneous.

IN a new-born infant the pulse averages one hundred and thirty-five beats per minute; at two years old, one hundred and seven beats; at five years, one hundred and one; at ten, ninety-one; at fifteen, eighty-four; at twenty, seventy-two; at twenty-five, seventy-three.

GARDENING MEMORANDA.—*Budding* is a species of grafting, and consists in inserting a fresh-cut bud beneath the bark of another plant: a leaf-bud, easily known by its tapering point, should be alone selected, and not a bud in which a flower is developed: the leaf on the selected bud should be taken off, or it might exhaust the sap, and the bud wither and die: along with the bud, a small slip of bark should be taken; and if this

bark separate freely, it is a test of there being sap enough to form a union: the slip of bark must be inserted beneath the bark of the other plant, in a slit made for the purpose, and the whole tied with a strip of mat to keep out the air. In budding roses, take a bit of bark with a leaf on it, tuck it under the bark of the briar, and tie it down before the juices have time to dry; and forthwith commences the growth of the bud of the real rose, while from that time forth every shoot the briar makes should be removed as fast as it appears, the new bud alone being allowed to grow. Supposing the subject on which the bud is to be fixed is in proper order, (only one strong branch growing near the top, and that this has a dozen side branches growing out of it,) begin by cutting off with a sharp knife all these side branches, and removing from the part that joins the stem any of the thorns that would be unpleasant to handle. When it is thus prepared, shave off with a very sharp knife a leaf of the rose which you wish to insert; but you must have some bark with it: therefore insert the knife half-an-inch below the leaf, bringing it out half-an-inch above: the bud is at the base of the leaf. Next make a slit in the bark of the stock, beginning close to the heel or base, where it joins the stem, and on the upper side, an inch long. To facilitate the lifting of the bark, make a cross incision about half-way with a very thin piece of hard wood, or the handle of a budding-knife, which is made thin on purpose: raise the bark on both sides, and tuck in one end of the piece with the leaf on it under the part below the cross-cut, sliding it down so that the leaf shall come where the cross-cut is; and then tie the bark of the stock upon the bark of the bud with worsted or bast matting. The long, straggling branch of the stock should be left on for a few weeks, to draw the sap past the bud, until it unites, when all the growing part of the briar should be cut away, and nothing but the shoot from the bud be allowed to grow. Roses of different colours may be budded on each other, but care should be taken to have them of the same habit; and as a general rule, the smooth-barked varieties are the best to work upon. Smooth-barked and China roses may be budded at any time; but briars can only be budded when the bark will run,—generally about July.

POETRY.

PRESS ON!

TUNE—"To the West."

Press on! press on! Never turn to the left,
Thinking the right path too hard to pursue:
Toll on, persevere, not nobly your part;
The doing of good wilt your evils subdue.
Let cowards who fear the frowns of a man
Take the path of the wicked, the popular plan;
But all who would gain the worthiest prize,
Do good—have the fame which never dies.

Hope on! hope on! Tell the truth; never turn
From the path of your duty; learn evil to spurn;
Let your motives be pure, your actions all true:
Good men will respect you; the vile you'll subdue.

Newton Heath.

Press on! press on! Temptation will crowd
O'er your pathway, to lead from the heavenward road:
The siren will caress you, the sycophant smile,
And flatter your actions, no matter how vile.
Choose the man for a friend who his friendship will
prove
By showing your false steps, and chiding in love:
Guard the weak, help the faint, to the weary give rest;
"Rather suffer than do wrong;" you'll find it is best.

Hope on! hope on! Tell the truth; never turn
From the path of your duty; learn evil to spurn;
Let your motives be pure, your actions all true:
Good men will respect you; the vile you'll subdue.

A. G. SUTHERLAND.

ADDRESS.—H. W. Barnett, at Mrs. George Graham's, Garden Street, London Road, Carlisle.

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"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

THE LIVING TESTIMONY.

BY ELDER GEORGE TEASDALE.

One of the most glorious and satisfactory promises inculcated in the Gospel of Jesus Christ, and taught by himself, was, that if any man would do the will of the Father, he should *know* of the doctrine, or, in other words, should receive a knowledge that Jesus Christ was the Son of the living God, and that the form of doctrine he had embraced was of God.

Surely there is nothing that could be more satisfactory to the human mind than to be based upon that surety—to have a living testimony that would give that firmness and calm assurance so pre-eminently manifested by the former-day Saints when passing through the fearful scenes of persecution, tribulation, and death inflicted upon them by the Emperor Nero and other tyrannical rulers, whose names have become abhorrent by the cruelty of their deeds, and from whose histories we turn away with mingled feelings of pity and disgust.

It was not merely a hope or a belief or a "may be" that inspired these ancient Saints to action: they had embraced the true faith and had obtained the living testimony. The "beloved Apostle" wrote, "We *know* that we are of God, and the whole world lieth in wickedness. And we *know* that the Son of God is come." This bold declaration was not made under excitement, nor had he received this

knowledge by tradition, but by revelation. Jesus Christ declared—"And this is eternal life, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) At another time he said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will REVEAL him." (Matt. xi. 27.) There could not possibly be more definite instruction than the foregoing of the necessity of obtaining revelation from God. The Apostle Peter received his testimony that Jesus Christ was the Son of the living God through this source. It is recorded in Matt. xvi. that "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God." The answer should be impressed upon the mind of every honest-hearted man and woman—"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not ac-

vealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Now, consider, dear reader, upon what rock Christ would build his Church. Upon *Peter*, as say the Roman Catholics? The Church of Christ built upon a *man*? Verily no. The Church of Christ existed from before the foundation of the earth. The Gospel was preached to Abraham and to the Israelites before the law by Moses was given. It was the rock of REVELATION. I was to be revealed unto all who would do the will of the Father that Jesus was the Christ. It was revealed unto the Apostles and former-day Saints. All who repented of their sins and were baptized were to receive the gift of the Holy Ghost. Hence Peter declared on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The Holy Ghost is a revelator. Jesus Christ says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John xv. 26.) Again—"When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he should take of mine, and shall show it unto you." What can be more conclusive? The Holy Spirit taketh of the things of the Father and the Son, and revealeth them unto those who will do his will, thus giving them a living testimony—not a belief based upon history or tradition, but a revelation from the living God, which is an abiding one, increasing as we purify ourselves; for, as the Apostle saith, "Every man that hath this hope in him purifieth himself, even as he is pure," (1 John iii. 3,) receiving precept upon precept, line upon line, here a little, and there a little,—in fact, "grace for grace."

When we contemplate upon this, we are answered as to why there exist so many conflicting sects and creeds. They

have not the living testimony, but merely the testimony of the dead letter. "The letter killeth, but the spirit giveth life." Wise (?) men comment upon it—give their opinion upon it, and it is received for doctrine, and the masses hear, believe, or discuss it; but all is uncertainty and doubt. Men who have desired to do good have mourned over the profitless effect of their words upon the minds of the people, and the wrangling and disunion that everywhere existed. The only men who can command the attention of the people are the brilliant orators, whose flow of language, gestures, eloquence, and rich, full-toned voice, are the theme of admiration. Numbers will assemble to hear the eloquent man. But the simple principles of truth, that are so plain that a wayfaring man, though a fool, need not err therein,—the knowledge, the living testimony, and the gifts of the Spirit are not to be found amongst the Greek or Roman Catholic churches, or the Protestant or dissenting bodies. The fear of the Lord is taught by the "precepts of men;" the gifts and blessings of the Gospel are nowhere manifested: they have "transgressed the laws, changed the ordinance, broken the everlasting covenant;" and the consequence is that the Church of Christ, with its rock of revelation, its living testimony, its wisdom, gifts, and blessings, has ceased to exist, and every one moves on in his own way. The "strait gate" and "narrow way" taught by the Apostles and Elders, the shepherds of Israel, cannot be found. No one has been "sent of God," and "Mystery, Babylon the Great," has held its awful rule, and "made all nations drink of the wine of the wrath of her fornication."

This article would be useless, but that we have a testimony to bear. Is the living testimony to be gained? is a question that will naturally arise in the mind. We testify that it is, and we speak truly when we say that the fulness of the everlasting Gospel has been restored to the earth; and we will here lay down a rule by which every honest-hearted man and woman may be put in possession of the living testimony. It is a truism that the same cause will produce the same effect. Eighteen hundred years ago men sent of God could testify that Jesus Christ was the Son of the living God, who "liveth and reigneth for ever."

They could call upon the multitude to repent and be baptized for the remission of sins, in the name of Jesus Christ, and declare that they should receive the gift of the Holy Ghost, the Comforter, the Spirit of Truth. Those who believed and obeyed the doctrine received a testimony that the form of doctrine they had obeyed was of God. Now, the everlasting Gospel being revealed in these last days—"the dispensation of the fulness of times," faith and obedience to the same will secure the same blessings; and whoso will repent of their sins, and be baptized for the remission of them, with an eye single to the glory of God, can receive for themselves a living testimony

that will increase with them as they advance in purity and virtue.

We earnestly say, then, to all who may read this article, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Suffer not yourselves to be overcome with prejudice, priestcraft, or the vain doctrines of men, lest that come upon you that was spoken by the Prophets—"Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Be wise, therefore, and obey the Gospel, and secure for yourselves the living testimony.

A DISCOURSE

DELIVERED BY ELDER MILO ANDRUS IN THE FREE TRADE HALL, MANCHESTER,

JUNE 10, 1860.

(E. L. SLOAN, *Reporter*.)

I rise to add a little to the spread of the great truths we believe in and teach; and if I have any anxiety on my mind, it is that the Spirit of the Gods may pervade this entire assembly, so that every man, woman, and child here may feel its influence. If that is the case, my mind will be fruitful to bless you and to do you good, for long experience has taught me that without the power of God I can do no good; and on the contrary, words, however ungrammatically expressed or imperfectly put together, if accompanied by the Spirit of Truth, will sink into the secret depths of the heart and prove ministers of life unto those who honestly desire to do the will of Heaven in sincerity and truth. We, as a people, are, have been, and will be surrounded by peculiar circumstances. It is so written in the entire history of the Church, and the Saints here are as liable to be subject to these surrounding circumstances as any others.

We are, I believe, in a manufacturing district famous for its productions of cottons and calicos; and if I am not mistaken, when the webs are finished and measured off to the required lengths, the ends are cut off, and the pieces so obtained are called "fents." Now, allow me to observe that the Church in the

British Isles has been nearly all "fents" for some time past. But I would say to the boys, Put up your scissors and stop your cutting for a time, and prepare to wet your feet a little by going into the water and baptizing those who repent and desire to be one with us in the Lord. This Church has had to contend with a political influence since its organization, while a strong religious current and the traditions of the people have been opposed to its spread and to the propagation of the principles of our holy religion. Of course the people cling to their traditions and institutions; consequently they oppose everything which has in it a tendency to change or overturn them, and the Church of Jesus Christ is apparently producing an entire change in the world. Hence, in a measure, the many opposing influences that meet us at every step of our way. Nations who equip fleets and send forth armies to spread what they call freedom seem to take quite a different course with the Latter-day Saints from that which they take with any other people; and wherefore is it so? It is because the axe is laid at the root of everything that is evil; therefore the passions of hatred, revenge, and malice which exist in the breasts of men are stirred up to madness, and they seek to do us evil. Never-

theless, our business is to proclaim the truth in all lowliness of heart and wake up the slumbering nations from their deep night of darkness. If you did not experience, when you were first baptized, that you ran antagonistic to the feelings of your friends and neighbours, your experience has been different from mine. Many times I have thought that I could transmit the feelings which inspired me to others, and give them a conception of the great truths I felt and knew to be of God; but very often I have found that, if not exactly turned out of doors, it has been plainly intimated to me to leave, and I found I had to make headway against a strong tide.

Suppose we call the kingdom of God a ship, and say that we all want to sail directly westward. You know we are considerably to the east of the location of Zion; but having head winds all the way, we must take first one course, and then another,—tack one time in one direction, and then again in a different one, to reach the desired haven, though we may sail considerably further out of our course than we have any business to do. I will say to this Conference, You have been steering towards the north pole for some time, and you know it is cold up there; plenty of icefields abound, and cold clothing is necessary when you get up into the arctic regions. You have been steering that course so long that you have almost got cold yourselves, and overcoats are piled on as if you were never to feel heat and warmth again. Well, we are going to leave these cold latitudes in a few minutes; so I would say unto you, Throw off your cold feelings, for we are going into a warmer climate. Now the ship is tacked, and some don't know what ropes to pull. Some of the Elders don't know what to do, but are in doubt and uncertainty as to which rope they should pull first. I have nothing to say against steering to the north, so long as it is wisdom to sail in that direction; but now that we are steering to the south, we want to sail under the enlivening rays of the Sun of Righteousness; and while we are sailing against the current that bore you northward before, we don't want to go so far from the right course as to have any one smitten with the yellow fever, which is quite as bad in its way as the chills produced by contact with the icebergs of the north. Neither will it profit

you anything to look back upon the cold regions you have left. Leave that, with all its remembrances, among the things of the past, and keep your minds fixed steadily on the course we have now got to steer in.

The reason why there is so much difficulty is because the kingdom of God is upon the earth, though all do not believe that. Nay, some in this room do not believe that; yet it is true, and it was not hatched in the wild imagination of some individual; but God from the heavens sent forth the power to organize this kingdom upon the earth, and to awaken up the slumbering nations and prepare them for the consummation rapidly approaching. The principles of the Gospel of the kingdom emanated from a pure fountain, for they were the express emanations from the eternal world to save the children of men. The vision which Daniel interpreted to Nebuchadnezzar troubled that wicked and heathenish king. The astrologers, the soothsayers, and Chaldeans of Babylon could not make known to the king the dream, nor the interpretation; and he felt as if the powers of eternity hung upon his shoulders, which he could not get shaken off; yet not one, save Daniel, could be found to interpret it and declare what the Lord had revealed in the visions of the night. But he, inspired of Heaven, was found to possess the wisdom of the Gods, and he interpreted it, showing that the God of heaven would set up a kingdom in the last days—a kingdom which would gather its subjects from all nations in the honest-hearted and pure, and would never change owners.

We shall not have to seek for assistance, like England has to do against France; for the powers of heaven will be with it, and it will roll forth in majesty and might upon the earth. Shall I be called treasonable, if I say it will come in contact with and operate against other governments? If I am, I cannot help it, for it is so. The Lord hath declared it, and the power which impels it onward has emanated from the great God, and it will continue firm as the throne of God and eternal as the heavens. It is one of the greatest favours ever bestowed upon man—the privilege of assisting to roll on the purposes of Heaven. If we understood it, we should cease to do evil, purify ourselves from iniquity, and unite all

our powers to do good, and we should feel that we were each a kingdom within ourselves, instead of thinking that as isolated individuals we were not of much account. I feel in my heart to pity men when I see their vain and futile efforts to overturn this work, as if they, poor miserable things, could measure arms with Omnipotence.

There have been some motions made here to-day which I sustained with all my heart; and if you allow me, I will make another. Our enemies have made many motions, practically and otherwise, to stop the progress of this work; but they have fallen short of the desired purpose. My motion will be a counter one to theirs, and one that will be more powerful in its ultimate results. I therefore move that this Conference sustain, by their faith and works, the present position of this kingdom; and that its influence may be felt to the ends of the earth, and that it may work among the nations like leaven, until it shall turn and overturn and subdue everything that is in opposition to the establishing of righteousness and truth, and the kingdom of our God reign triumphant on this earth; and if there are any individuals upon the earth who want to stand in the way of the salvation of others, that they may be moved out of the way. [Carried *nem. con.*] Have you faith in your vote? I have confidence in mine, because it is that which has been sustained by all the Prophets who have prophesied concerning the last days.

We ought all to bear our part in this great work, and bear our testimony to the people, winding up with the testimony of flight. Let that last testimony always be before you, that you may prepare yourselves to escape from the threatened judgments that are now lingering over the nations. This is a gathering dispensation; and while preparing to gather from this land, strive with every power you possess, aided by the Holy Spirit, to gather the scattered sheep of Israel into the fold of Christ. The Lord is disposed to say to them, and particularly those stray ones who have wandered from your midst, "Come back into the sheepfold of Christ, and be watched over by the shepherds of Israel."

Let me say a word here to the brethren and sisters. You have called everybody who has been cut off "apostate." This is wrong, for all did not apostatize, and many of them yet believe and sustain in their feelings the truths of "Mormonism." You cannot change the sheep into goats, for sheep they will remain; and the voice of the Lord is to them that they come back into the fold and receive the blessings which they are heirs to. My heart rejoiced this morning at hearing by the reports that they were beginning to return and desiring to be one with us in doing good. The human mind is liable to sway too much in every reaction; and as we are passing through one now, this is not likely to prove an exception, unless wisdom is exercised. Therefore don't get too enthusiastic. Don't baptize the Devil, if he should come in your way and offer himself as a candidate; for if you do, you won't be able to manage him. Many various spirits will meet you in your labours; but don't lay hold of everything, to become assimilated with it. Let all put their shoulders to the wheel and do their part in rolling on this great work, having the revelations of Heaven accompanying them, and the truth as a vital principle within them; and the eternal God will own and bless our labours with success. I have seen the time, in this town of Manchester, when the power of God was made manifest in the midst of the people, and they were electrified by the Spirit of life; and I shall see that time again.

After our testimony cometh the testimony of God's judgments. Let us, therefore, so live that having borne our testimonies in all sincerity and truthfulness, we shall be able to escape the calamities which shall fall upon the wicked.

May the Spirit of the eternal Gods rest upon and abide with you continually, that you may be able to work out your salvation and be instrumental in assisting to roll on the purposes of Heaven. I pray for you in the name of Jesus Christ. Amen.

HIGHEST MOUNTAIN IN JUDEA.—The highest point in Judea is said to be Mount Taber, which is four miles in circumference, and rises so gradually that it may be ascended on horseback.

HISTORY OF JOSEPH SMITH.

(Continued from page 408.)

[December, 1843.]

Friday, 8th. At eleven, a.m., I went to my Office and gave instructions to my clerk for the drawing of a draft of a dam on the Mississippi river, and directed that the City Council be called at four this afternoon to make preparations for any invasion from Missouri.

Willard Richards and Philip B. Lewis made an affidavit, which I insert:—

"State of Illinois, }
City of Nauvoo, } ss.

On the 8th day of December, 1843, came Willard Richards and Philip B. Lewis before me, Joseph Smith, Mayor of said city, and after being duly sworn, depose and say that they have been informed that two men have been kidnapped recently by the Missourians, in connection with some of the lawless inhabitants of the county of Hancock, and that rumours are now afloat that it is the intention of said lawless persons, in connection with the aforesaid Missourians, to kidnap some of the citizens of this city; and further your affiants would state that they are of opinion, to prevent difficulties of such a vexatious nature, that something should be done to secure the peace of this city from being disturbed. And further your affiants say not.

WILLARD RICHARDS,
PHILIP B. LEWIS."

Subscribed and sworn to before me, this 8th day of December, 1843.

W. W. PHELPS, Clerk.

Whereupon I issued the following notification:—

"State of Illinois, }
City of Nauvoo, }

To the Marshal of said city, greeting:—

Whereas complaint has been made to me upon oath, that some persons have been kidnapped by the Missourians, in connection with some of the lawless inhabitants of Hancock County, and that threats have been made that some of the citizens of Nauvoo will be kidnapped or arrested, and forcibly carried away from said city without being allowed the benefit of the writ of Habeas Corpus, according to the ordinance in such case made and provided, you will therefore take the necessary measures to have the rights of the citizens of this city held sacred, and the ordinances of said city duly carried into full force and effect. To which end,

should you judge that the peace and safety of the city required it, you are further notified to call for a suitable portion of the Nauvoo Legion to be in complete readiness to compel obedience to the ordinances of said city.

Given under my hand and seal this 8th day of December, 1843.

JOSEPH SMITH, Mayor, L. S.

W. W. PHELPS, Clerk, M. C."

In consequence thereof, I received from the City Marshal:—

"City of Nauvoo, December 8, 1843.

Sir,—Your order to have the ordinances of this city fully carried into effect will be duly attended to; but in order so to do, it will be necessary for you, as Mayor of the city, to issue orders to Major-General Wilson Law for a suitable portion of the Nauvoo Legion to be in readiness to *compel obedience* to said ordinances, if necessary.

Respectfully, &c.,

H. G. SHERWOOD, City Marshal.

To Joseph Smith, Mayor."

And I issued:—

"Head-Quarters, Nauvoo Legion,
City of Nauvoo, Dec. 8, 1843.

The Marshal of this city having made a demand of me for a suitable portion of the Nauvoo Legion to protect the rights of the citizens and carry the ordinances of said city into full effect, you are hereby directed and required to hold in readiness such portions of the said Nauvoo Legion, which you have the honour to command, as may be necessary to compel obedience to the ordinances of said city and secure the peace of the citizens, and call them out, if occasion require, without further notice.

With due regard, I have the honour to be
Your obedient servant,

JOSEPH SMITH,

Lieutenant-General, N.L.

Major-General Wilson Law,

Commanding Nauvoo Legion."

Four, p.m., attended City Council, which passed an "An extra ordinance for the extra case of Joseph Smith and others."

"Whereas Joseph Smith has been three times arrested and three times acquitted upon writs founded upon supposed crimes or charges preferred by the State of Missouri, which acquittals were made from

investigations upon writs of Habeas Corpus—namely, one in the United States' Court for the district of Illinois, one in the Circuit Court of the State of Illinois, and one in the Municipal Court of Nauvoo:

And whereas a *nolle prosequi* has once been entered in the courts of Missouri upon all the cases of Missouri against Joseph Smith and others:

And whereas there appears to be a determined resolution by the State of Missouri to continue these unjust, illegal, and murderous demands for the body of General Joseph Smith:

And whereas it has become intolerable to be thus continually harassed and robbed of our money to defray the expenses of these prosecutions:

And whereas, according to the Constitution of Illinois, 'all men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, and of acquiring, possessing, and protecting property and reputation, and of pursuing their own happiness:'

And whereas it is our bounden duty, by all common means, if possible, to put a stop to such vexatious lawsuits and save expense: Therefore—

Section 1. Be it ordained by the City Council of the City of Nauvoo, according to the intent and meaning of the Charter for the 'benefit and convenience' of Nauvoo, that hereafter, if any person or persons shall come with process, demand, or requisition, founded upon the aforesaid Missouri difficulties, to arrest said Joseph Smith, he or they so offending shall be subject to be arrested by any officer of the city, with or without process, and tried by the Municipal Court, upon testimony, and, if found guilty, sentenced to imprisonment in the city prison for life; which convict or convicts can only be pardoned by the Governor, with the consent of the Mayor of said city.

Section 2. And be it further ordained that the preceding section shall apply to the case of every and all persons that may be arrested, demanded, or required upon any charge founded in the aforesaid Missouri difficulties.

Section 3. And be it further ordained that the jury that makes the presentment, in any case above specified, shall not, nor either of them act as jurors on the final trial; but the trial shall be conducted according to the fifth and sixth articles of the amendment to the Constitution of the United States.

Passed December 8, 1843.

JOSEPH SMITH, Mayor.
WILLARD RICHARDS, Recorder."

The City Council also passed "An ordinance to erect a dam in the Mississippi river, and for other purposes."

"Section 1. Be it ordained by the City Council of the City of Nauvoo, that Joseph Smith and his successors for the term of perpetual succession are hereby authorized and empowered to erect a dam, of suitable height to propel mills and machinery, from any point within the limits of said city and below the Nauvoo House, and in a proper direction to reach the island this side of Montrose; but not to interfere with the main channel of the Mississippi river.

Section 2. And be it further ordained that the said Joseph Smith and his successors are further authorized to erect, north of the aforesaid island, a dam, pier, or breakwater to intersect the sandbar above.

Section 3. Be it further ordained that said Joseph Smith and his successors are also authorized and have full liberty to use the said dam and water for the purpose of propelling mills and machinery, and shall be governed in their rates of toll and rules of manufactory by order of said city.

Section 4. And be it further ordained that the said Joseph Smith and his successors are further authorized and empowered to use the space within the limits of the said dam as a harbour or basin for steam-boats and other water craft; and for which purpose they may construct docks, wharfs, and landings, and receive such fees for wharfage as may be regulated by ordinance of said city.

Section 5. And be it further ordained that said Joseph Smith and his successors are further authorized to build an embankment on the east side of the aforesaid island, to connect the said dam with the pier on the north, and to use the top of said dam for a public road or highway, receiving for compensation from those who cross upon it such rates as may be allowed by ordinance of said city.

Passed December 8, 1843.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder."

I suggested to the Council the idea of petitioning Congress to receive the City of Nauvoo under the protection of the United States' Government, to acknowledge the Nauvoo Legion as U. S. troops, and to assist in fortifications and other purposes, and that a messenger be sent to Congress for this purpose, at the expense of the city.

Messrs. John Taylor, Orson Spencer, and Orson Pratt were appointed a committee to draft a memorial according to my suggestions.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 7, 1860.

THE madness which has so fearfully seized upon the various leaders of the political parties in the United States unmistakably proves the certainty of this truth—that whenever nations or individuals violate the known and admitted laws of right which exist among men, they unavoidably incur a righteous retribution for such violations. Amongst the best and greatest nations that have existed in the past, in their history we can clearly discover that when they cease to regard and have sacred those laws and principles which their intelligence, reason, and knowledge of right and wrong taught them were true, and ceased to pay to such principles a proper regard, their glory began to wane. The violation of these laws brought with them all the concomitant evils which the Divine Arbiter of mankind has affixed as their penalties. As the result of such violation, divisions have distracted their national councils; bitter and deadly antagonisms have sprung up in their midst; corruption, bribery and treachery have struck hands and revelled in the sanctuaries of the nations, until the sacred rights of the people have been shamelessly bartered for gold, or, like the crown of the great Cæsars, offered within their own capitol to the highest bidder.

The United States, contrary to the known and admitted rules of right that exists between man and man, and in open violation of her own Constitution and laws, have several times deprived us of our lands and homes,—that, too, for which we had paid our money into the national treasury, and for which we to this day hold the just and lawful titles, a large portion of which we have not been permitted to possess for the last twenty years, having been banished by legislative enactments by one of the States of the Federal Union—namely, the *free* (?) and independent Republic of Missouri. What nation in this enlightened age can so far violate every principle of justice, equity, and law towards a portion of her own subjects, and expect to go unpunished for her sins? In addition to this, she has winked at the murder of some of her most devoted citizens, who, while under the protection of the Executive of one of the Federal Republics, was murdered in cold blood “at sunlight,” while the perpetrators of the foul deed have stalked abroad under the protection of the law, without even the form of a trial. To us it is not a matter of surprise, then, to witness the righteous retribution which the Government of the United States has poured out upon her in such a summary manner. With her own hands has she carried the cup to her lips containing the fatal opiate which is gnawing her vitals, and every life-pulse of the nation circulates more widely the fearful and deadly contagion, until the whole body politic has become gangrene with corruption, until her recovery has become hopeless.

To the crimes of murder they have added that of treason and robbery. Who, we enquire, enjoy the farms, and dwellings, and a city which had twenty thousand inhabitants, built by us in the State of Illinois? We answer, Our enemies—the enemies of man and of God, and that, too, under the Federal Constitution which declares that “all men are created equal and endowed with certain inalienable rights. Among these are life, liberty, and the pursuit of happiness.”

With much justice and propriety does the Editor of the *New York Herald* compare the present condition of the United States to that generation who eighteen hundred years ago imbued their hands in the blood of innocence, and said, Let the consequences come upon us and upon our children. It is evident that the judgments of the Almighty cannot be misinterpreted. They stand forth in such bold outline and are marked with such prominent distinction that they cannot claim to be classed among the commonplace events that mark the course of time. That nation has so far departed from the great principles of justice and right that darkness broods over them like a cloud, and in their frenzy they hug to their breast the viper that stings them to the heart with all the tenacity and infatuation that a drowning man would cling to a straw.

There may be those who are sensitive to the condition of the nation, and would gladly administer a balm to her bleeding wounds; but to make the attempt is only to cause a new division and furnish additional fuel for the boisterous and consuming elements. It is not within the power of man to save them from that national grave which they have by their own choice made. The *New York Herald* of May 29th, 1860, appears to have a foreshadowed view of the fearful condition of the country, and describes it in the following language:—

“When Titus had compassed Jerusalem with the Roman legions, and was vigorously prosecuting the siege, history tells us that the seditions of the Jews within the city ceased not, and that the factions continually waxed more bitter against each other, until all were involved in one common ruin. The madness that seized upon the Jewish leaders when the Romans were at their gates seems to-day to have seized upon the leaders of the Democratic party; and they exhibit among themselves their Eleazar, their John, and their Simon, making relentless war upon each other, in the face of the common enemy. The factious quarrels which have marked the history of that party, in Congress and out of it, for the last three years, which raged with bitterness at Charleston, and have been continued on the floor of the Senate, threaten to recur at Richmond and Baltimore with increased bitterness, under circumstances in the position of the party organization analogous to that of the Jews before the fall of their city.”

From the foregoing account it appears that the spirit of violence, which has driven the Saints from their homes and confiscated their goods and property, is now manifesting itself in the councils of the nation, and will eventually be developed with all that feeling of mobocracy and blood with which it has been characterized towards us. Their sins are fastened upon them, and with the fearful reminiscences of a culprit they tremble at the consequences. The Lord has mercifully preserved us from being overcome by that spirit. But they must meet the just demerit of their crimes. While the mobs were burning our houses in Illinois, and murdering the aged and infirm, whom we were obliged to leave in the rear until we could provide the means for their sustenance in our adopted homes, the Government winked at their outrages upon us, and in the under current were cajoling the priests and wheedling the drunkards, saying, “Wipe them out; they are nobody but Mormons.” By us it will long be remembered that while these outrages and murders were being committed upon our defenceless women and children, their fathers and husbands were fighting the battles of their country in the war with Mexico. We are charged with entertaining feelings inimical to the Government. In all sincerity we can say, If our feelings have become alienated from the Government; it is their unwarrantable acts that have caused it to be so. We have left the graves of our kindred and friends, and our firesides and homes to be enjoyed by our persecutors. It was not from our own choice that we did so, but from necessity. To us there were but two alternatives—to stay and be murdered at our own homes and firesides, or flee to the fastnesses of the wild and inhospitable Rocky Mountains. We chose the latter, hoping that we might thereby enjoy a season of peace.

It was a saying of Jesus that "whatsoever measure ye mete, it shall be measured to you again." Nothing can be more evident than this truth, when applied to the United States. The very spirit of mobocracy which has been heretofore directed towards us has taken deep root in their midst and sown the seeds of their dissolution. The means which they have employed for our destruction now returns to glut its thirst for blood upon themselves.

The violation of these known and admitted principles of justice, whether it be with nations or individuals, brings with it a just and righteous retribution for such violations. It fastens upon them like a plague-spot. The United States are a fearful example of this. Witness a large, powerful, and prosperous nation, possessing a country unequalled in the varieties of its climate, soil, and productions, with a prosperous and rapidly-increasing population, unrivalled in its mechanics and arts, has, by the violation of the principles of justice embodied in her Constitution, brought herself under this righteous retribution. One of her greatest statesmen, Andrew Jackson, about a quarter-of-a-century ago, on retiring from the office of the Chief Magistracy of the nation, said he went "leaving a great people prosperous and happy, honoured and respected by every nation on the earth." But now how has the gold become dim! and the fine gold how changed! A large, prosperous, and happy nation has by its own acts brought upon itself decrepitude and dissolution in a day. The learning and intelligence which otherwise would cope with the crowned heads of the world has turned into ruffianism, and is venting itself in personal animosities and deadly antagonisms, until they have destroyed the peace, dignity, and honour of the nation. Surely sin is a reproach to any people. They are caught in a snare which they had set for the innocent, and have fallen into the pit which they had dug for their neighbour.

MYSTERY.

BY ELDER JOHN K. ORIST.

"There is a soul of wisdom in the world beyond all written knowledge."

What are mysteries? It was once said that "where mystery begins religion ends." Now, in order to show what mysteries are, we should give their solution; for what appears a mystery remains no longer one when the solution takes place. The greatest mystery appears in having to solve them; but when mysteries are simplified and become known facts, then we tax our reason for not having discovered the mystery before. All facts are clear when once demonstrated, and all mysteries are simple when once discovered; therefore a man may exercise sufficient freedom of thought to grasp ideas and work them out problematically; and more especially, if he chooses his subject well, he is justifiable in fathoming the depths of learning. Some individuals dare not venture their minds upon truth and reason to that extent, for reason and truth sometimes cause them to waver in their understanding. They cannot bear truth, and consequently are not capable of receiving it. There is a timidity which hinders them from fully

exercising their faculties, and they are content to remain in passive ignorance. Bigotry cramps the intellect of the generality of mankind; but where we find a genuine follower of truth, who keeps his eye steadily upon his guide, indifferent as to the extent or bounds, he launches forth, feeling quite safe so long as she takes the lead. I do not mean that we should wander in the mazes of speculative philosophy to find out mysteries, or deal in metaphysical absurdities or mysterious inconsistencies; nor do I wish to have resource to hypothetical theories, or to adopt a weak, stereotyped form of thinking, holding creeds and opinions never to be changed. None of these give the liberty of seeking the truth I wish to hold out. The truth I wish to offer can be received direct from the Fountain of light and truth, which cannot be gainsayed or overturned. It is not my intention, nor would I presume to explain mysteries, but to show the lack of receiving the glorious truths of heaven when presented in their plainness and simplicity.

and the lack of exercising that light and intelligence which God has given us.

There is much that is given us to know that we regard as trivial, because it has the appearance of simplicity about it; and there are many things which are considered presumptuous to look into which appear mysterious, which, if brought to light by clear investigation, would be the means of removing much of the doubt and uncertainty that becloud the understanding. One thing is sure—that wherever doubt and uncertainty exist, the mind becomes restless and agitated by fearful apprehensions, and those of the most vital consequence, that either lead to infidelity or to despondency.

Then it is our duty to discover the purest principles and the surest grounds for receiving them. And where are they to be found, but by a people holding the revelations of heaven, whose principles are of such a nature as to convince the honest inquirer after truth, to defy the most sceptical, and to instruct the most simple? Truth will prevail even to the dividing asunder of tradition and error, and will open up the way to endless progress.

Some think, because they are required to extend their faith to certain principles which appear mysterious to them, that their hopes of salvation and future exaltation will not be realized. But this is a mistaken idea; for all things concerning the kingdom of God will be made known in their due time and place.

The Church of Jesus Christ of Latter-day Saints holds the principles of the everlasting Gospel, which has the means of perpetuating knowledge to the highest degree, and has the keys and powers of unravelling all mysteries, even to the *arcana celestia*. It has no limits to its development of principle, and it furnishes every necessary regulation to fit and prepare mankind for the most exalted station among the highest intelligencies; and this is how all things are made known that believers in revelation should understand.

How comes it, then, that the followers and believers of the doctrines and revelations of heaven are looked upon by the wise and learned of the day as fanatics who are easily led astray by novelty? The reason is, because the learned content themselves with their own acquirements;

and on the other hand, those who are really desirous of wisdom and a knowledge of the things of God, and seek in the right way, are blessed with an inexhaustible store? Mysteries then cease, intelligence progresses, confidence increases, power is gained by individual experience, and they are established in the faith beyond doubt.

Paul, in writing to the Ephesians, tells them how he had made known unto him the mystery of the dispensation of the grace of God, which had been given him by revelation, concerning which he had before written to them. (Chap. iii., v. 3.) The same Apostle, in his Epistle to the Corinthians, says, "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed." (1. Cor. xv. 51.) When the Jews were doubting whether Jesus was the Messiah, he said unto his disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the son of the living God." Christ then declared how that was made known unto him. And all things shall be made known—yea, even the "deep things of God;" for "there is nothing hid but shall be revealed, and nothing secret but shall be made manifest." At the same time, gifts and graces of the Spirit are imparted for us to exercise, to brighten up the latent powers and show forth the mind and will of God by his manifold communications. The suggestions of intelligent spirits that surround us are also to be noticed and cherished. When felt as a goodly influence, the heart warms with a sacred impulse. There are thousands of good thoughts and promptings of the Good Spirit that are lost sight of and never worked out by those who have them, because there is not that proper value set upon the workings of the Spirit that there should be. Yet there are often scintillations of thought and overflowings of joy experienced by the Saints of God that are not always expressed, or which may be beyond all written knowledge or power of utterance. These are the inspirations and aspirations of the light and love of God shed abroad in the hearts and minds of his children, which will create a fulness of joy when the dim veil of mortality shall be removed. We now only see in part and know in part; but then we shall see as we are seen, and know as we are known.

CORRESPONDENCE.

ENGLAND.—LONDON PASTORATE.

30, Florence Street, Islington, London,
June 21, 1860.

President Jones.

Dear Brother,—Having now been three months in this Pastorate, I take the liberty to address a few lines to you and report the condition of the Saints committed to my charge; also our future prospects.

Since my arrival here, I have made it my business to become acquainted with affairs as far as I could, and found that some things existed that bound the Saints—such, I think, as were not allowed in any other Conference that I am acquainted with; and I have thought it was the cause of that coolness which could be both seen and felt among this people, and which I think you were a witness of while with us. But, thanks be to our heavenly Father, that cloud has blown over, and the fetters are broken that bound them. They now feel that liberty which the Gospel brings, and are rejoicing in the same.

I can say that they have drank into the spirit of your Editorials, and are on hand to carry out that which pertains to them, realizing that the attempt already made has resulted in good, for the spirit and power of the Gospel attend their labours.

I think I may safely say that the work is taking a fresh start in the right direction. The Saints attend their meetings, and bring the Good Spirit with them. Some have testified that they feel as though they were resurrected and brought out of the thick fog that had settled over them by the light of truth that has again reached them through God's servants.

The Priesthood, I am happy to say, are united with me, and feel determined to do their best during the summer season by lifting up their voice and proclaiming the message sent to the people.

Many respectable people are beginning to attend our meetings, and listen with apparent satisfaction. Some stop after

the meetings are closed to chat a little, and of course inquire about certain principles that we believe in; and the result is, they desire to become members of the Church.

We are baptizing every week, and the prospect before us is cheering; for the Spirit of the Lord seems to have aroused the people from their long sleep. They have awoke as from a troubled dream, and come forward, as on the day of Pentecost, and ask, "What is required of us to do, that we may gain the smiles of the Almighty and have salvation in his kingdom?"

The kind and fatherly invitation in the 22nd Number of the *Star* has caused some that have been staying by the way for a season to come forward and ask for admission into the Church again. This it does my soul good to see. I hope they will give heed to the warning voice of the shepherd, and come in while the way is open to them, and gather to Zion before the calamities that are at their very doors overtake them. Many of our halls are getting too small for us to accommodate the people. We have taken the chapel at Woolwich that you spoke to me about; and there is one at liberty at Hammersmith, which I think it would be wise to take also.

We have not succeeded yet in getting a larger hall in the city, but I hope we shall ere long.

I feel myself very small in this large city, but good in the great work of the latter days. I desire an interest in your prayers, that I may have the spirit and power of my calling with me in all my administrations among the Saints, that they may move with this Church in the light of eternal truth, and endure to the end, and reap the reward they have set out for, even endless lives in the kingdom of Christ.

With kind regards to yourself, brother Gates, and the brethren,

As ever yours faithfully,

JOHN COOK.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The great event of the week to the English people was the grand review of the Volunteers by her Majesty in Hyde Park, on Saturday, June 23. It was one of the most magnificent and thrilling spectacles ever witnessed in this country. The English newspapers are in ecstasies over the event. The *Daily News* thus describes it:—"The event of Saturday last will go a good way, we apprehend, in dissipating the popular delusions of the nineteenth century. A man could not go ten yards from his own door in any quarter of London in the morning without feeling that the great heart of England was throbbing its hardest under the influence of some solemn and universal emotion. There was purpose in the stride of every individual of the crowds that streamed along the streets; there was harmony, there was brotherhood, there was exultation, there was defiance. The pedestrians said nothing about the weather; the omnibus coachmen did not swear when they were stopped, but looked on with glistening eyes whilst they waited, like so many lambs, for the serried ranks of the Volunteers to pass on to the ground. There were a million of people in the streets, and there was one idea filling the minds of all, which, put into the homely vernacular, meant, 'We'll stand no nonsense any longer, but are ready to have it out with whoever may be anxious to try it on.' No one went to Hyde Park to find fault with the evolutions, or to criticise the details. They went to be witnesses of a great fact, the demonstration of which will cause the world to vibrate with an entirely new set of impressions. They knew they had their peerless navy and their highly-disciplined troops for all ordinary purposes of war, but they also knew that the moment had come when it must be shown that, underlying both, they had still that national vitality of which affectionate allies had been sympathetically deploring the extinction. It is from this point of view that the gathering of the citizen army in Hyde Park, on Saturday last, must be examined. What we saw there was an army of 30,000 citizens coming of their own freewill, clothed and equipped at their own expense, who had for months submitted to all the severities of drill at their own desire, and who came there to declare by a silent demonstration, which was far more emphatic than words, that they were ready at the call of their Sovereign and their country to give up home and business, store and counter, shop and plough, in order to take their turn in the trenches, on the battlements, or in the open field, by the side of the trained men whose small numbers alone made them insufficient for the purposes of national defence." After all, England has a great deal of virtue and life in her, and she has cause to be proud of her sons. We are aware that this is a day of turning and overturning, and humbling of nations; and perhaps Providence, for some great end, has raised up Napoleon III. to be a scourge to the nations, and an overturner and terror in Europe. There is also no knowing what is written on the page of destiny as belonging to future events. Perhaps the popular ideas of an invasion, or some Napoleonic surprise, may not be "popular delusions," and Napoleon may be suffered by Providence to go to great lengths. But no reasonable person will believe that the French can ever subdue the English race, or long hold England at her feet. The breach in the Government is fast widening. Mr. Gladstone is said to have virtually resigned. Lord John Russell and Mr. Bright are hand-in-hand with him. The *Times*' correspondent writes from Vancouver's Island, May 9 and 10, that General Harney is still troublesome, and desires to have everything his own way or foment a quarrel. New diggings were constantly being discovered, and large earnings made all over the mining region. The continent of Europe is enjoying a moment of quiet and at least apparent reassurance. The Emperor of the French is reported to have said to the German Kings and Princes—"I sincerely desire peace with all Europe. The French journals have ever asserted this. I repeat to your Majesties and Highnesses, those foreign journals which at all times accuse me of wishing to aggrandise my territories, and of wishing to make war against my neighbours, are in the interest of my adversaries, and are, therefore, not worthy of serious consideration." Since the return of the Emperor from Baden, orders have been given by the Minister of War to withdraw the French troops from the German frontier. Prince Jerome, the youngest and last surviving brother of Napoleon I., has passed from this life. The Grand Duke of Baden arrived at Paris June 24th, and left at seven the next morning for London. The last accounts from Sicily state that Garibaldi, the day after the arrival of Medici and his volunteers, passed a grand review at Palermo. An insurgent camp has been formed, four leagues from Messina, consisting of 10,000 men, and deserters to it from the Neapolitan army were increasing every day. "By a sovereign act, under date 25th June, constitutional and representative institutions, on national and Italian principles, are granted to the kingdom of Naples.

A general amnesty is accorded to all political offenders. Spinelli is to form a government and the statute directly. An agreement to be made with the King of Sardinia for the adoption of the tricoloured flag. Analogous institutions for Sicily, with a royal Prince as Viceroy." But it is said that, unless France means to abandon the policy of non-intervention, and to back up the King of Naples by material help, his promise of a constitution, far from obstructing the march of events in favour of Italian unity, will be regarded as a piteous confession of weakness, and will strengthen Garibaldi's cause. Letters from Venice announce that the Austrian Government is making vast preparations for war. The quantity of ammunition which arrives daily by Trieste is enormous. Four *corps d'armee* are already complete, and a fifth is shortly expected. There are 70,000 men established in an entrenched camp at Peschiera, and 40,000 are in position on the frontiers of the Romagnas. General Guyon, the Commander-in-Chief of the French forces in Rome, has demanded a reinforcement of two regiments of infantry and one of cavalry. General Lamoriciere, who is on the best terms with General Guyon, is making preparations as if he expected shortly to be attacked. The interview of the Sovereigns at Baden has brought about an understanding between Austria and Prussia as regards the re-organisation of the military constitution of the Confederation. The Prince Regent of Prussia has invited the Austrian Cabinet to send a military representative to the Conference on that question, which will take place at Baden. Austria has sent a colonel of the general staff. The Berlin *Prussian New Gazette* learns from a source worthy of credit that the statement as to a projected marriage between the hereditary Prince Louis of Hesse-Darmstadt and the Princess Alice of England is well founded, and that the recent visit of the two Hessian Princes to London was relative to the proposed union. Prince Louis was born in 1837, and is heir presumptive to the throne of the Grand Duke of Hesse. Accounts from Japan bring the report of the assassination of the Emperor.

AMERICAN.—While the mass of political news crowded into American papers is rather confusing to the dull readers of Europe, it does bring them at least one clear notion, and that is, that the political game of parties in the United States is a marvel of complication and juggling, and a monstrous novel illustration of the spirit of a "Union" and governmental integrity. Who will be the next President of the United States remains to be seen at the next election. It is not easy to predict anything very definite of the eccentric brother Jonathan, nor does he seem to know himself the man of his choice. In the Democratic interests, Douglas is going down, and Dickinson is rising as the Democratic candidate. Preparations are being made for the Baltimore Convention. Delegates were already on their way to the Convention. Dreadful tornados have become quite common, and strange atmospheric phenomena seem to be deranging the seasons. The *New York Herald* recommends the subject to the attention of scientific men, to explain the causes of these changes in the seasons. In Utah there has also been some strange weather, and a great snow-storm has fallen in the middle of May. In fact, in the New World, as well as in the Old, the seasons seem to have got out of order. In the *New York Herald* of June 6th there is an account from Carson Valley of a bloody battle between the Indians and the Volunteers, in which the whites were defeated with a terrible slaughter. We wonder if the "Mormons" will be charged with any of the account, as usual. It is not unlikely, even although they have also been sufferers from recent Indian depredations. The counties of Weber, Box Elder, and Cache have suffered therefrom; but the Indians are, according to the latest accounts, suing for peace. Those who have been committing depredations in the above-named counties blame the Superintendent of Indian Affairs as the cause, in not keeping his word. A fine specimen of virgin copper has been found in Cedar County. More signs of coal have been discovered in the Territory. The trade of the citizens of Utah with San Francisco this season has not been inconsiderable, amounting to many thousand dollars. The people of Utah are intending to manufacture their own paper, ink, &c. The notorious Anti-Mormon ex-Governor Boggs recently died in California, in the 64th year of his age, leaving a wife and eleven children.

MEMORABILIA.

"COPYHOLD."—"Copyhold" is a legal term for manorial lands or other property, the tenure for which is held by the tenant only by copy of the court-roll made by the steward of the manor.

HOW TO TELL THE LENGTH OF DAY AND NIGHT AT ANY TIME OF THE YEAR.—Double the time of the sun's rising, which will give the length of the night; and double the time of the setting, which will give the length of the day.

MENTAL ARITHMETIC.—*To find what number of yards, pounds, hundreds, &c., may be bought for any sum of money, the price of one being given in any even number of shillings:* Add a cipher to the right of the given money, and divide the whole by half the proposed price.

CAVALRY REGIMENTS.—There are three regiments which are styled "horse" in the British army—namely, the two regiments of Life Guards and the royal regiment of Horse Guards (Blues). The other Cavalry regiments consist of Dragoon Guards, Heavy and Light Dragoons, Hussars, and Lancers.

POLYGONS.—Polygons (from *poly*—many, and *gonia*—an angle or corner,) are geometrical figures of more than four angles and sides (a trigon, or triangle, having but three; and a tetragon, or square, four). A pentagon has five; a hexagon, six; a heptagon seven; an octagon, eight; a nonagon, nine; a decagon, ten; an undecagon, eleven; a duodecagon, twelve. When the angles and sides are equal, the figure is called a "regular polygon;" when otherwise, an "irregular polygon."

HOW TO MEASURE TIMBER.—*To find the superficial content of a board*—Multiply the length by the mean breadth: if the board is tapering, add the breadth of the two ends together, and take half the sum for the mean breadth. *To find the solid content of squared timber*—Multiply the mean breadth by the mean thickness, and the product by the length. *To find the solid content of round timber*—Multiply the square of one-fifth of the mean circumference by double the length: when the tree is tapering, take the mean circumference by girding it in the middle, or by girding the two ends and halving their sum.

HOW TO EQUALIZE GEOMETRICAL FIGURES.—*To reduce a parallelogram to a square of equal area*—Multiply the length of the parallelogram by the breadth, and the square root of the product will be the side of the square required. *To reduce a rhombus or rhomboid to a square equal thereto*—Multiply the base by the perpendicular height, and the square root of the product will be the side of the square required. *To reduce a trapezium to a square of equal area*—Multiply the diagonal by half the two perpendiculars, and the square root of the product will be the side of the square required.

CINQUE PORTS.—The Cinque (*five*) Ports, which owe their origin to William the Conqueror, were havens on the east shore of England, towards France,—namely, Dover, Sandwich, Hythe, Romney, and Hastings; the last in Sussex, and the others in Kent. They were deemed of such importance in the defence of England against an invasion from France, that they received royal grants of particular privileges and immunities, on condition of their furnishing a certain number of ships of war at their own expense, in any emergency. Each place had the privilege of sending two members to Parliament, who were styled "Barons of the Cinque Ports." Their freemen were ranked among the nobility as Barons. An officer was appointed, called the Lord Warden of the Cinque Ports, who was also Constable of Dover Castle. Their first charter was granted by William I. in 1067. The ports of Winchelsea and Rye, in Sussex, were afterwards added.

VARIETIES.

OLIVE OIL gives the best polish to patent leather.

A STRONG decoction of tobacco juice will destroy vermin on the coats of dogs.

THERE are upwards of 12,000 omnibuses and cabs running through the streets of London daily.

The following horrible announcement appeared in a window in New York:—"Baking every day. N.B.—People's vitals cooked."

GARDENING MEMORANDA.—Plants that require hoeing or earthing up are those which throw out fibrous roots above the vital knot, such as the cabbage tribe, &c.; also annual plants with long bushy stems and weak slender roots, such as the pea tribe. Ligneous plants should never be earthed up, or the vital knot, which forms the point of separation between the root and the stem, and is also called the neck or collar of the plant, will thereby be injured. This part of a perennial plant should never be buried in the soil, or it will rot, and the plant die; nor should a tree ever be cut through at this vital part, or it will die. A deciduous tree may be cut down close above the neck, and fresh shoots will spring up; or it may even be cut down close below the neck, and if the latter uninjured vital part be replanted, fresh roots will form. Tap-rooted plants will not bear transplanting, except into a very light soil, and accompanied with a plentiful supply of water. In watering a plant, the water should never be poured close to the stem, as it tends to rot the neck, which connects the stem with the root.

A DECOCTION of bran applied to the hand will soften the skin and make it moist.

A MAN once said he could prove that a scoloped oyster was better than heaven, which he attempted by the following curious syllogism:—"Nothing is better than heaven; a scoloped oyster is better than nothing; *ergo*, a scoloped oyster is better than heaven!"

PROVERBS WORTH REMEMBERING.—A black hen will lay a white egg. A boaster and a liar are cousin-germans. A cat may look at a king. A crooked stick will have a crooked shadow. A crowd is not company. A diamond is valuable, though it be on a dunghill. A fool can dance without a fiddle. A forced kindness deserves no thanks. A fox should not be on the jury at a goose's trial. A friend is never known till needed. A friend that you buy with presents may be bought from you. A full cup must be brought steadily. A good archer is not known by his arrows, but by his aim. A good face needs no paint. A good horse should be seldom spurred. A good marksman may miss. A goose quill is more dangerous than a lion's claw. A great man will not trample upon a worm, nor sneak to an emperor. A great ship must have deep water. A horse is neither better nor worse for his trappings. A house ready built never sells for so much as it cost. A knave discovered is a great fool. A little debt makes a debtor, but a great one an enemy. A little pot is soon hot. A little wind kindleth a great fire; a great one bloweth it out. A man apt to promise is apt to forget. A man at sixteen will prove a child at sixty. A mare's shoe and a horse's shoe are both alike. A mariner must have his eye upon rocks and shoals as well as upon the north star. A mastiff grows the fiercer for being tied up. A mole wants no lantern. A pebble and a diamond are alike to a blind man. A pound of care will not pay an ounce of debt. A ready way to lose a friend is to lend him money. A rope and butter: if one slip, the other will hold. A small leak may sink a great ship. A straight stick is crooked in the water. A wager is a fool's argument. A wise man may look ridiculous in the company of fools. A wooden leg is better than no leg.

POETRY.

DIVINE LOVE.

(Selected.)

Father, thy boundless love to me,
No thought can reach, no tongue declare:
O bind my thankful heart to thee,
And reign without a rival there!

O grant that nothing in my soul
May rule, but thy pure love alone!
O may thy love possess the whole—
My joy, my treasure, and my crown!

Jesus, the Life, the Truth, the Way,
What wondrous things thy love hath wrought!

Still lead me, lest I go astray;
Inspire my will, direct my thought!
In suffering, be thy love my peace!
In weakness, be thy love my power!
And, when the storms of life shall cease,
My stay in death's important hour!
Henceforth, let no profane delight
Divide my consecrated soul:
Possess it, thou, who hast the right,
As Lord and Master of the whole!

ADDRESS.—Charles W. Penrose, 163, Burton Place, Spring Hill, Birmingham.

ERRATUM.—In the Report of the Manchester Conference in last Number, page 411, second paragraph, for 1st of June read 10th of June.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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POPULAR VENERATION FOR THE DEAD.

BY ELDER JACOB GATES.

"Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them."—CHRIST.

There seems to be something in the very nature of man which strongly prepossesses him in favour of that which is past or ancient, while the present passes unheeded with the great mass of mankind, until it becomes venerable by age and sacred to succeeding generations through the lapse of time. Inasmuch as this is the case, it may not be amiss to speak of things past, things which have been, and things which should claim the highest attention and the first place in the history of modern discoveries. If age gives a truth or a fact any importance, or strengthens its claims upon the credulity of this generation, then the one of which I have to speak is second to none. Its facts have long since been admitted, and its date is from the beginning of time.

The present seems to be an age of discoveries, and each one seems anxious to contribute something by way of filling up the great volume of time. All succeeding generations from the beginning have had their great men, most of whose names have been transmitted to posterity. Many of them have been a beacon of light for the wayward sons of humanity, and have been rewarded with contumely, or died as martyrs to their own intrinsic worth, or were left neglected, alone to en-

joy the light and truth of which they were made the repositories. But posterity, fond of the past, do them better justice. They call up the names of their progenitors, and chronicle them among the great. They write their epitaphs in letters of gold. From thence their names become associated with the deified ones of the past.

I will mention a few of those illustrious dead whose names are sacred, and whose characters rank high among the holy ones. Having but little knowledge of the world before the flood, we will begin with Noah, Abraham, Isaac, Jacob, Moses, and the Prophets Isaiah, Jeremiah, and Ezekiel, and Christ and his Apostles. These men were all despised in their own day, as well as the sacred truths which they taught. Still they held that knowledge, and power to impart the same, which reached beyond the utmost stretch of human wisdom; and, strange to tell, they had little or no reputation with their cotemporaries or in their own country. Time has done for them that which they could not do for themselves. They had little attractions for the age in which they lived. The truths which they taught, although they involved the fate of a nation or the world

at large, were considered fables. The doctrines they offered to the people were looked upon as seditious and as destructive to human happiness and the peace of society. At the same time, the fathers, who had long since slumbered with the dead, were quoted as oracles. Their names were venerated, their tombs garished, and their very dust made sacred by the lapse of time. The living age kill the living Prophets, and venerate the dead ones. Thus have the great truths, which are so important to man's best interests, been lost or taken from among men.

In 1492, a new world was discovered by Christopher Columbus, a native of Genoa, one of those few that the world has produced when some important event was to transpire. His cotemporaries laughed him to scorn, and looked upon him as being wild and enthusiastic in believing that a continent lay spread out in the Western Ocean, inviting to its bosom the sons of men. But that Spirit which first inspired his soul guided his frail bark across the broad Atlantic, until his long cherished hopes were realized, and he was rewarded with the satisfaction of knowing that he was right.

Ages after ages rolled away, with their events noted in time's great volume, until its history opened upon the nineteenth century. This new world had taken the name of America, and was a precious land above all others, as it regards its soil and productions and minerals. But more valuable was it for the precious truths of heaven hid in its bowels by the command of the Lord, and which once inspired the bosom of Prophets and Apostles. A seal was set upon the treasures of knowledge that once animated and inspired the being of an entire nation. Silence reigned and held her strong dominion over the past, and mystery seemed to brood over the new world. It is true there were monuments in this new world which plainly indicated that art had there once swayed her sceptre over physical nature, and the very footprints were visible of a once powerful, intelligent, and highly-refined people. But where was their history?—where were chronicled the deeds of their renowned ones—the tale concerning their wars and the reign of their kings? From whence came this people that have lived, and reigned, and have gone, leaving evidences

of their power and greatness, who were so numerous as almost to cover the entire continent of North and South America? From the date of their history, thousands of years must have elapsed, and still there is left sufficient, which has withstood the ravages of old Time, (which is said to conquer all,) to declare with a prophetic voice that a great fact was concealed in America, which must come to light, affecting the destiny of the world.

Through the inspiration of the dead, a voice has whispered from the dust, and hundreds and thousands have been electrified and inspired with an unceasing desire to bring to light the hidden mystery of the past, and, if possible, to make the very dust of the mouldering dead declare their own history. To effect this, all classes of men have contributed both mentally and physically. The foundations of ruined cities and mouldering monuments have been lifted from their ancient beds, where they were laid with a shout of joy bursting from the hearts of human beings, while they saw a foundation laid for the perpetuity of their own deeds and their succeeding generations. All parts of the New World have been explored. The earth has been excavated many feet below its surface, and ancient relics of art brought forth. Hieroglyphics and devices of every kind and form have been brought to light and arranged and confirmed by the most learned and scientific of the present age,—but all in vain. Although they spoke loudly, no one could understand the voice. There was no one to interpret the tongue in which it spoke. The key that unlocks the great treasure-house of time (past, present, and to come,) was not yet found; neither was it had among the children of men. It had passed away with the spirits of the just who locked up the past, and set a seal upon the treasures of knowledge, and bid adieu to the earth while she rolled round to the appointed time fixed in the economy of God, when the great restitution of all things should commence. That time came! The dark curtain that veiled the past and the future was taken away. Truth sprang out of the earth, and righteousness looked down from heaven. The voice of the dead was again heard among the living. The past was brought to light, and the future comprehended. The spirits of the just have returned, and the key of knowledge was

restored to man upon the earth. A voice from the heavens, a voice from the earth, a voice from the dead, a voice from the living, a voice from an angel, and a voice from the Prophet of God,—all, all declare that the last sand had fallen from the hour-glass of time, fixed in the economy of God, when the seal should be broken, and the history of the past be revealed, and the Spirit of truth shine again upon the earth and light up the path that leads into the future, that men of knowledge might be rebuked, and the foolishness of the wise be made manifest,—that error and superstition might be driven from the abodes of men, and light and truth have dominion. Lo! an angel comes! To earth he bends his way, and breaks the silence of the tomb, and brings forth the records of the past, calling upon a youth, and schooling him deeply in the science unknown among men, that he might interpret the language of the dead.

In 1827, Joseph Smith took from the hill Cumorah, in the State of New York, the plates on which was engraved the history of the ancient inhabitants of America, from which he translated the Book of Mormon, by the gift and power of God, through the intelligence which was communicated to him. This book contains the origin and history of the aborigines of America, and reaches back to the Tower of Babel, and down to 400 years after Christ, and gives the reign of their kings, and contains the prophetic declarations of their Prophets, couched in plain language. Many of these prophetic declarations particularly concern this generation, and will affect their best interests, whether they look upon it as a fact or as a fable. Truths are stubborn things in this age, as they have been in all past ages. They cannot be turned from their purpose. They will have their effect, either for good or evil, upon every son and daughter of Adam. But why this alarm? Why does all Christendom start back and look agast, as though some strange thing had happened? Is the announcement of this history strange? or does the sound of a Prophet's voice alarm them, as it has the world in all past ages? Is the truth unpleasant to this generation? or is the light too strong for their eyes? Have they been so long accustomed to darkness that they prefer it instead of light? If so, why pray for

light and truth? Is it to be seen of men? Come, be consistent. Do not reject the counsel of God against yourselves!

The history of ancient America is abundantly confirmed by the mouldering cities, and broken monuments, and the living descendants of a once noble and Godlike race, now known as the wild Indians of the forest. Poor, miserable, and degraded to a level with the beast, they are the descendants of Abraham through the loins of his son Joseph. So says the Book of Mormon; so says the voice that whispers from the spirit world; so says the voice of the Prophet of God, Joseph Smith, unto whom the keys were given to unlock the treasures of knowledge and bring to light things which have been in days of old, when the world was young,—the same that is, and was, and is to come, even the truth which is as old as the Gods, and will continue when the heavens and the earth pass away. Thus life and immortality have been brought to light, and may be obtained through the knowledge of truth, in obedience to the Gospel, which is the only plan devised whereby man can be saved.

Joseph Smith, having translated the Book of Mormon, next received the holy Priesthood and the keys of the kingdom of God by the administration of an angel from heaven, which gave him a right to preach the Gospel, and power to organize the Church and kingdom of God, and to admit citizens into it. This he did on the 6th of April, 1830, beginning with six members. In its organization it embraces Apostles, Prophets, Evangelists, Pastors, helps, and governments, the same that constituted the Church in days of old. All men, rich or poor, bond or free, noble or ignoble, professors or non-professors, are called upon to repent, forsake their evil ways, embrace the Gospel, and become associated with the kingdom of God, which will stand for ever. That little stone which lies hid among the Rocky Mountains will soon roll forth and fill the whole earth, and no power can stop it, while all other systems will become as chaff and pass away, and no place will be found for them.

The great modern Prophet and founder of the Church and kingdom of God, as now organized in Salt Lake Valley, Utah Territory, North America, was morally one of the best men with whom I have

ever been acquainted during my whole life. His character was unexceptionable. I have lived by him as a neighbour for years. I have travelled hundreds of miles with him. I have been his companion in adversity and prosperity. I have known him in his private and public life. I have been cast into prison with him, where we were tried for our lives, and for no other crime than testifying to the truths of the Gospel. I have known him in life, and I knew him in death. I also know that his lifetime was spent in benefiting mankind and to build up the kingdom of God upon the earth. And I know, furthermore, that he was one of the greatest Prophets that ever lived upon the earth; and whoever says to the contrary is a liar, and the truth is not in him. Therefore, I warn all men to beware how they fight against the work of God established by Joseph Smith; for it will roll on until every knee

shall bow and every tongue confess that Jesus is the Christ, (to the glory of God,) and that Joseph is his Prophet. Notwithstanding that he was a Prophet of God, he has shared the fate of his predecessors. His life has been taken from the earth. A Prophet's voice has always been an unwelcome sound to the age in which he lived. He brings the light of heaven too near, whereby the deeds of men are made manifest. The world have in every dispensation drawn a veil over the earth, stained with the blood of martyrs, and shut out the light of heaven from their own vision. Joseph Smith, the Prophet of the nineteenth century, is enrolled in the list of martyrs whose blood was shed in days of old. Succeeding generations will yet venerate his name, and wonder at the folly and wickedness of those who have taken the life of so good a man from the earth.

CHARITY.

BY ELDER WILLIAM SMITH.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."—PAUL.

To speak fluently and to have a power of oratory, so as to command an audience, is good, and what all who hold the Priesthood ought to obtain, in order to forcibly lay before the people those principles which are calculated to save them and gain eternal life. Yet, at the same time, we must remember that it is not a fine flow of language that will convert the people to the doctrines of "Mormonism." Past experience teaches us the truth of the common adage, that "Example is better than precept." It is not the greatest orators who have done the most good, but those Godlike men whose words and actions have corresponded.

Doubtless the Apostle Paul thought the same when he wrote those sublime views on charity in his Epistle to the Corinthian Saints which stand at the head of this article.

O charity! the greatest of all gifts!—what shall we call it? A priceless "pearl"—a "treasure hid in a field." Yet how few there are that will try to obtain it! It is calculated in its nature and tendency to raise mankind to thrones, principalities, and powers. Indeed, how can we attain to such exalted positions without it? Will speaking in tongues be sufficient to gain such an exaltation? Ask the Apostle, and he will answer. No. We may have that gift, and yet "become as sounding brass or a tinkling cymbal." Will prophecy be sufficient? Nay. Hear him when he says, "And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

What a heavenly boon is this to have in

our possession! and yet how few, comparatively, realize it! It is truly good to enjoy the gifts of the Spirit as spoken of in 1 Cor. xii. 8, 9, 10:—"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." It is indeed good to use and enjoy them in their proper times and seasons for the edifying of the Church. But yet, how easy it is for us to destroy the effects of those gifts for want of charity!

O what a holy, heaven-born principle is charity, which even dwelleth in the bosom of the Deity! It was that which brought the Son of God from the presence of his Father. And what a glorious example was he who, though himself rich, yet for our sakes became poor, that we through his poverty might be made rich,—that we, his brethren, might be exalted,—that we might be made partakers of his glory! Do we follow that example by being willing to sacrifice our own comforts, pleasures, or means for the good of our brethren?

But, on the other hand, we may give our goods to feed the poor, and yet not have true charity. Selfish motives may lead us to feed the poor, to get a name; but charity "seeketh not her own." We may even suffer our bodies to be burnt, and yet not have charity; therefore it "profiteth us nothing." Though she may be called to suffer for the good of others, yet she "is kind." When she beholdeth others prosper, she "envieth not;" neither does she "vaunt" herself, or try to lift herself unlawfully above others. If, in the provi-

dence of God, she is raised to honour and greatness, then she is "not puffed up." In all societies she makes herself agreeable, and "doth not behave herself unseemly;" and although the manners and habits of those with whom she may associate may differ very much from what she has been accustomed to, and may cause her pain, yet she "is not easily provoked;" and when she beholdeth an unwise act, she "thinketh no evil." How truly also the Apostle further describes her when he says she "rejoiceth not in iniquity, but rejoiceth in the truth," and also "beareth all things"—does not fly into a passion if everything does not meet her mind at once, but beareth with the infirmities of others.

Charity, the greatest of Heaven's gifts, how little is it sought after! We seek to prophesy and speak in tongues, and we do well in so doing, and to obtain other gifts of God. But let us reflect, and we shall soon discover that they will some day cease to exist and be done away; but charity will remain throughout all eternity. It dwells in the bosom of Jesus and all his associates; and as like cleaveth to like, how can we even expect to dwell with God in the eternal world, unless we have the same principles in us that dwell in them? They will not spring up in us momentarily, but have to be nurtured and trained. We have to "mortify the deeds of the body:" and what will be of greater service to us than to cultivate charity, and let it have a place in our thoughts from day to day, knowing that charity "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." And now abideth faith, hope, charity, these three; but the greatest of these is charity."

HISTORY OF JOSEPH SMITH.

(Continued from page 423.)

[December, 1843.]

Saturday, 9th. At home.

Prayer-meeting in the Assembly Room.

I copy from the *Neighbour*:—

"At a very large meeting of the citizens of Nauvoo, held at the corner of Main and Water streets, Mr. Heber C. Kimball was elected chairman, and J. M. Bernhisel appointed secretary. Mr. George A. Smith

having made a few observations, Mr. John Taylor read the preamble and resolutions of a meeting held at the Temple, on the 7th instant; also an ordinance entitled 'An extra ordinance for the extra case of Joseph Smith and others,' recently passed by the City Council of the City of Nauvoo; likewise the fifth and sixth articles of the amendments of the Constitution of the United States, and the opinion of the Attorney-General of the State of Illinois on the subject of the organization of the Nauvoo Legion, he being of the opinion that said Legion was disconnected from the military communities of the whole State, and in no way subject to the regular military officers, possessing an exemption even from subjection to the general military laws, with a law-making power vested in their own Legion.

After some pertinent remarks by Mr. Taylor, General Joseph Smith briefly addressed the meeting. He dissented entirely from the opinion of the Attorney-General, and observed that it was stated in the Charter that the Legion was a part of the Militia of Illinois, and that his commission declared that he (General Smith) was the Lieutenant-General of the Nauvoo Legion and of the Militia of the State of Illinois; and as such, it was not only his duty to enforce the city ordinances, but the laws of the State, when called on by the Governor. He also stated that he had been informed that the Chief Magistrate of Missouri had it in contemplation to make another requisition on the Governor of Illinois for him (Joseph Smith).

The meeting then adjourned *sine die*.

H. C. KIMBALL, Chairman.

J. M. BERNHISEL, Secretary."

Received the following:—

"Nauvoo Legion, Nauvoo City,
December 9, 1843.

Lieutenant-General Joseph Smith,—

In consequence of the orders I received from you 'to hold in readiness a sufficient portion of the Legion, &c.,—to make said forces efficient, it will be necessary to supply them with munitions of war, which of course must be done at the expense of the city. You will therefore please to give orders to the commandants of cohorts on their application to you on the city treasury for whatever amount you may think proper on the present occasion.

Most respectfully your obedient servant,
WILSON LAW,
Major-General, N.L."

Sunday, 10th. Rainy day. I stayed at home. •

A prayer-meeting held this evening in the Assembly Room. I was not present. Brigham Young presided. Several sick persons were prayed for.

By letter from J. White, Deputy Sheriff of Clark County, Missouri, I learn that Mr. Daniel Avery is in Marion County prison, without trial. The Sheriff requests several men to go there as witnesses. It is evidently a trap to get some more of our people into their power. When I was in prison in Missouri, my witnesses were arrested before they got into court to testify, except one, who was kicked out of the court by an officer, Lieutenant Cook, who damned him, and ordered some of his company to shoot him. After which, the States' Attorney, Birch, turned to me tauntingly, saying, "Why the hell don't you bring on your witnesses?" and Judge King laughed at my discomfiture. The Saints have had enough of Missouri mob justice.

Monday, 11th. The following affidavit will show that some of the citizens of Illinois are so far fallen and so much governed by mobocratic influence as to assist the Missouri wretches in their hellish designs:—

"State of Illinois,)

Hancock County,)

On the 11th day of December, 1843, came Sisson A. Chase before me, Aaron Johnson, a Justice of the Peace of said county; and, after being duly sworn, deposeth and saith that the crime of kidnapping has been committed in Hancock County: and on the 2nd day of this present December, 1843, at the house of Schrench Freeman, about four miles and a half south of Warsaw, in said county, your said affiant heard a man by the name of John Elliott say that he was going a shooting turkeys. When asked what he was going to shoot them with, he showed a brace of pistols and a large hickory cane. Your affiant observed that he thought he could not kill turkeys with such weapons; and the said Elliott said there was a certain cock he meant to take before night, and they would do for that. He, the said Elliott, went off, and your affiant did not see him till Sunday evening the 3rd, when your affiant asked the said Elliott if he had caught his turkey; and he replied, Yes, the one he was after—a Mormon Elder. Your affiant then asked him who he was; and he said, Daniel Avery. Your affiant then asked the said Elliott what had been done with said Avery; and he said we put him on to a horse, tied his legs, and guarded him to the river, from whence, about ten o'clock at night, we

took him into Clark County, Missouri, for stealing a horse four years ago, where they would try him; and if found guilty, they would then take him into another county, where there was a gaol, as there was none in Clark County. On the 4th day of December, I asked him if they had writs or authority to take Mr. Avery. He replied, We all had writs. On the 5th, said Elliott said he expected to get into difficulty on account of this scrape; but if any Mormon makes any business with me, I will shoot him. And further your affiant says not.

SISSON A. CHASE.

Subscribed and sworn to this 11th day of December, 1843, before me,

AARON JOHNSON, J. P."

Which I sent to the Governor, with this letter:—

"Nauvoo, December 11, 1843.

Sir,—I herewith forward your Excellency another affidavit on the subject of the late kidnapping, and shall continue the same as they come to hand, expecting your cordial cooperation in the premises, that the laws may be magnified and made honourable, and our lives held precious, our friends saved from jeopardy, and the 'captives freed.'

Respectfully, I have the honour to be
Your obedient servant,
JOSEPH SMITH."

Meetings were held and resolutions passed in all the Wards of the city, requesting the City Council to raise a company of forty men to act as police.

Last night, two ruffians, whose names are unknown, went to the house of brother Richard Badham—a farmer living on the prairie, robbed the house of \$4,50, threatened his life, stabbed him in the abdomen, when part of his caul gushed out. Dr. J. M. Bernhisel dressed his wounds to-day, and he thinks there is a prospect of his recovering.

Tuesday 12th. In Office at nine, a.m., and wrote a letter to my uncle:—

"President John Smith,—The petition of a special Conference at Macedonia of last November for your appointment as Patriarch in the Church has been received, duly considered, and is granted. You have my best wishes in your behalf, as well as my prayers, that you may fill so honourable and exalted a station with the dignity, sobriety, and grace which has hitherto characterized your conduct and communion with men, as a man of God.

Respectfully yours,
JOSEPH SMITH."

At ten, a.m., attended City Council, which passed an ordinance exempting all Church property from city tax.

In accordance with the petitions from the several Wards, the Council passed the following:—"An ordinance for selecting forty policemen and for other purposes.

"Section 1. Be it ordained by the City Council of the City of Nauvoo that the Mayor of said city be, and he is hereby authorized to select and have in readiness for every emergency forty policemen, to be at his disposal in maintaining the peace and dignity of the citizens, and enforcing the ordinances of the said city, for ferretting out thieves and bringing them to justice, and to act as daily and nightly watchmen, and be under the pay of said city.

Passed December 12, 1843.

JOSEPH SMITH, Mayor.

W. RICHARDS, Recorder.

The Council also passed "An ordinance for the health and convenience of travellers and other persons."

"Section 1. Be it ordained by the City Council of the City of Nauvoo, that the Mayor of the city be and is hereby authorized to sell or give spirits of any quantity as he in his wisdom shall judge to be for the health, comfort, or convenience of such travellers or other persons as shall visit his house from time to time.

Passed December 12, 1843.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder."

Wednesday 13th. At home.

I insert an editorial from the *Neighbour*:—

"PUBLIC MEETING.

It will be seen in another column that a public meeting was held in this place for the purpose of providing some remedy for the repeated aggressions of the State of Missouri; since which time an ordinance has been passed by the City Council to carry into effect that object, and to prevent the citizens of this place from being any longer imposed upon by the continued illegal proceedings of the State and citizens of Missouri.

We think that it is high time that something should be done to screen ourselves from the continued aggressions of this meddling, troublesome, bloodthirsty herd; and we know of no means that will be more efficient and lawful than the one adopted.

We have done good for evil long enough, in all conscience. We think that we have fulfilled the Scriptures every whit. They

have smitten us on the one cheek, and we have turned the other, and they have smote that also.

We have also fulfilled the law, and more than fulfilled it. And for the sake of peace, when we knew that we had violated no law, nor in anywise subjected ourselves to persecutions, we have endured the wrong patiently, without offering violence or in anywise injuring the heartless wretches who could be trusted with such a dishonourable document. Those vagabonds have been suffered to prowl at large, and boast of their inglorious deeds in our midst; and no man has injured them, or said, Why do you so?

The time, however, is now gone by for this mode of proceeding, and those vagabonds must keep within their own borders and let peaceable citizens alone, or receive the due demerit of their crimes. We think that this ordinance passed by the City Council is wise, judicious, and well-timed, and is well calculated to protect peaceable citizens in their rights, and to prevent those lawless vagabonds from interfering with the rights of peaceable citizens.

To those unacquainted with our relationship to Missouri, and the accumulated wrongs and repeated aggressions that we have received from the hands of that State, our language may appear harsh and ill-timed; but those who are in possession of those facts know better. Their merciless, unrelenting, inhuman prosecutions and persecutions, from the time of our first settlement in that State until the present, have been wholly and entirely unprovoked and without the shadow of law.

Joseph Smith has been suffered to be taken time and again by them: we say suffered, because he could not be legally and constitutionally taken. Joseph Smith never committed the crimes of which he is charged. He is an innocent man.

But, allowing their false, diabolical accusations to be true, what then? Does it follow that he is continually to be followed for the same offence? Verily no. The Constitution of the United States expressly says—'Nor shall any person be subject for the same offence to be *twice* put in jeopardy of life or limb.' And yet we find that the State of Missouri has put Joseph Smith in jeopardy no less than four or five times. He was tried once by a military tribunal in Missouri, and sentenced to be shot. He was afterwards tried by a pretended civil (mob-

cratic) court; and since then he has been several times apprehended, tried, and acquitted for the same offence, in this State, by Missouri requisitions.

Is he still illegally and unconstitutionally to be held in abeyance by these miscreants? or shall we, as freeborn American citizens, assert our rights, put the law in force upon those lawless, prowling vagabonds, and say that he shall be free?

Shall we suffer our pockets to be picked through the influence of these scoundrels eternally, by defending ourselves against vexatious lawsuits? or shall we take a more summary way, and by a legal course punish the aggressors, proclaim our freedom, and shield ourselves under the broad folds of the Constitution? The latter is the course for us to pursue.

The ordinance passed by the City Council will secure this object; and we are glad to find that the opinion of J. Lamborn, Attorney-General, and J. N. McDougall, correspond so much with our own—'That the Nauvoo Legion is an independent military organization, and is by law expressly required to sustain the municipal laws of Nauvoo.'

What are we to say about these kidnappers who infest our borders and carry away our citizens—those infernals in human shape?

The whole European world has been engaged in a warfare against those who traffic in human blood. Negotiations have been made, treaties entered into, and fleets have been sent out, through the combined efforts of the nations, to put a stop to this inhuman traffic. But what would those nations think, if they were told the fact that in America—Republican America, the boasted cradle of liberty and land of freedom,—that those dealers in human flesh and blood, negro dealers and drivers, are allowed with impunity to steal white men, and those sons of liberty can obtain no redress.

Great God! has it come to this, that freeborn American citizens must be kidnapped by negro drivers? What are our authorities doing? Why are not these wretches brought to justice? We have heard that one or two of the citizens of Illinois have been engaged in assisting these wretches. We shall try to find out who they are and their whereabouts, and make them known; and then, if they are not brought to condign punishment, we shall say that justice has fled from Illinois."

(To be continued.)

THE prick of a pin often gives more acute pain than the gash inflicted by a lancet. So we pass through life: our minor sorrows are frequently harder to bear than our greater afflictions.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 14, 1860.

THE reports which we are receiving of late from the various parts of the country indicate the increasing prosperity of the work. We feel assured that the Spirit of the Lord is increasing upon both the Priesthood and the Saints. It is resuscitating within them their first love in the truth, and brightening their future prospects and hopes in this work. The good Spirit is also being poured out upon many who have heretofore had little or no knowledge of the Gospel. In our reports from the most remote Conferences in the Mission, our hearts are made glad with the cheering news that the work is moving steadily forward, and many are being added to our numbers by baptism. The spirit of inquiry apparently prevails among a large portion of the inhabitants within the immediate vicinity of our Conferences and Branches. Our meetings are beginning to be well attended by strangers, and in many places our meeting-rooms are already too small to accommodate our congregations.

This is evidently one of the favourable times and opportunities in the Divine economy of Him who works all things after the counsel of his own will. When he thinks proper, in consonance with his own Divine appointments, to bless and prosper nations or individuals, he does so by giving them days of Gospel sunshine and favour. At the present a good feeling and a kindly spirit prevail throughout this nation. How long this feeling will continue we are not prepared to say; but we feel assured, by the intimations of the Spirit within us, that it will be of exceedingly short duration. The purposes of God which have been hid from the foundation of the world, to be made known in this generation, are so rapidly nearing their appointed times, and the changes consequent upon their development will follow in such quick succession, that all nations, however much they may seek to avoid it, must have alternately their days of clouds and sunshine. Then, while the Lord favours us with an opportunity apparently so necessary in his mysterious providence, let us work with diligence, faithfulness, and sobriety in bringing souls to a knowledge of the truth.

We can safely say that, out of the many thousands who have been cut off from the Church in these lands, a large portion have retained the spirit of the work. Indeed, many of them have not known that they were cut off from the Church until some months afterwards. In our judgment, there is a wide difference between such persons and those who have been tried and cut off from the Church for their sins, or those who, after having become acquainted with the ways of life, have deliberately turned from us. The course to be pursued towards such should be one of liberality and kindness by extending to them the ordinances of the Gospel. Take such by the right hand of fellowship as soon as they manifest a desire to unite with us again. There may be a tenacity upon the part of some of the Elders regarding the admission of those who have formerly held a standing amongst us, by wishing to go back and criticise the interval which passed during the time they were disconnected from the Church. In all such criticisms we should be exceedingly careful to know that our acts are tempered with that sense of mercy and justice towards others which we would like, in return, to be manifested towards ourselves.

The God whom we serve is not so revengeful and cruel that we need to be coerced into obedience through the fear of the stake or the rack. His justice is consistent with mercy, reason, and intelligence. Our God is not the frightful being that some, through ignorance, might have supposed him to be. He is a great and righteous Judge, filled with mercy as well as judgment. Having been tried and tempted in all things like unto ourselves, and touched with the feeling of our infirmities, he can have compassion upon those that are ignorant and have gone out of the way. If any who, through ignorance, have departed from the ordinances of the Gospel and have fallen into transgressions, now feel to come forward, confessing and forsaking their sins, desiring to be baptized for the remission of them, who will say that their past sins shall be remembered against them? or who will be so tenacious in their judgment about such that their whole past course must be reviewed? Let us, then, while the Lord so singularly blesses our efforts, be the willing instruments in his hands in saving all those who feel a desire to serve him. We should also be alive to the importance of these times, for they are certainly favourable to the spread of the truth.

In the feelings of many, the want of position has been with them a serious drawback. It has been looked upon as indispensable to their progression and usefulness. That of a Travelling Elder, when properly understood, gives us all we can ask for, or that we are at the present capable of magnifying. If, then, there is a good desire in our hearts, this gives us ample opportunity and privilege of showing such desires by our works. The labours of a Travelling Elder are directly with the people, and his calling is the very position above all others to be coveted by those who are seeking earnestly the salvation of the people. This gives all power to do good without any restraint or hindrance. If a favourable influence or reputation is desired by any, this position places both at their disposal. It is the widest possible scope that Elders can desire to have in this kingdom for the development of their ambition, talent, or ability. That experience which the labours and duties of the calling of Travelling Elders bring to them is (if they could but understand it,) what they are seeking to obtain. Many think that a high position will confer that upon them. This is a mistake. The school in which we shall find that which we are looking for (if ever we do find it,) will be in magnifying this calling in the midst of the people. With much propriety it can be said that very many of those who now hold the office of Elders, from the manner in which their labours are performed, are far more befitting the offices of Deacons or Teachers than that of any other.

If any desire an honourable position in the kingdom of God, let them seek in all humility to get and retain the Spirit of the Lord, and labour with faithfulness and diligence amongst the people, and they will carve out for themselves a greater exaltation and honour than they have yet conceived of.

At the present we feel gratified in saying that we can behold an increasing desire upon the part of the Priesthood to be faithful and diligent in their duties. We believe they are labouring according to their ability for the advancement of this work. In their energy and perseverance we can see much to commend them for, and but little that merits reproof.

CONFERENCE AT CHELTENHAM.—On Sunday, June 24th, a Conference of the Church was held at Cheltenham. In addition to the local Priesthood and the Travelling and Presiding Elders of the Conference, there was present at the meeting Elder Milo Andrus, from Utah. We learn that the Saints spent an interesting and profitable time together. The reports of the Travelling Elders were encouraging.

and showed a growing desire on the part of the Saints to spread the work and an increase of a corresponding spirit in the hearts of the honest. After the business of the Conference was over, Elder Milo Andrus occupied the greater portion of the day in instructing and blessing the Saints by his spirit and influence.

ARRIVAL OF THE "WILLIAM TAPSCOTT."—We learn from the *New York Herald* that the ship *William Tapscott* arrived at New York, June 16, with a company of emigrating Saints.

A BEAM IN THE EYE OF CONGRESS.

The following extract from the *New York Herald* we think too rich and applicable to be lost altogether. It was called forth some time ago by the introduction to Congress of a bill to suppress polygamy in the Territories. The matter is still before the world, and is now under the consideration of the Senate. The *Herald* gives a picture of the moral character and stamp of Congress, and notices a few beams in the eyes of that not too immaculate body. We are strong believers in the moral nature and Divine origin of "Mormon" polygamy, and we set a high estimate on the morals and virtues of the Saints. We do not, then, extract this picture of the not too holy character of Congress as a set-off against an institution among the Saints of Divine origin, and one that is pure and unexceptionable when carried out in its integrity; neither do we offer the view of the beams in the eyes of Congress to cover any mores in the eyes of Utah. We give it rather to tell its own tale, and think, without farther comment, that it will sufficiently do this.

"It is very refreshing to see that some of the members of the House of Representatives have been brought to a realizing sense of the public scandal which was created by the conduct of a portion of the House during the early part of the session, and, being thoroughly ashamed of the conduct of the blackguards and bullies in and out of the hall of the House, have initiated a course of moral legislation by reporting a bill to prohibit polygamy in the Territories. This is all very well in the Rev. Mr. Noel, who has introduced his bill prohibiting polygamy in Utah; but if Congress begins with legislating for the Territories, it might as well go and enforce penalties against other sins committed on the borders and the Plains. There are nigger-stealing, and horse-stealing, and emigrant-swindling, and a number of other territorial peculiarities that might be looked into.

There are some doubts, however, as to how far the power of Congress extends in the Territories; and it appears to us that the House need not have gone all the way to Utah for its moral recreation. There is the District of Columbia, directly under the nose of the House, smelling rank to heaven. Congress owns the District of Columbia, and has exclusive power to legislate for it. We ask the House, then, to purge the Dis-

trict and fumigate Washington. The House should go to work and prohibit polygamy and concubinage in the District; it should suppress all the gambling hells, and shut up the poisonous bar-rooms on the Avenue and elsewhere in the District; it should prevent all thieving, and stealing, and cheating, and swindling, and Swartwouting—public and private—in the District; it should banish for ever from Washington all those gangs of half-starved country editors from the North and West, who hang on the skirts of every new Congress, seeking to steal from the funds of both houses by means of the printing job. We believe that there is more polygamy, more debauchery, more stealing, more rascality and villany of all kinds in the "ten miles square" than in all the Territories put together; and therefore the immaculate individuals who are engineering the polygamy law will do well to prohibit all the crying sins of the District in a Moral Omnibus Bill; then, having plucked the beam out of their own eye, Territorial mores will come duly in order. If Congress does not clear its conscience by some comprehensive, clean sweep like this, they had better send a special committee to the lower regions and bring up Beelzebub to take charge of the Government. He has a great deal to say about it now."

CORRESPONDENCE.

ENGLAND.—SOUTH PASTORATE.

Bath, July 2, 1860.

President Jones.

Dear Brother,—As I am about to leave this Pastorate, and the business of the half-year being done, I take great pleasure in giving you a report of the matters affecting this Pastorate not embraced in the sheets I have lately furnished you.

It is ten months since I left Scotland to labour in this Pastorate. The whole of that time I have spent endeavouring to become acquainted with the Saints, to ascertain the nature of their affairs and deficiencies, and to administer to them according as my heavenly Father has given me power and ability; and my abundant intercourse with them has qualified me to judge, with a goodly measure of correctness, of their present condition.

This Pastorate numbers at the present 593 members, and extends over an area of near 400 miles, calling forth a great amount of travelling and much exertion to keep the Saints well visited. In this, and in laying before them the duties of our holy religion, I have been most nobly sustained by my brethren, the Conference Presidents and Travelling Elders, who have drawn forth the warmest feelings of my heart towards them for their diligence in performing their duties; and I feel to bless them in the name of the Lord. The majority of the local Priesthood and members have caught the spirit of their leaders, and the result is, the Spirit and power of God are increasing in the Pastorate. Some who have been cut off

have returned; and many who had grown cold, and had fallen back from the ranks of the brave and true, have awakened from the death-spell which bound them, and are walking with joy the good old path once more.

We have commenced preaching in the open air in various parts of the Pastorate; and in some places, which have heretofore been the scenes of persecution and violence towards us, the Elders have had hundreds flock to hear them, and they have been able to bear testimony to the truth without molestation. I am sanguine that the faithfulness and diligence of the Elders will bring down the blessing of the Almighty upon themselves and the honest in heart, and that many of the latter will be brought into the fold of the Good Shepherd during the ensuing summer.

There have been already a few added by baptism, and our meetings are in some places well attended by strangers, and the Spirit of the Lord is visibly moving in the midst of the people "down south."

During the past half-year we have been favoured with the visit of Elders Gates and Andrus, whose fatherly counsels and instructions have been appreciated by all of us; and they have revived anew the spirit of gathering in the bosoms of the Saints.

Ever praying that the Spirit of the Lord may attend you and all your brethren in the holy ministry,

I remain faithfully yours,

THOMAS HARDING.

"I ALSO know that if the enemies of truth will let us alone, as barbarous as we are, we will soon show them the most peaceable, right-loving, and law-abiding community in the wide world. We will show them the most civil community—a community farther advanced in the arts of refinement than any other upon the earth. We will show them men and women the most profound in learning, and mechanics the most expert and ingenious. We will show them men endowed with the most brilliant natural talent and the most wisdom that can be found in the world. We will do this, if they will cease driving us from our homes and robbing us of our homesteads to the music of the rifle and cannon, and the horrible oaths and fiendish hilarity of civilised mobs, who mock at our sufferings and laugh to scorn our sorrows. If they will not let us alone, we will take the musket and the sword in one hand, the trowel and the hammer in the other, and build up the Zion of our God; and they cannot prevent it."—*Brigham Young.*

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—On Saturday, June 30th, about 12,000 persons visited the Crystal Palace, to give a parting welcome to that large body of French singers on a visit to this country, chosen from the celebrated choral society known by the name of Orpheonists. At the conclusion of the concert our French visitors were entertained at a grand banquet. They mustered to the strength of above 2,000, in one of the principal dining saloons of the palace; Sir Joseph Paxton, M.P., in the chair, supported by many noblemen and gentlemen. After the cloth was removed, the usual loyal toasts were given, and responded to with great enthusiasm. M. Delaporte, the chief conductor of the Orpheonists' concert, gave—"The union of the two great countries—France and England." He enlarged upon the great blessings which must accrue to both nations from a continuance of the friendly alliance between France and this country, and assured them that the feelings of the French nation was most favourable towards the English; and he trusted that the day would be long before the harmony of the two nations would be disturbed. The toast was drunk with great applause. Mr. John Bright appropriately responded. The Queen's Own (Westminster) Rifles, under Earl Grosvenor, were present, and in honour to their foreign visitors, formed on the terrace and saluted. Only a very few of the Paris papers gave accounts of the Volunteer review in Hyde Park; and the semi-official organs were instructed to treat it with silence. But the *Journal des Debats* expresses astonishment at the extravagant manner in which English papers speak of a review of not 20,000 men; while the *Nord*, the pro-Russian organ, sneers at the affair. In Ireland a "National Petition" and a "movement for Repeal" of the union between England and Ireland are being got up. The Editor of the *Irishman* says, "The National Petition has become immensely popular. We understand that 5,000 signatures have been obtained in Belfast." In an editorial headed "The National Petition," the Editor says—"England demands independence for Venice and Sicily,—only she will not fire a shot to secure it. England says the independence of nationalities should be secured. France assents; and Ireland takes England at her word, and demands the immediate assertion of our national independence. This we interpret to be the meaning of the new movement, though expressed in the repulsive form of petition. If this be so, then, in God's name, let every man in Ireland who is able to fight for the defence of Ireland sign this petition as fast as possible. It will serve as a proclamation of the national will; and, from it, Europe and England will know what Ireland wants. In country and city, then, in town and hamlet, Nationalists of Ireland, prepare and sign the petition. Let it be the muster-roll of Ireland: let it be our announcement to the world that Ireland (remembering '82,) is resolved on winning back her National Independence." It has also an editorial entitled "Ireland for the Irish," one of a chuckling character, on "The Anglo-Saxon Panic." In fact, it is full of anti-English matter; but its greatest feature is an article entitled "Mac Mahon, King of Ireland." This article is a review of one of those extraordinary French pamphlets which is every now and then surprising the world, and which everybody looks upon as being more or less under the inspiration of Napoleon, or at least permitted by him to be sent forth as feelers. The present pamphlet is entitled, "*Mac Mahon, Roi d'Irlande*" (or Mac Mahon, King of Ireland). These pamphlets are published by the Government publisher. The author of the one in question says—"Now place Ireland side by side with Romagna and Sicily! . . . Naught besides can be more natural than to see Ireland, a Catholic and persecuted nation, manifest her impatience of the yoke of England—a Protestant and tyrannical country. Let her manifest it, then; and England, who counselled Austria to cede Venetia for gold, must ratify the vote of Ireland, or be compelled to say to Europe—'My good pleasure is the only law for me!' In every case, Ireland wants but one man now, and that man—Providence seems to have striven distinctly to mark him out. That man won valorously his spurs in Algeria, at the bastion of Malakoff, and in the plains of Lombardy. If need be, he will find but little difficulty, indeed, in hewing out for himself a crown upon the fertile soil of Green Erin. That man is of those whom a people is always glad to meet, and whom kings willingly salute by the title of brother. That man is Mac Mahon." In spite, then, of the present calm and peaceful professions, there are significant omens of breakers ahead. The *Augsburg Gazette* announces that the Prince Regent of Prussia intends to return the Emperor Napoleon's visit at the Camp of Chalons. It is said, "Bloody work must be going on within the city and citadel of Messina, as a steamer has just brought into the Bay of Naples 300 wounded soldiers, victims of the people, or of their own comrades in open revolt against King Ferdinand." Naples and Rome are far

from tranquillity, and Garibaldi is actively pursuing his work; but France seems disposed to meddle, and Russia and Prussia to stop the further emancipation of Italy. Affairs in Turkey are rendering the extinction of that empire a necessity. Advices from Beyrout to the 21st ult. state that the Druses, reinforced by hordes of plundering Kurds and Bedouins, attacked Zablî, the last refuge of the Christians. The town was burnt down, and 1,000 Christians were murdered. Deril Kamar was plundered and deserted, and other acts of incendiarism, pillage, and murder took place in the Anti-Lebanon. It was said that the children at school in Malahala were killed, notwithstanding they were under the protection of the French flag, and that the French consul had ordered the withdrawal of children from the Catholic Colleges. Turkish military reinforcements had not arrived at Beyrout.

AMERICAN.—A vote of censure has been passed on the President of the United States. The *Herald* considers the act as unconstitutional, and upon its tendency says—"The course of the House of Representatives in passing a vote of censure on the President is one which must awaken the attention of every right-thinking man to the dangerous and destructive vortex into which the Black Republican party is endeavouring to carry the country." Senator Douglas has been nominated by the Baltimore Convention as the Democratic candidate for the Presidency of the United States. The Convention was divided: the North favoured the nomination of Mr. Douglas, and the Southern Democracy who seceded from the National Convention supported Mr. Breckenridge. Mr. Fitzpatrick, of Alabama, and Mr. Lane, of Oregon, are also candidates. Great excitement is said to prevail respecting the affairs at the Baltimore Convention; and the Republicans are in high glee. The Japanese Embassy arrived at New York on the 18th of June, and have been there creating the same extraordinary sensation as they have in every place that they have visited since their arrival in the United States. The *Herald* says—"The Japanese Embassy were received by the Manhattanese on Saturday. It was a great event. The display was a magnificent and a proper one. It was an immense mass meeting of the people to ratify the treaty made by our Government with Japan. No one but felt proud of the occasion. It celebrated the opening of the Great East to the commerce and civilization of the Great West. In this view, the display was not overdone. It was due to the Embassy; it was due to the commercial world; it was due to civilization." On the 20th of June the Embassy received a committee from the Chamber of Commerce very cordially, and replied that they hoped for more extended intercourse between Japan and the United States, and invited the committee to repeat their visit and inform the Embassy more fully of the design of the American merchants.

MEMORABILIA.

"DACTYL."—That particular foot or measure in versification termed "dactyl," which consists of one long and two short syllables, is so called from the Greek *dactylos*—a finger, which contains one long and two short joints.

"CLERK."—This term, derived from the Latin *clericus*—a clergyman, formerly applied to and signified a *scholar*, because the clergy at that time were the only persons competent to discharge duties requiring learning.

BAFFIN'S BAY.—The bay bearing this name was so called after the name of its discoverer (Baffin), an Englishman, who attempted a north-west passage to the South Sea, and discovered the above bay near the north pole, in the year 1662.

"LET."—This word, now used in the sense of *to allow*, was formerly used also in the opposite sense of *to hinder*,—its original substantive signification being a *sluice*, or vent for water, which either *allows* or *hinders* the flowing of the water, according as it is opened or closed.

"PAGAN."—This word (signifying a heathen,) is derived from the Latin *pagus*—a village, because, after the establishment of Christianity in the Roman empire, the heathen, or unconverted idolaters, were driven to the villages and places more or less remote from the cities, and were thus designated "*pagani*," or villagers.

COVENT GARDEN.—"Covent Garden" is a corruption from Convent Garden, the site of the market in London now called by the former name having once been a place of recreation, &c., for the inmates of a convent. The property was afterwards confiscated from the Roman Catholic Church, and made over to the Bedford family, its present possessors.

EXTREME LIMITS OF GREAT BRITAIN.—John o' Groat's House, so called from tradition connected with the spot, is the utmost northern limit of Great Britain; and the Land's End, in Cornwall, is the most southern.

DISTANCES ACROSS THE ATLANTIC.—From Liverpool to New York is 2,880 miles; from Southampton to New York, 2,980; from Glasgow to New York, 2,800; from Liverpool to Boston, 2,720; from Belfast to Boston, 2,620; from Galway to Boston, 2,520; from Liverpool to Philadelphia, 3,090.

RHETORICAL FIGURES.—The following are the chief figures of rhetoric, ranged alphabetically:—Allegory, anadiplosis, anticlimax, antinomia, antithesis, apostrophe, catachresis, climax, ellipsis, enallage, enunciation, erotesis, exclamation, hyperbaton, hyperbole, hypotyposis, imagery, interrogation, irony, litotes, metaphor, metonymy, parenthesis, periphrasis, pleonasm, prosopopœia, repetition, simile, synacdoche, vision, Zeugma.

HOW TO FIND THE HEIGHT OF AN INACCESSIBLE OBJECT BY MEANS OF A MIRROR.—Place a mirror horizontally on the ground at a distance from the building, or other object, where you can observe the reflection of the top of the object in the mirror. Then, as the angle of incidence of a ray of light is always equal to the angle of reflection, it follows that by multiplying the distance between the observer and the building by the height of the observer's eye, and dividing the product by the distance between the observer and the mirror, the quotient will give the required height of the object.

VARIETIES.

All children of English parents born in a foreign country are by the law of England accounted as British subjects.

THE COMING ECLIPSE.—The eclipse of the sun on the 18th of this month will be ten times greater than in that of the eclipse of 1858. In England, the eclipse, although a large one, will only be partial. It will in London begin at 1:38 p.m., and end at 3:53 p.m., the greatest darkness being at 2:48 p.m. In Edinburgh it commences at 1:16 p.m., and ends at 3:30 p.m., the greatest darkness occurring at 2:25 p.m. In Dublin it commences at 1:2 p.m., and ends at 3:21 p.m., the greatest darkness being at 2:14 p.m.

ARE DOGS LOGICIANS?—On a certain occasion when King James visited the University of Cambridge, some of the learned members were appointed to dispute before him. The question was, *Whether brutes had reason, and could make syllogisms.* Mr. Preston, Fellow of Queen's College, used the following arguments for the affirmative:—"A hound, when he comes to a place where three ways meet, tries one, and then another; but, finding no scent, runs down the third with full cry, thus concluding that as the hare had not taken either of the other two, she must necessarily have taken the third."

THE SWING AS A CURE OF CONSUMPTION.—"I wish to say a few words to "whom it may concern" on the use of the swing, one of the gymnastic exercises, as a preventative and cure of pulmonary disease. I mean the suspending of the body by the hands by means of a rope or chain fastened to a beam at one end, and at the other a stick three feet long, convenient to grasp with the hands. The rope should be fastened to the centre of the stick, which should hang six or eight inches above the head. Let a person grasp this stick, with the hands two or three feet apart, and swing very moderately at first,—perhaps only bear the weight, if very weak; and gradually increase, as the muscles gain strength from the exercise, until it may be freely used from three to five times daily. The connection of the arms with the body (with the exception of the clavicle, with the sternum, or breast bone,) being a muscular attachment to the ribs, the effect of this exercise is to elevate the ribs and enlarge the chest; and, as nature allows no vacuum, the lungs expand to fill the cavity, increasing the volume of air, the natural purifier of blood, and preventing the congestion or the deposit of tuberculous matter. I have prescribed the above for all cases of hemorrhage of the lungs and threatened consumption of thirty-five years, and have been able to increase the measure of the chest from two to four inches within a few months, and always with good results. But especially as a preventative I would recommend this exercise. Let those who love life cultivate a well-formed, capacious chest. The student, the merchant, the sedentary, the young of both sexes,—aye, all should have a swing upon which to stretch themselves daily; and I am morally certain that if this were to be practised by the rising generation in a dress allowing a free and full development of the body, thousands—yes, tens of thousands would be saved from the ravages of that opprobrium medicorum—consumption."—*Dr. Long.*

POETRY.

THE COMING OF MESSIAH.

Prepare your hearts, prepare him room ;
For shortly will Messiah come,
To lay in dust the proud :
Prepare your hearts by sacrifice,
For soon his power will rend the skies,
Descending as a cloud.

Terrific storms and troubled seas
With fury on proud navies seize,
Engulphing all in woe :
The earthquake heaves the solid ground ;
Despair proclaims with sullen sound
The city's overthrow.

War's rumours are on every tongue ;
The vintage fails ; the wine and song
Shall cease to gladden brutes :
Fierce pestilence shall spread dismay,
Beckoned by famine on his way,
To harvests without fruits.

Chesterfield.

Away with sloth and wordly pride ;
Let every thought be sanctified,
And every action pure :
The Judge shall come with flaming eyes—
Shall every hypocrite surprise
With judgment swift and sure.

Prepare, ye Priesthood of the Lord,
With humble hearts to preach the word
Of Gospel truth and power :
Tell of the wonders of his grace
Displayed in these the latter days—
That 'tis the eleventh hour.

Be glad, thou earth ; shine forth, thou sky !
Ye Saints, rejoice ; the time is nigh—
Your warfare near an end :
Be sanctified to meet the hour
When Jesus comes with saving power
To call himself your friend.

EDWARD S. SHAW.

MONEY LIST, JUNE 4—30, 1860.

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"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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KNOWLEDGE.

BY ELDER JOSEPH SILVER.

As the beams of that beautiful orb, the sun, as he ascends above the eastern horizon, dispels the morning clouds and early dew, and seems to give new life to everything upon the earth; and as the moon emits her silvery light, and thereby helps to guide the nightly traveller on his journey, so does knowledge, as it penetrates the mind of man, dispersing therefrom the gloom of spiritual darkness, which, like the mantle of death, at times overspreads him, and fills him with fresh life, and very materially aids him in performing his journey through the present life to that which is to come. The acquisition of knowledge, therefore, must be of paramount and vital importance. It is the prelude to greatness, and finally to eternal exaltation, if properly made use of. Indeed, without it, no one can justly expect to attain to any very great degree of eminence, either in the Church or the world, far less to gain a position in the mansions of God. Unless, therefore, a man is pretty well informed, he feels his incompetency to ascend above his present sphere; consequently, the attainment of such must be essentially necessary to his growth and advancement in society. If an individual with a very limited portion of intelligence were to be deputed to act in an important position—say, a position

demanding a knowledge of figures and other branches of learning, it is more than probable he would have to resign that position, in consequence of his inability to perform the duties thereof. Those, then, who desire to become of some benefit to themselves, their families, their associates, their country, and the world at large, should seek diligently to obtain the necessary qualifications.

The reason why some people are found mere ciphers in creation is simply because they think of naught else than to eat, drink, and sleep, just as though there was no other object or design in their coming here. Such dream of no other world than this. "Here we are," say they (by their actions); "but why, we know not, neither do we care; for by-and-by, like others before us, we shall die, and then there will be an end of us." If told by a man of understanding that they were intended by their Maker to rise in the scale of being until they arrived to immeasurable heights of pure intelligence, and were prepared to dwell with the Gods in eternity, they are very far from believing it. O foolish man! thou who wast made to live in realms of celestial light and glory—to become a ruler, a king, a God,—to lower thyself by imagining that thou wert formed for nothing!

Possibly some may think that, should they succeed in acquiring a tolerable share of knowledge, at their death they would forget it all, so that in the end it would be of no real benefit to them. To such we would put a very necessary and important question: Are not your spirits immortal? and is not memory a faculty of the spirit? We say, Yes. Is it at all reasonable, then, that the spirit loses its faculties in making its exit from the body? Such an idea is very unreasonable. Even supposing it were true, are there not duties to perform here? and may we not as well perform those duties creditably, in order to make things pleasant for ourselves and others? It is not worth while, through our carelessness and inattention, to make the present life miserable. Happiness at any time is far preferable to misery, and it certainly may be obtained to a considerable extent in the pursuit of knowledge. No one will dispute that man is endowed with capacities for learning, and can, if he will, accumulate all the information necessary for the performance of the multifarious duties which he may in this life be required to attend to. But when we reflect that he may also find out his true origin and destiny by the study and practice of the numerous written and verbal revelations of his God, how exceedingly grateful ought he to be, and with what earnestness should he go to work about these things! Yet how utterly unconcerned some appear touching eternal things! many of whom are to be found mixed up with the various religionists abroad upon the earth. Having identified themselves with one or another of those religious bodies, and having had (as they think,) all their sins washed away in the blood of the Lamb, and being, of course, thoroughly converted (?) to God, they seem to believe that whether they learn much or little, it matters not, they being quite sure at their death to be ushered into the presence of their dear Redeemer and God by a convoy of holy angels, there to remain through the countless ages of eternity, playing on golden harps and singing hallelujahs! Now, such must really fancy that the bare entrance in through the pearly gates of the New Jerusalem, or the heavenly kingdom, (for so they express themselves sometimes,) will qualify them for the society of the inhabitants of that place. If ever they should have the good

fortune to arrive there, we very much fear they will find themselves wofully mistaken; for if they expect to play on golden harps, sing new songs, sit on thrones, &c., they must first learn how.

But say some, "There is equality in heaven, and hence we shall all understand alike, for there we shall be perfect, even as God and angels are perfect." But what ground has any one for supposing that he will eventually overtake the great ruling and governing Power (God) in knowledge? Has He not been, and is He not still a progressive Being? Although man has the power to advance step by step until he has obtained vast stores of knowledge, and to still move onward and upward to the perfection of a God, can it not easily be perceived that God has still a far greater power, and also many more facilities for adding to to the sum of intelligence he now possesses. He stands at the head of kingdoms, and ever will do so; and those dominions will be more and more enlarged; and the superior intelligence he now possesses and ever will possess over and above his creatures well qualifies him for the position he holds. Will he not, then, have a just claim to this ruling power worlds without end?

Admitting that the Father of spirits is a Divinely intelligent Being, and that he earnestly desires the present and future happiness of his children, and also that it is not possible for us to become really and truly happy without first becoming intelligent, or, in other words, acquiring knowledge of a heavenly order,—seeing, too, that we shall not be prepared to enjoy the society of heavenly intelligencies without it, ought we not by every means within our power to seek after it? Certainly. In what way? By sitting at the feet of God's living oracles, carefully reading the best books, and by study, aided by the Holy Ghost. Supposing, for illustration, that we were introduced to the Queen of England, or some other person of very high refinement or great learning, should we not feel extremely awkward in the society of such a person, and much more so, if we attempted to enter into conversation? No doubt, being out of our natural element, we should be glad to withdraw. Now, all knowledge possessed by mankind first originated with God: mankind are there-

fore indebted to Him for all knowledge they possess, either directly or indirectly. And what if we assert that that same highly exalted Being has still on hand extensive stores of unrevealed knowledge, and, as we have before intimated, is undoubtedly continually adding thereto! If, then, individuals, through a lack of learning, are not prepared to enjoy the society of the learned of this world, how much less are they prepared to enjoy the society of the all-wise Father of heaven! However, none should be at all discouraged because of this, but should rather allow it to act as a stimulus to seek to obtain all the knowledge possible. Jesus said, "Seek, and ye shall find." The idea is that we must not expect to obtain all the knowledge, power, might, and dominion possessed by God and his holy angels, Apostles, and Prophets, without labouring as they have done and are still doing.

If in the eternal worlds we should happen to find ourselves in the presence of Peter, who held the keys of the kingdom after the ascension of Christ, or Joseph Smith, to whom was delivered the keys of the Latter-day Kingdom, and should find them in possession of more knowledge, power, &c., than we enjoy, and be curious enough to ask either of those distinguished men the reason of their superiority over us, the reply, in all probability, would be—"I am what I am through the grace of God, in connection with my own integrity and faithfulness. What I could not possibly find out by research, I asked God, believingly, to make known to me; and, as I fully expected, He graciously answered my prayer, which satisfied my soul, and encouraged me to ask again and again whenever I needed. Now, what I am you may also become by pursuing the right course,—this being also a progressive state."

We affirm that no person need expect to obtain knowledge either here or hereafter, without using the means through

which it flows. Who are the most useful men belonging to the Church? Those who have persevered the most in the pursuit and practice of the principles of useful knowledge. Such men have been and are still honoured and respected: their society is courted, and their advice is sought on matters of moment. In very deed, they are lights in the world, and are patterns worthy of our imitation. Let us, then, who have named the name of Christ, and who possess a very decided advantage over others, in consequence of having received the gift of the Holy Ghost—a gift imparted unto us by our Father in heaven, in order to assist us to become acquainted with everything that would have a tendency to exalt the mind and enlarge the heart, do all in our power to get full of good things—full of diamond truths. Then, when we wish, and it becomes our duty to communicate these truths to our fellow-men, the Spirit of our God, dwelling in us, will aid us to do so. But let us remember that if there be no water in the well, it is in vain to pump; and, if there be no truths stored up in the mind, the Spirit cannot bring them to our remembrance. A man may "talk" without communicating anything of importance. Whom, then does his "talk" benefit? Neither himself nor any one else. A parrot or a magpie might do as much. When we attempt to converse with or preach to the people, we should do it with a desire to profit some one by communicating something of interest; and to do this effectually, we cannot have too much of the Good Spirit, nor be too great adepts in the knowledge of God.

The Prophet Brigham Young, as if to encourage the Saints in the pursuit of knowledge, &c., once said—"Our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom, and to continue worlds without end." (See *Journal of Discourses*, Vol. I., page 92.)

"SEE that your children are properly educated in the rudiments of their mother tongue, and then let them proceed to higher branches of learning: let them become more informed in every department of true and useful learning than their fathers are. When they have become well acquainted with their language, let them study other languages, and make themselves fully acquainted with the manners, customs, laws, governments, and literature of other nations, peoples, and tongues. Let them also learn all the truth pertaining to the arts and sciences, and how to apply the same to their temporal wants. Let them study things that are upon the earth, that are in the earth, and that are in the heavens."—*Brigham Young*.

POWERS OF MIND.

(From the "Mountaineer.")

"Free is the eagle's wing,
 Cleaving the sun's warm ray;
 Free is the mountain spring,
 As it rushes forth to-day;
 But freer far, the mind—
 Priceless its liberty:
 No hand must dare to bind;
 God made it to be free."

The mind of man is a curious, yet noble work. Formed by God, it partakes of the divinity of his nature, and serves as a connecting link between him and his children. Advanced by education and experience, it is ever on the move: there is no cessation to its labour. By the simple power of thought it traverses the earth, climbs lofty mountains, views fair scenes, and guides the movements of nations. Commerce feels its power; and staunch-built barks, laden with the treasures of the tropics, or the costly fabrics of the temperate zones, now ceaselessly ply their trade, in spite of calm or storm, the raging elements, or adverse tides.

Science acknowledges its power, and bows her regal head, that man may gather laurels from her brow. The arts succumb and yield to the cunning of his hands. The lurid lightning, with its mighty power, sinks quivering and harmless at his feet. The science of electricity, which has immortalized the noble Franklin, sends news, with the rapidity of thought, to the remotest part of the civilized world. The iron car speeds over hill and dale, mountain and level plain, traverses wide rivers, plunges through vast forests, primeval in their growth, and on, on it hurries.

The power of mind is illimitable: grasping at immensity, it traverses space, and directs the motions of worlds. It is an ever-increasing principle of wisdom, and is shown nowhere to such advantage as in nature, in which God displays his superior knowledge. Worlds revolve in harmony; no strife, no jar stay their evolutions. The energy of man is paralyzed, and he is led to exclaim, "How great thy power, O God; and thy wisdom, how infinite!"

Within the school-boy, who grumblingly wends his way to his daily task, is that germ of never-dying matter. In him,

viewed by a prophetic eye, is seen the future statesman, poet, historian, astronomer, and philanthropist. In him is seen the benefactor of future ages—one who spends his time gratuitously for the benefit and advancement of his fellow-men. It is in its infancy; but, when fully matured, it bursts the shackles that bind it, and springs into persevering, energetic life, and, by life-long actions and noble deeds, carves out a name of undying glory.

The minds of different men are as varied as the variegated hues of the blooming landscape. Seemingly with no views, no feeling in common, each performs his allotted task, and all in all they grandly harmonize. Each revolves in his appointed sphere, and performs the duties he is best able. Viewed collectively, there is no jar—no perceivable strife to mar their union; but they journey on from day to day, year to year, in an endless round of progression.

Mind is the governing principle of life and immortality. It is displayed in everything. Everything was formed for some purpose or other; and though unknown to us what those purposes are, they are understood by superior intelligence. It is the active, creative power in the formation of this world, and the formation of all worlds.

In life, we find that they who have the noblest minds, and who labour strenuously for the emancipation of the human family from the thrall of ignorance and vice, are generally those who by experience have learned the reality of what they teach. Talent is the birthright of all classes—permeates all ranks of society. As well might we endeavour to keep the raging volcano within its bounds as to stay the immortal fire of mind in its onward search for knowledge. It burns as brightly within the breast of the poor cottager as within that of the millionaire. It is an unquenchable fire, owning no superior but God, and no law but justice.

Difficulties, to a persevering mind, but stimulate it to fresh exertions. Unable to exist without matter for thought, it traverses the universe in search for it—

explores the vast *arcana* of nature seeking for truth. If this is denied, it retires within itself, gives place to gloomy thoughts, and becomes misanthropic and cynical.

Were we to search the annals of the past, we should find that many of the master spirits—they who have ruled in the world of mind, sprang from the abode of poverty and indigence. The necessity of knowledge, as a means of existence, spurred them onward; and, though the taste may have been Herculean, they flinched not from the self-imposed labour. "Success" was their motto through life, and nothing but that would satisfy them. They *determined* to succeed, and no

danger, no difficulty, however stupendous or imposing, could appal or make them waver.

There is something noble in this abnegation of self—something which shows the divinity of man's nature, and allies him in unmistakable bonds to the Deity. It is the scintillation of his divine origin, shining through his carnal nature, and clothing him with immortality. It is the victory of mind over matter—the prelude and type of hereafter; and, showing us what we have been, and what we shall be, if deserving, acts as an incentive to our good behaviour.

ORION.

"MORMON" PROPOSAL TO BUY THE UNITED STATES.

It has been going the round of the papers that "Captain Simpson had passed through St. Louis *en route* for Washington, with despatches from Utah containing propositions from Brigham Young to sell the Mormon property at Salt Lake to the United States,—the Saints to remove to some point on the Pacific coast, either in the British possessions or the United States."

To give our readers an idea how *near* (!) this report approximates to the truth, we present them with the following extract from the *Mountaineer*, containing the "Mormons'" proposal to buy the United States!

"Editors of *Mountaineer*.

We observed in the *Globe* of April 26, 1860, a joint resolution proposed for the consideration of Congress, authorizing a commission to proceed to Utah for the purpose of buying out the 'Mormons,' conditioned that they leave the jurisdiction of the United States. The wish is father to the thought. The mind that conceived such a luminous and patriotic idea must be ready and willing to sell *his* country.

The 'Mormons' are willing to *buy*, upon the sole condition that the nation does not split asunder before the negotiations are completed and peaceable possession given. Therefore we propose that the joint resolution be so amended as to authorize the Commission to *either buy or sell*, and to close the negotiations at once, while they have a country to sell. And inasmuch as delays are dangerous and time precious, the Commission should be fully empowered to definitely close the transaction, without being required to await the instructions or action of a subsequent session of Congress.

If the 'Mormons' conclude to buy out the "Gentile" portion, and we have no doubt

but what they are more willing to sell than we are, we shall expect them to go beyond the present jurisdiction of the United States, and we will guarantee not to annex the country in which they may locate, as was done with ours after we came here; or if we do, we will either give them so much of it as may be necessary for all practical purposes for them to occupy for their exclusive control and jurisdiction, or allow them to live in the unmolested enjoyment of the constitutional rights and liberties of our common country. The Constitution will be our political platform, and upon its ample base they and all classes, conditions, and varieties of people coming within our jurisdiction may repose in quiet security. We will furthermore guarantee, in case we annex them, not to usurp an unconstitutional authority over them, but will leave them to the free, full, and absolute exercise of that sovereignty which belongs to, is inherent in, and reserved to the people, allowing them to elect their own officers, make their own laws, and regulate their own affairs in their own way, subject only to the Constitution and its legitimate jurisdiction.

Now, we think this just as sensible as the

doings of Congress on the 'vexed question,' and not much sense in either.

Seriously, Mr. Morris, we have no country to sell. American liberty, free institutions, our country and Constitution are ours. We have inherited them from our fathers. Our

religion we have received from our God. You have no right to seek to dispossess us of the one, nor to prohibit us the free exercise of the other.

'MORMON.'

HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

[December, 1843.]

Thursday, 14th. At home.

Philander Avery arrived in Nauvoo, having made his escape from his kidnappers in Missouri.

I received the following milk-and-water letter from Governor Ford:—

"Springfield, December 12, 1843.

General Joseph Smith.

Sir,—I have received your favour of the 6th instant, together with the proceedings of a public meeting of the citizens of Nauvoo, on the subject of the late kidnapping, by the people of Missouri and others, of two citizens of this State.

You request to know if any portion of the Legion shall be called out. My answer is, No. The Militia cannot be called out, except in the cases specified by me in my letter to Governor Reynolds, dated in the month of August last, in which I took the ground that the Militia can only be called out to repel an invasion, suppress an insurrection, or on some extreme emergency; and not to suppress, prevent, or punish individual crimes. I still am of opinion that the ground assumed by me on that occasion is the true one. The prevention and punishment of individual offences has been confided by the Constitution and laws of this State to the judicial power, and not to the executive.

If a citizen of the State has been kidnapped, or if property has been stolen from this State, and carried to the State of Missouri, those who have done either are guilty of an indictable offence. But the Constitution and the laws have provided no means whereby either the person or property taken away can be returned, except by an appeal to the laws of Missouri. The Governor has no legal right to demand the return of either. The only power I would have would be simply this: If any of the guilty persons should be charged with larceny or kidnapping, by indictment or affidavit, duly

certified, and with having fled to Missouri; then I would have the power, and it would become my duty to make a demand upon the Governor of Missouri for the surrender of the fugitives, to be tried by the courts of this State. I am fully satisfied that in ordinary cases this is all the power I would possess. It would be simply a power to be exercised in aid of the judicial power. Any other powers to be exercised by the Governor would be to make him a dictator and a despot. It is true that an extraordinary case might arise, in which the inhabitants of one State might rise in warlike and hostile array against those of another; in which case a state of war would exist, and then only could I interfere.

I would advise your citizens to be strictly peaceable towards the people of Missouri. You ought to be aware that in every country individuals are liable to be visited with wrong, which the law is slow to redress, and some of which are never redressed in this world. This fact, however, has never been held to be a justification for violence, not warranted by law.

If any of the people of Nauvoo should invade Missouri for the purpose of rescuing persons there in jail, the consequence would be that indictments would be presented against them, and demands made upon me for their arrest and surrender; which demands I would be compelled to obey, and thus they would be harassed by interminable demands and prosecutions; and very likely it would lead to a species of border warfare, which would be exceedingly annoying to a peaceable city, and, if you could be placed in the wrong, might lead to exceedingly unpleasant consequences with reference both to law and public opinion.

You inform me that you are informed that Governor Reynolds is about to make a new demand for you; and you implore my protection from what you term this renewed persecution. In the month of August last, I was furnished by your friends with a very large amount of affidavits and evidence, said

to be intended to show cause why no further writs should be issued against you. As they are very voluminous, I have not yet read them, and probably never will, unless a new demand should be made; in which case they will receive a careful perusal; and you may rest assured that no steps will be taken by me but such as the Constitution and laws may require.

I am, very respectfully, &c.,
THOMAS FORD."

It appears, from this letter, that Governor Ford has never taken pains to examine the evidences placed in his hands, "and probably never will," in relation to the Missouri writs; and evidently as little pains to examine the Constitution of the United States, or even reflect upon the ordinary principles of human rights, to suppose that a State, after having, by a union of executive, judicial, and military powers, exterminated 15,000 of its innocent inhabitants, who were not even charged with any crime, robbing them of all they possessed on earth, murdering hundreds of men, women, and children, and expelling all the others from the State, among strangers, in mid-winter, destitute of everything upon the face of the earth that could possibly have a tendency to make life desirable, should be constitutionally entitled to demand back from banishment persons who have thus suffered its absolute decrees of exile, to satiate a yet unsatiated thirst for human blood and torture. O reason, where art thou fled? O humanity, where hast thou hidden thyself? Patriots of '76, has your blood been spilt in vain, that in 1843 the Executive of a great Republican State can coolly say, "I have not yet read them, and probably never will?" Is liberty only a name? Is protection of person and property fled from free America? *Let those answer who can.*

Friday 15th. I awoke this morning in good health, but was soon suddenly seized with a great dryness of the mouth and throat, sickness of the stomach, and vomited freely. My wife waited on me, assisted by my scribe, Dr. Willard Richards, and his brother Levi, who administered to me herbs and mild drinks. I was never prostrated so low, in so short

a time, before; but by evening was considerably revived.

Very warm for the season.

Saturday 16th. This morning I felt considerably better; arose at 10, and sat all day in the City Council, which was held in my house for my accommodation.

The Mayor, Aldermen, and Councillors signed officially the Memorial to Congress for redress of losses and grievances in Missouri. While discussing the petition to Congress, I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government, and God shall damn them, and there shall nothing be left of them—not even a grease spot.

I informed the Council that it was my wish they should ask the privilege of calling on Government for the United States' troops to protect us in our privileges, which is not unconstitutional, but lies in the breast of Congress.

Heber C. Kimball was duly elected City Auctioneer, in place of Charles Warner, removed.

The Council passed "An ordinance regulating merchants and grocers;" also "An ordinance concerning the landing of steamers;" and Jonathan Dunham was appointed Wharf-master for one year.

Heber C. Kimball and George A. Smith were appointed a committee to wait on Mr. Davidson Hibbard, and solicit from him a block of land, whereon to erect a city prison.

After Council, conversed with some of the Twelve, brother Turley, and others, till 8, p.m. Prayer meeting in the evening.

Warm, foggy, and muddy day.

Sunday, 17th. At home till 4, p.m.; attended prayer meeting at the Assembly Room. Samuel Harrison Smith admitted. Returned home at 7.

River clear of ice as far up as the Stone Tavern.

Mr. King Follett, one of the constables of Hancock County, started with ten men this afternoon to arrest John Elliott for kidnapping Daniel Avery, upon a warrant granted by Aaron Johnson, Esq., J.P.

(To be continued.)

It is said that twenty grains of carbonate of soda, taken the last thing on going to bed, will frequently procure sleep when all other sedatives have failed.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 21, 1860.

TRUTH FOR THE "MORMONS."—One would suppose, in this day of magnetic communications and steam printing-presses, that truth, like light, would spread its golden rays upon the wings of the morning, carrying by storm the strongholds of ignorance and superstition, bidding them to unloose their grasp from the masses and fall back upon the age and generation to which they belong. Truth for the "Mormons" is what has never been told; and when we have made the attempt, and by chance one ray has penetrated the dark cloud of misrepresentation and calumny, it has, like Noah's dove, been obliged to return to the ark from whence it came. No Mount Ararat could be found whereupon to rest its feet. No kindred spirit, no congenial influence, and no precious olive branch to bear as a token of friendship from its returning mission.

Thus far the God whom we serve has marvellously preserved us from the overwhelming wrath and persecutions of those who have sought our destruction. In these persecutions we have stood isolated and alone. We are not indebted to the world either for friendship or favours. If we yet live and flourish, no thanks to them that it is so. We have entered the field alone, and have stood thus far unsupported by popular favour, unseconded by human wisdom, and unaided by human institutions. In the short space of thirty years, in spite of executive opposition and the murderous plottings of a whole nation, we have multiplied from one individual to one hundred thousand souls, and increased from a small community to that of a nation. This advancement has not been made by catering for the clamour of the masses. Nor have we received strength or succour from tangling alliances with political demagogues, but one by one have we grappled with the errors of the age, and one by one have we with a steady and firm hand removed the errors from their religious and social fabrics. Strong and invulnerable in the truth, we have successfully combatted the evils where they existed. And such is the irresistible power of that truth that it must and will eventually command the respect of all intelligent, thinking, and right-minded men.

We have parried the assaults of a ruffian State, met and resisted the shock of mobs, and last of all caught in our hand the murderous javelin levelled at us by a nation; and while we yet held the deadly missile, their "gallant army" was at our mercy. We overcame the evil with good, and proffered to ration and shelter them from the inhospitable snows of the Wahsatch. This allowed the Government time to think; and, after a few cool reflections, they thought better of us; and, unsolicited and unasked for, they of their own choice *graciously* **PARDONED** us for our past sins, and, to assure us of the good faith and fidelity of the Government in this act, sent two worthy gentlemen to explain that memorable document. If, in meeting and successfully resisting this tirade of malice, envy, and blood, we have felt strong, there has ever been with us a consciousness that such strength was from the Lord. The truth is, that by that wisdom and power which comes from heaven we have been sustained and strengthened, to the chagrin and discomfiture of our enemies.

If the faults charged against us are that we are following a phantom so inconsistent, so unreasonable, and so contrary to revealed truth, why resort to such arguments as

the sword and bayonet? If "Mormonism" is such a gross error—such a palpable delusion, one would suppose that it might be the more easily dispelled by the more humane arguments of reason and intelligence. Who are these "Mormons?" Where did they come from? Have they sprung into existence in a day? or have they migrated from some unknown region of space, and a people of whose history the world are in ignorance? Can they not be reached through the common channels of intelligence and reason? In these days of enlightened Christianity, cannot there be found some zealous, enterprising, and gifted mind that is desirous of embarking in a missionary enterprise, and will do the world the favour of converting these "Mormons" to the good old paths of Christianity? Try it for once. Go, with the Bible in hand, and teach them to believe in its sacred pages. Show them, by precept and example, that you believe in and practise the doctrines and principles contained in that sacred volume. Hold up the life, character, and conduct of faithful Abraham as a pattern of integrity, virtue, and morality for them to imitate. Hold him up as the great pattern-Saint, and explain to them how he became the friend of God and the father of the faithful. Exhort them to pattern after the works of this renowned patriarch. Show them that Jacob, Moses, David, and a host of others followed in his footsteps, and perpetuated the sacred institutions of their venerable and patriarchal head. Who knows but that such means would have the effect to convert these "Mormons" to a belief in the Bible, and to properly regard and appreciate the holy institutions revealed to the fathers? Where are the missionary spirits of the age? Can there not be found a Heber, a Cary, or a Duff, who would at least do as much to reclaim these poor deluded "Mormons" from their superstitions and ignorance as those great men did to enlighten the dark and benighted coolies on the plains of Bengal? Where, then, are the benefactors of mankind, whose bowels are filled with mercy and compassion toward the deluded and ignorant? You who believe in the Bible and practise its precepts? Come, then; we invite you over to "Macedonia." In Utah you will find a field in every way worthy of your great minds and learned ability. Before starting, however, upon this errand of mercy, we would like to give a friendly hint to all: The arguments which will be acknowledged by these deluded "Mormons" as potent—the friendship and love which their reason and intelligence will regard as sincere must come unaccompanied by big-mouthed guns, muskets, or sabres.

The truth for the "Mormons" is that they have found the materials of which are composed the hundred thousand Saints in Utah, in the seat of modern Christianity both in the United States and Europe. They have been chiefly enlisted from the ranks of the Anglo-Saxon race, who in this age stand a full head and shoulders above the rest of the world. And we feel assured that the honest, the virtuous, and the upright will continue to hear, investigate, and obey the truth. That which induces men to render obedience to its requirements amidst such an onslaught of opposition, contumely, reproach, and malice, is not likely to be sheer credulity. An idea fattened upon fancy is not sufficient to cause men of intelligence to leave their homes, friends, and country, and take up their abode upon the sterile, barren table-lands and mountains of North America. The truth for the "Mormons" is that the Holy Ghost bears witness of this work to the hearts of the honest. That testimony finds a place within them, enlisting their warmest feelings of devotion and affection. The great fact that Joseph Smith was a Prophet of God, and that the Book of Mormon is a Divine record of an ancient branch of the house of Israel, is established within them by the revelations of the Holy Ghost. They no longer hesitate concerning the doctrines and principles taught by the Latter-day Saints, and the Spirit of revelation and prophecy bears witness to them that they are taught by Divine commission. This is

the reason why honest men will continue to be "Mormons." They will obey the truth when it is made known to them. The fear of persecution, the violence of mobs, or the rack is not going to intimidate or deter them from rendering that honest obedience to the truth which their conscientious motives dictate. If necessary, they are ready for the prison-house or the dungeon, for the scaffold or martyrdom; but are not ready to renounce their holy faith or to deny the revelations of God.

Why should mankind in this day of religious liberty tolerate such a spirit of enmity and deadly hatred towards us? Why is it that the truth for the "Mormons" is suppressed in this land? Why is it that the presses of this country are ever ready to endorse the most outlandish and ridiculous lies that have been put in circulation by evil designing persons against us? Who publishes the truth for the "Mormons?" Nobody. When the "federal steel" was *en route* for Utah, threats had been made by high officials that they would "hang by the neck all the leading Mormons at sight." At this announcement a significant chuckle ran through the editorial *troupe* of this country, as well as in the United States, with the ominous meaning that the Mormons "will catch it now;" and in the under-current many were desirous that it might be so. We inquire, Is such a feeling or such a spirit the legitimate fruit of this age of progress and civilization? and does it become one of the first Christian nations in this day of *free* religious toleration? Is this the means used by Christians to reform their fellow-men? Do the Christians in this age of reason and intelligence acknowledge such to be the salutary means for converting their brethren from the error of their ways? If so, verily we have gone back to the dark ages of the Crusades—we have retrograded into the Roman and heathenish cruelties of the past.

If God has spoken from the heavens, and sent his angels to commission men and make them his witnesses upon earth, and revealed the fulness of the Gospel, with its ancient privileges and blessings, why are the world so startled at the occurrence? Is it the first time in this world's history that angels have been sent to commission men? If not, why should the world indulge in such feelings of rancour and envy towards us by sanctioning such deeds of cruelty and persecuting the Saints to death? Are the Latter-day Saints to be blamed because God, pursuant to his own economy, has revealed his purposes to men, making known his will relative to the great work of the last days? If not, why, cannot men take a course consistent at least with the acknowledged liberal and advanced principles of religious toleration? Why single us out from all the rest of the religious world and make us the target of vengeance? Why should the world be so horrified at the pretensions of the Latter-day Saints? We have never burned a John Rogers at the stake; nor have we our Smithfields whereupon to burn our Cranmers who may chance to differ with us on religious subjects; nor have we exhumed the mouldering remains of a Wickliffe, after forty years' burial, for the purpose of burning them in pious revenge.

How, then, have we forfeited all claims on humanity? Then are truth, justice, equity, and right denied to us because we believe in the existence of the God of Israel? Is it a crime for us to declare that he yet lives and has in these last days spoken to men upon the earth? Is it a crime to believe in and practise the Gospel as revealed to the ancients? Does the belief in Apostles and Prophets render us obnoxious to the world of mankind? Or is polygamy, as believed in and practised by the ancients, an unpardonable sin in the eyes of this virtue-loving generation? If it is for a belief in any or all of these that we are denied the rights in common with the rest of mankind, then indeed we are criminals; for believe in them we most certainly do.

Without any adventure on our part, the "Mormons" claim to be allied by some sort

of family connection to the rest of the world, and do not think it presumption to claim some rights in common with their Saxon cousins. The largest portion of the present inhabitants of Utah are Americans, and hold their constitutional rights as a sacred legacy bequeathed to them by their fathers. If there is any propriety in claiming a co-equal interest with other citizens in the "great charter of human rights," we can justly make such pretensions. A large portion of the citizens of Utah descended from that enterprising and venerable band of worthies—the Pilgrim Fathers. Their fathers participated in the vicissitudes and privations of the early settlements of New England; and if there is any credit due for the *harmless* act of steeping King George's tea in Boston Harbour, or of bearing arms through privations and hardships for a series of years at their country's call, until those difficulties were honourably adjusted upon the plains of Yorktown, then can we come in for a full share of such credit.

But it must not be supposed that we are so contracted in our notions of nationality as to run our views through upon the narrow gauge. We do not feel that the only relationship which we have is with the *tall shoots* of the Anglo-Saxon race in the United States. We trust to always feel that deference and regard which is due to our fatherland. There is no Anglo-American but what must have a just pride in contemplating the greatness, prosperity, peace, and wellbeing of this country. We read its ancient history with a degree of pride and pleasure, for in that we find our own. If you, three centuries ago, were Britons or Saxons, so were we. There is not a foot of this "sea-girt isle" but what is "classic ground" to us. Our names are mixed all through your history, and so does our blood as well course through your veins. We, then, do not consider it presumption on our part to ask for the rights common to *our* race. If we ask for the truth, ungarnished and without misrepresentation, to be spoken for the "Mormons," we only ask that which is our just due. If we ask for your sympathies in a just cause, they should not be denied. Righteousness and truth would say, Receive our testimony in preference to the conflicting statements of our enemies. Give us even-handed justice, We ask for nothing more. And if this is not granted to us by men, we know that it is by our God. We also know that truth must triumph over injustice and the errors of the age, until righteousness shall be established on the earth.

CORRESPONDENCE.

AMERICA.—NEW YORK.

Ship *William Tapscott*,
June 11, 1860.

Dear Brother Jones,—Through the tender mercies of our Heavenly Father, I am once more privileged to communicate with you. We experienced a pretty favourable time clear of the Channel, considering the winds we had to contend with. We have, however, had but poor winds the whole of the voyage to aid us in making a fair passage. It has been raining nearly every day since we left Liverpool; consequently, the Saints have not enjoyed the trip across the Atlantic

so much as they would, if it had been finer weather. We have been at sea thirty days, and are now about 250 miles off New York. We have had the winds right ahead the last two days, and have made but little progress. We hope, however, if all goes well, to arrive at New York on Thursday next.

Since our departure from Liverpool, there have been four births, five marriages, and ten deaths on board. The deaths have all occurred among the Scandinavian emigrants, with one exception—namely, brother Keller's child, from Switzerland.

The smallpox made its appearance

among the Scandinavian Saints on Sunday, the 3rd of June. There have been nine cases up to the present time. I sincerely trust it will not spread further among the company. I feel satisfied that the Lord has heard and answered the prayers of his people, and that the disease has been checked to a wonderful extent. Those who took the disease are now doing well, and will in the course of a day or so be entirely out of danger.

I presume we shall be detained at New York a day or so; I hope no longer, as our time is precious.

The Saints, as a general thing, have enjoyed good health, with the exception of a little inconvenience from sea sickness, and have manifested a desire to keep the commandments of God.

June 20th. We arrived safely at quarantine on the evening of Friday, the 15th inst. The quarantine doctor came off and informed Captain Bell that, in consequence of the disease being on board, all the passengers would have to be vaccinated, although all the patients were about recovered. On Saturday, the 16th, two doctors came off and vaccinated (with but few exceptions,) the whole of the steerage and a portion of the cabin passengers,—also the ship's crew. The passengers were all landed with their baggage at Castle Gardens to-day, and will proceed on their journey West to-morrow evening. The brethren here—namely, brothers Croxhall, Miles, Taylor, and Stones, have been *exceedingly* kind and attentive in making arrangements for this company, and the people feel to bless them for their solicitude for their welfare. I learn from brothers Croxhall and Miles that brother Cannon is still at Florence, and will receive us there. This, I can assure you, is gratifying to the Elders and Saints generally.

Captain Bell has also been very kind and liberal to the people, and has done all in his power to further their interests. He will call at the Office on his return to Liverpool, and I should much like you to make a further acquaintance with him.

I am thankful that the Lord has blessed me and my family with good health, and feel that his mercies will still be extended towards us. Sister W. joins me in affectionate remembrance to you and brothers Gates, Andrus, and Blackburn,—also to all of my old associates in the

Office, the good folks in Liverpool, and the Saints generally. The Lord bless and prosper you!

Your friend and brother,

THOMAS WILLIAMS.

ENGLAND.—SOUTHAMPTON PASTORATE.

Southampton, July 3, 1860.

President N. V. Jones.

Dear Brother,—I improve the passing moment by taking my pen to write a few lines to inform you of the condition of that portion of the work of the Lord denominated the Southampton Pastorate.

I rejoice to say that the Priesthood here feel well, and consequently the Saints feel alive to their duties. A proper amount of zeal, tempered with a proper amount of knowledge, characterizes their movements.

The people pay marked attention to the preaching of the Gospel in the open air. A serious desire seems to pervade their minds to learn and know more of the faith, doctrine, and discipline of our Church.

The Elders feel much better by presenting the honest-hearted with the "sincere milk of the word," and giving the candid inquirer after truth "a reason of the hope" that is within them, than by vainly endeavouring to find out a cause for all things, to trace existence to its primal source, or to expatiate on the probable number of suns comprising the "Milky Way." They realize, by experience, that first principles produce first fruit; and the Holy Spirit whispers that "Mormonism" is in a pre-eminent degree a system of "peace on earth, goodwill to men."

Zion's cause is reviving in this part of the vineyard. The regenerating influence recently brought from the mountains has reached us, and its effects are so salutary that all feel it, all behold it, and all are thankful for it. The dark clouds of unbelief, apathy, and doubt are swiftly passing away from our mental horizon. We are anticipating a glorious harvest of blessings in the coming time, for the future looks bright.

We have been much refreshed by a recent visit paid us by Elder E. H. Blackburn. The living testimony penetrated the hearts of the Saints and quickened their spirits, making them long

for the happy privilege of sitting beneath the droppings of the sanctuary in Zion.

We have already proved the wisdom of the counsel recently given in the *Star* for the brethren to be careful to pursue a pacific course towards those not yet grafted into the true vine, and to be subject to the laws and Executive of the land. I will cite you a little incident. As one of the Travelling Elders was holding an open-air meeting in an ancient and celebrated city, a policeman informed him that such a meeting could not be held without permission from the Mayor, and commanded him to desist, intimating at the same time that the people did not like "the doctrine." A gentlemanly compliance quite discomfited him and enlisted the

sympathy of the congregation, who protested against the interference of the officer, and urged the preacher to proceed with his discourse. Discretion, however, prevailed. Next day the honourable Mayor admitted that the constable had exceeded his duty, and very politely gave us, in writing, permission to preach in the open air in that town as often as we may think proper. By following this judicious course, I am persuaded we shall be able to preach the Gospel in every place.

Praying that the Lord will prosper his work in your hands, I remain in the bonds of the Covenant,

EDWARD HANHAM.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Prince of Wales has started on his visit to the New World. The *Hero*, with the Prince on board, left Plymouth, July 9th, at four o'clock, a.m., for Osborne, and, accompanied by the *Ariadne* and *Flying Fish*, left for Canada at seven, a.m., to be joined by the Channel fleet, which was expected to proceed with them as far as Cape Clear. It is understood that the Prince will also visit the United States before his return. In Canada he will be received with loyalty and great enthusiasm, and the people of the United States will not even be behind the British subjects of Canada in doing honour to England's future King. This visit of the Prince to the New World is perhaps a sign of the times, and doubtless it will tend to draw together the Anglo-Saxon brothers of England, Canada, and the United States. The affair of the House of Lords touching the rejection of the Paper Bill still continues a troublesome matter. In the recent debate on the privilege question, and Lord Palmerston's resolutions upon the matter, which were not decided and disapprobative enough for Mr. Gladstone, the Chancellor of the Exchequer virtually dissented from the Government, taunted the opposition to a discussion of the constitutional principle involved, and reserved to himself the privilege of future "action" upon the matter. The *Times* says Mr. Gladstone stands ready to rally round him all the floating elements of discontent in the House of Commons, and to lead them to what he calls "action;" and, for aught we can predict, this erratic and impulsive minister may even yet succeed in creating a foolish and utterly unnecessary quarrel between the two houses of the Legislature. A large mass-meeting has recently been held in Liverpool in the open air, "to protest against the encroachment of the House of Lords on the liberties of the people," &c. There has lately been an immense failure in the leather trade in this country, which has created quite a panic in its line. The Volunteer corps still continues active, and everybody interested and enthusiastic in the affair. Prussia and the whole of Germany are said to be in ecstacy over the Volunteer demonstration in Hyde Park, and with the Volunteer movement throughout England. They see that England has lost none of its ancient energy, and that only an occasion was needed to bring it out. Of course Prussia and Germany cannot but rejoice at any sign of England's strength, because they are safe when this country is strong enough to preserve them and resist France. Whatever may be the intentions of the Emperor of the French, or wherever the "man of destiny," as Napoleon considers himself, may ultimately go or be forced by circumstances, it is evidently his policy and wishes at present to cultivate friendly and commercial relations with England. A Liverpool gentleman, travelling on the Continent, has been favourably impressed with France, the policy of Napoleon, the commercial treaty, and the industrial tendencies of the present spirit in France. Mr. Cobden also looks from a favourable point of view. The gentleman in question says—"The last day I was there I called on Cobden, and asked him seriously whether I might

report favourably on the progress of the negotiations. He assured me he had perfect confidence in the result, and that it would exceed his (early) most sanguine expectations." After speaking of the present agricultural, manufacturing, and commercial activity and prosperity in France, he adds—"This, I believe, is the pacific policy of the Emperor. He has no intention of going to war with any one, least of all with England. His army and navy estimates for 1860-1 (I speak with all the figures before me.) are £8,000,000 less than ours. He would, I am assured, reduce his army, if we would reduce ours." It is reported to be the intention of Napoleon to annex Belgium by his pet universal suffrage vote, and to give to the royal family the throne of Greece. Of course this project must depend upon the settlement of the Turkey affair, and the passing events of that empire are making a speedy settlement an absolute necessity. Awful massacres of Christians have taken place in Syria. Several thousands have been butchered. A writer from Beyrout says—"Hasbeiya is a beautiful village at the foot of Hermon, and close to the source of the Jordan. It contains, or did before the massacre, a population of 5,000 Christian souls, chiefly of the Greek 'orthodox' church. The Protestants numbered in this village upwards of 200. They had a native pastor and a regular church of their own, the latter having been built chiefly by their own contributions. Of that Protestant community, which, a fortnight ago, was full of spiritual as well as material life, two men now live to tell the tale of their butchery, whilst of their 4,000 Greek fellow-Christians but 33 men have survived, and the fate of their wives and children is worse than uncertain." Other places have also been destroyed, and Christians massacred. Later advices have been received from Lebanon, confirming the complete destruction of Zahle and of 160 villages. It is stated that Damascus was surrounded by the Druses, and that a massacre was apprehended. The Christian Powers of Europe are taking up the matter. Of course Russia will speak loud upon the subject. The Irish Volunteers are leaving Rome for Spoleti, where a corps of 10,000 men is to be concentrated before the fortress. The total number of Irish who have arrived, or are expected, amounts to 400. A telegram from Naples announces that Garibaldi has marched against Messina. The *Times'* Paris correspondent writes that the Emperor of the French has authorised the formation of a National Rifle Association, like that in England. It is to be directed by Jules Gerard, the famous lion-killer. The *Journal des Debats* insists on the necessity of all the European Powers being united in the crusade against Chinese exclusiveness. Toulon, July 9th: Yesterday two men-of-war left this port to reinforce the French squadron at Naples. General Lamoriciere having withdrawn his troops into the interior, insurrectionary movements have broken out at Santagala, Montefeltro, and New Catolica. On the 8th instant, Colonel Medici; was at the village of Barcelona awaiting volunteers. He had reconnoitered the heights of Messina and Melazzo. The attack on Melazzo was fixed for the 10th instant. The Neapolitan army was demoralised. The soldiers were deserting. The Pope is said not only to be disposed to grant a liberal Constitution, but inclined to adhere to the suggestion of the Emperor Napoleon, to constitute a federative empire as the best solution of the Italian question.

AMERICAN.—The Baltimore Convention has terminated, having brought forth two antagonistic Democratic parties. On the sixth day of the sitting of the Convention, the balloting for the Democratic candidate took place. The first ballot gave the votes as follows:—For Douglas, 173½; Guthrie, 9; Breckinridge, 5; Horatio Seymour, 1; Bocoock, 1; Wise, 1; Dickinson, 1; Blank, 21: whole number of votes, 212½. On the second ballot, Douglas received 180½, the balance scattering. The whole number of votes given at this ballot was 194½, the rest declining to vote. Douglas was then declared by the President of the Convention to be the candidate of the Democratic party of the Union for President of the United States. At the evening session of the same day, Benjamin Fitzpatrick of Alabama was elected on the Douglas ticket for Vice-President. On the same day, June 23, the Seceders' Convention met and nominated John C. Breckinridge for President of the United States, and General Joseph Lane for Vice-President. In a number of cities speeches were made, cannons fired, bonfires lit, places illuminated, and much enthusiasm manifested by the Douglas party over the nomination of the "Little Giant." The friends of Mr. Breckinridge, the Anti-Douglas Democratic candidate for the Presidency, are doing him similar honour to that paid to Douglas. Mr. Douglas, in formally accepting his nomination, strongly reiterated non-intervention doctrines. From the *New York Herald* we learn the following items concerning the Indian troubles in Western Utah, or the Gentile portion of Utah:—"San Francisco, June 1st, 1860. The mail departing to-day leaves California in the midst of great excitement, on account of the Indian difficulties in Western Utah. The war there is becoming serious. Within the month just closed, the Indians have made attacks on different parties of whites, as far southward as Walker River, and northward as far as Honey Lake. The main body of the

Indians are concentrated at Pyramid Lake, where Colonel Ormsby's party were recently defeated. It is now ascertained that over one hundred Indians were killed in that action. They are defiant, well armed, and, according to information which can be relied upon, furnished by Colonel Jack Hays, number 1,500 to 2,000 warriors. The most intense anxiety is felt for the result; for if our men are unsuccessful in striking an overwhelming blow, the most severe Indian war ever known on this coast is inevitable. The effect of the disturbances has been to concentrate all the mining population of the Washoe region, now numbering seven or eight thousand men, within a very small space in the vicinity of the settlements. There is but little California news for this mail, the Washoe war excitement absorbing every other topic. Information has reached General Clark which leaves little doubt that the Indians of Utah Territory and a portion of the Oregon tribes have entered into a combination to wage war on all the white settlers of the Sierra Nevada." The President has appointed Benjamin Davies, of Missouri, Superintendent of Indian affairs in Utah, vice Jacob Forney, of Pennsylvania, removed. The *Great Eastern*, which left Southampton June 17th, arrived at New York on the 28th, after a voyage of eleven days and a few hours. Thousands of people throng daily the dock where the *Great Eastern* is moored, but only a privileged few are admitted on board the ship. The Japanese ambassadors took their departure on the 29th ult., in the United States' frigate *Niagara*. The friends and admirers of Dr. Hayes met at the Chambers of Commerce, New York, on the 20th, to take farewell of him, prior to his departure for the Arctic regions.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Beifast	Thomas Crawley	£72 0 8½	Brought forward	£433 13 9½	
Dublin	John K. Grist ...	34 9 2	Swiss and Italian	Jabez Woodard ..	125 15 4
Dundee	Charles Turner .	14 13 2	San Francisco	G. Q. Cannon ...	105 5 6½
Manchester	James McGhie ...	4 7 4	Cape of Good Hope ...	G. Rucks	13 9 4½
Cardiff	Barry Wride	1 1 7	East Indian		1 3 1
Shropshire	William Hopwood	0 7 0	F. Merryweather		1 1 0
Edinburgh	E. L. T. Harrison	0 5 8	Isaac Whiteley		1 0 4
Staffordshire	Benjamin F. Cook	0 2 5½	J. W. McLellan		0 17 9
MISSION.			Frederick Mackay		0 5 3
Australian	Thomas Ford ...	306 6 8½			
Carried forward		£433 13 9½	(Errors excepted.)		£692 11 5½

VARIETIES.

THE ROYAL SURNAMES.—The Queen's surname is Guelph; that of Prince Albert is Basi.

THERE are trees so tall in Wisconsin, that it takes two men and a boy to look to the top of them. One looks till he gets tired, and another commences where he left off.—*American Paper.*

FELIX MCCARTHY, of the Kerry Militia, was generally late on parade. "Ah, Felix," said the Sergeant, "you are always last." "Be aisy, Sergeant Sullivan," was his reply: "sure some one must be last."

At a christening, while the minister was making the certificate, he happened to say, "Let me see, this is the 30th." "The thirtieth!" exclaimed the indignant mother: "indeed, it is only the eleventh!"

PEA-SHELL BEER.—Fill a boiler with green shells of peas, pour on water until it rises half-an-inch above the shells, and simmer for three hours. Strain off the liquor and add a decoction of hops or wood-sage, so as to render it pleasantly bitter; then ferment in the usual manner.

"If the Devil should lose his tail, where would he get another?" "In a gin shop, to be sure." "Why?" "Because there they retail bad spirits."

To cure squinting, place small tubes of pasteboard before the eyes. As they must look through the tubes to see at all, they will gradually look straight forward, and so the defect will disappear.

To PURIFY WATER.—It is not generally known that pounded alum possesses the property of purifying water. A tablespoonful of pulverised alum sprinkled into a hogshead of water (the water stirred at the time.) will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful, containing four gallons, may be purified by a single teaspoonful.

A CONSCIENTIOUS WIDOW.—A poor peasant, on his death-bed, made his will. He called his wife to him, and told her of its provisions. "I have left," he said, "my horse to my parents: sell it, and hand over to them the money you receive. I leave to you my dog: take care of him, and he will serve you faithfully." The wife promised to obey, and in due time set out to the neighbouring market with the horse and the dog. "How much do you want for your horse?" inquired a farmer.—"I cannot sell the horse alone, but you may have both at a reasonable rate. Give me ten pounds for the dog, and five shillings for the horse." The farmer laughed; but, as the terms were low, he willingly accepted them. Then the worthy woman gave to the husband's parents the five shillings received for the horse, and kept the ten pounds for herself.

DIED—In G. S. L. City, on the 24th of May, Ann Taylor, wife of Ralph Partington, aged 50 years.

POETRY.

PERSEVERANCE.

What may not perseverance do?
What may it not in time subdue?
By it great changes can be wrought,
Such as the fearful never thought:
Yea, as directed ill or well,
Comes hell for heaven, or heaven for hell.

It can the mountains waste away—
O'er seas or deserts force its way;
Small creatures, by its potent aid,
Can make a nation's glory fade,
United form the coral strand,
Or spread dismay throughout the land.

If persevering insects may
Such wondrous might and skill display,
As in mid-ocean build a shore,
Defiant of its fiercest roar,

Sheffield.

What can that perseverance bound
Which ever firm to truth is found?

What may not, will not Saints achieve,
Who understand and can believe?
Their energies, directed right,
Must fill the earth with love and light.
What tongue can tell what such will do,
With endless glories in their view?

Then who shall fold his hands and say,
"I dare not brook the evil day?"
Take courage, brother: work and wait;
For, in due time, you will be great.
Eternal Wisdom leads the van:
Then be in all respects a man.

W. CLEGG.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 30, Vol. XXII.

Saturday, July 28, 1860.

Price One Penny.

A DISCOURSE

DELIVERED BY ELDER JACOB GATES IN THE FREE TRADE HALL, MANCHESTER,
JUNE 10, 1860.

(E. L. SLOAN, Reporter.)

I can say, as an individual, that I am pleased at the privilege of being with you this morning, and rejoice at the prospect before us—not only the prospect of meeting together throughout this day to be blessed of our Father in heaven, but the future prospect of the British Isles; for the seed now being sown will not die in the earth, but, watered by the refreshing dews of heaven, will yield an abundant harvest; and we shall be able to rejoice much in the fruits of our labours, if we continue faithful and humble, and serve the Lord our God with our whole hearts.

I am pleased with the reports given in at this Conference. They are similar to the reports of other Pastorates in the British Mission. The Holy Spirit is moving upon those in and outside the Church, stirring them up to a sense of the importance of the times we live in; and the hand of God is working visibly among the nations, hastening on to the consummation of his purposes. Our experience goes to support the fact that the honest love the truth as much as we do ourselves, though circumstances may operate against them to prevent their receiving

it; and to them we are called to be ministers of life, and saviours to those who sit in dark places. Not only those set apart to the work of the ministry, who are called to hold a portion of the holy Priesthood, but the great body of the Saints—all who have a part in the membership of the Church should feel it a privilege to take part in the great work, that they too may have something to be rewarded for. It is written that all shall be "rewarded according to their works." "Work," therefore, "while it is called to-day," that you may have something to be rewarded for in the great day of settling; for the winding-up scene is hastening on, when they who have laboured faithfully in the cause of redemption shall see the travail of their souls and rejoice. We need not dread for the future. The kingdom of God is not, neither will it be a failure; for every power and influence necessary for its advancement will be brought into requisition by the Lord of Hosts, to roll on the mighty work, till the salvation of the whole world is consummated, save those sons of perdition who sin against the Holy Ghost and become angels to the Devil.

I am deeply interested in this work. That is appertaining to me and all my hopes and desires are engaged in it. The world may look upon "Mormonism" with dread, and hold us in reproach for our faith; but to us it is "the power of God unto salvation"—the Gospel of Jesus Christ. The Gospel is not so limited as many of the Saints have sometimes supposed. It is of more importance than is often realized, for it embraces every truth to be the treasure-house of God. Beginning with a few simple principles adapted to the child of eight years old, it grows in power and importance, embracing every principle of truth and meeting every capacity, till the noblest intelligence can bask at its wellspring and be satisfied. All men will be judged by it, for it is God's revelation of justice and mercy to the children of men. Let us, therefore, testir ourselves, taking hold of its alpha, and progress in the knowledge of the truth, till we can bask in the sunshine of the Spirit of Life and exist amid the everlasting burnings which surround the throne of the Eternal God.

I am not ashamed of the Gospel whereof I am made a minister. I glory in its precepts and delight in its principles. But were it not for this principle of justice, by which it adapts itself to every capacity, that all might be judged and rewarded upon an eternal principle of equity, I should be ashamed of it. God has so ordered it that every one who will obey the everlasting Gospel in humility of heart and sincerity of soul shall have a witness and assurance for himself of its truth. Herein is the justice of Heaven manifested, and the love of God made known to the children of men, that we can have an assurance for ourselves of the truth of this Gospel revealed in these last days from the eternal world, through the ministration of a holy angel, and not be dependent on the testimony of the ancients alone. I know this to be the work of God for myself—know it by what I have experienced in the nineteenth century—know it in the present. We live in the present, and that which brings salvation to us now is that which will save us eternally, if we continually keep it alive within us. Therefore it is, having this knowledge, that I feel deeply interested in this Latter-day Work, knowing it to be "the dispensation of the fulness of times" opened up in these last days for the

working out of God's purposes and the establishment of his kingdom in power upon the earth, never more to be thrown down. Would to God that those who are called to minister in this generation had more of the power of that Gospel with them, that the children of men might feel its influence when the Elders of Israel move in their midst, that they might learn to know there is a God in heaven powerful and willing to save the people from their sins. Salvation is not a matter of dollars and dimes. Its claims and purposes are higher and more important than that of the dross which perisheth. This to us ought to be a weighty consideration, and our efforts should be so directed as to implant the principles of life in the hearts of the honest, that they might see the necessity of possessing for themselves a real knowledge of the purposes of God.

They who call themselves Saints and servants of the Lord should know in themselves that God is pleased with them, and should possess continually the witness of the Spirit within themselves, else do they possess but a small portion of the truth, and are liable to stumble in the daylight that surrounds them, as the inhabitants of the earth, during the last few hundred years, stumbled in the devious mazes of their erratic wanderings, blind to the purposes of Heaven. It was not so with the ancients who loved and served the Lord. They received the revelations of heaven to guide them, and knew for themselves the truth of the doctrines they believed. This is an important principle to all; for by it men can test the truth of any declaration claiming to be authorized of God. If it is false, here is the touchstone by which error can be unmasked. If it is true, here is a sure means of proving its truth. Thus it is possible for all to become acquainted with and know the truthfulness of every revelation of life to the children of men, and obtain the knowledge necessary to perfect them in holiness and qualify them for the society of just men made perfect.

I bear testimony that the principles revealed in the Gospel of Christ are the power of God unto salvation to every individual who will humble himself and with a contrite spirit be baptized for the remission of sins, repenting with all sincerity before the Lord; and to such God is bound by his word to reveal the prin-

ciples of truth; and the Spirit which accompanies them will take from the Father the deep things of the kingdom and make them known unto man, and reveal unto him the Son, whom to know is eternal life, while all who reject them will continue in darkness and be condemned before the Author of so great a salvation. The Gospel has in it the power of God; but of what does it consist? You can read it in the Bible. I could tell you what it is in this the nineteenth century, without referring to the ancient Record; but I will quote from the Bible:—"He that believeth and is baptized shall be saved," "and these signs shall follow them that believe." Here there is no exception, and no one excused. Profession of goodness will not suffice now any more than it would in the days of Jesus. Then the Sadducees, the Essenes, the Herodians, and Pharisees were not exempt from the principle laid down, notwithstanding their professions of religious feelings; but every man then, as now, was bound by the principle, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

There is another thing connected with this, and that is that the Lord never forced any person into subjection to the laws of life. By the voice of his servants and the operation of holy influences, he has drawn and persuaded them to walk in the paths of righteousness. He is full of love, long-suffering, and merey, and his object is to bless men and do them good. Like as a wise and loving father feeleth after the welfare of his children, so does He feel after the children of men, for they are the offspring of God: therefore he cares for them and pours out his blessings upon them; and when they seek salvation at his hands in the way and manner appointed, he gives them the manifestations of his Spirit, and the signs follow, as he has declared, to bless them, to cheer them, and to strengthen their faith.

Obedience to the everlasting Gospel gives us the power to obtain many blessings and confirms upon us the Spirit of truth, which searcheth the deep things of God, opens up the vision of our mind, makes known unto us the revelations of heaven, and prepares us for future manifestations of the goodness of God, till life and immortality are brought to light, and

we are saved with a fulness of salvation, and endowed with the continuation of eternal lives. No other principle has the power to bring to light such power and glory, nor to prepare man for such an exaltation. It was this which enabled Enoch to so perfect himself and people that they were caught up nigher the throne of God. It enabled Noah to save himself and family from the destruction which overwhelmed the earth in his day. It enabled Moses to lead the hosts of Israel through the waters of the Red Sea dryshod, while the hosts of their oppressors were overwhelmed with a sudden and awful death. It enabled him to lead that people through the inhospitable desert, and gave him power to smite the rock, from which water gushed forth to refresh their fainting ranks. Some may think the Gospel was not delivered to Israel in the days of Moses; but this is a wrong idea. Paul expressly says, "Unto them was the Gospel preached as well as unto us;" but, lacking the faith necessary for its development in themselves, it only served as a schoolmaster to bring them to Christ.

It was this principle which enabled Daniel to remain unharmed in the den of the hungry lions; it enabled the three worthies to pass unscathed through a sevenfold heated fire, and it enabled Paul to gaze into the third heavens and there behold things unlawful for a man to utter; and even if it had been lawful, he could not have commanded language to utter what he was there permitted to behold. By it the Apostles of former days could go forth in power and demonstration of the Spirit, healing the sick, casting out devils, and ministering salvation to all who received them, filled with the wisdom of heaven; and by it John, on the Isle of Patmos, was enabled to look down to the end of time, till the heavens and the earth should pass away and all things become new, and view the various changes that should roll forth upon the earth in the economy of God for the working out of his mighty purposes. He could see the times we now live in pictured before the vision of his mind, and could see the opening heavens revealing a holy angel bearing the "everlasting Gospel," to deliver it to the great Prophet of the nineteenth century,—a Gospel of power and salvation unto eternal life; for if it was destitute of power, it would not be the same Gospel

as that preached in the days of Peter and Paul. There seems a predisposition in mankind to turn away from the truth; and when left to themselves, how apt they are to fall into darkness and wander in by-and-forbidden paths? Well might Paul exclaim in his day, "O foolish Galatians, who hath bewitched you?" and marvel that they should so soon have turned from the pure principles of the Gospel which had been taught them. But such seems to be the nature of man, and this Paul had in view when he warned them against those who would attempt to turn them from the Gospel of Christ, declaring that though "an angel from heaven should preach any other Gospel," he would be "accursed." If the Gospel which Paul taught had power with it to curse, then it had power to bless; and all who reject that which is "the power of God unto salvation" will reap as they have sown, and will mourn in anguish in the eternal world that they have robbed themselves of the inestimable gift of endless lives. John, having the vision of the future opened before his mind by heavenly agency, saw an angel restoring the everlasting Gospel; and that angel, commissioned from on high, would not bring any other Gospel: therefore the Gospel which he restored must consist of something, and must possess the power of God, the same as the Gospel declared in power and in the demonstration of the Spirit in ancient times. No philosophy can reason this away. It is a fact which cannot be controverted, and which I know by the revelations of heaven to be true. I bear testimony of the mission of that angel, and my testimony is true and faithful. If the Saints will rise up and put away all their sins, embodying within themselves the principles and power of the Gospel, their testimony will be quick and powerful as a two edged sword, piercing the hearts of the honest, and they will be able to glorify God in the holiness of their Saintship for the power and greatness of the salvation placed within our reach.

I wish now to say a few words to the Priesthood. Men often desire place and power, who move among us, that they may be honoured for their position. But we ought to prepare ourselves for our positions and seek to give the honour and glory unto God. It is of more importance to qualify ourselves for positions

than to obtain them. In the one case we are prepared when the Lord hath need of our services; in the other, we may be placed in positions which we are unqualified for, and reap to ourselves everlasting disgrace. Have all studied this and acted upon it? Not always, I am afraid. I feel myself lacking often in many things; so do others. It is no small thing to be called as a messenger of life, to be, to do, to act, to carry out the purposes of Heaven, and stand approved before God, and to speak in the name of the Lord as the Apostles anciently did. When a man goes forth in the name of the Lord, and is sent by him, mankind are judged by their reception or rejection of the message he bears; for it is a message of life unto life, or of death unto death, and it is accompanied by the authority of God. Thus to Peter it was said, "Whosoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." But there are bounds given to him who holds that power; and should he transcend those bounds, he would be shorn of his power, as Sampson was shorn of his strength in the lap of Delilah. The Lord laid down the principles through which sins could be remitted, and they are faith, repentance, and baptism. The same principles and the same authority now enable us, being authorized of God, to say to the children of men that if they will believe in the Lord Jesus Christ and his revelations to man, repent of their sins, and in all humility and contrition of heart be baptized for the remission of them, they shall receive the gift of the Holy Ghost and be made partakers of the salvation of God. This they can demonstrate for themselves; and were it not for this principle of demonstrative power, I would return to the bosom of my family and to the labour of my hands, and cease to raise my voice as a minister of life to the people; for what would it profit me to continue labouring in a cause which had no power to bless my fellow-men?

Considering these things, my brethren, and the importance of our calling, what should be our course of conduct? and what manner of men ought we to be? "If ye have not my Spirit, ye shall not teach," saith the Lord through the Prophet Joseph; and we must be led by that Spirit continually, or we take the name of the Lord in vain. If you possess it, it

will take of the things of God and make them known unto you, and the power of God will be made manifest in your administrations. Be humble, therefore, brethren, and seek to obtain complete control over your thoughts, desires, and actions, that you may be filled with the Holy Ghost and be able to impart life unto the people. I cannot impart to others what I do not possess myself, as the stream cannot rise above its fountain. Some think that, because they are called to hold the holy Priesthood, their words must be the words of God; but it is not so. Unless they possess the Spirit of God, their words are powerless and a mockery when they seek to administer in their sacred calling. Paul says, "The

letter killeth, but the spirit giveth life;" and it is so. God did not send the Bible to preach, but beings made in his own image and having a portion of his power. Rained generations have pinned their faith to the letter till it has slain the world and left them dead in trespasses and sins. Gird up the loins of your minds and live so as to be filled with the Spirit of life; for, as I have said before, we cannot impart that which we do not possess. I pray that every one present may be humble and diligent, that their prayers may ascend continually before the throne of God, and that when the Priesthood teach, it may be under the power of the Spirit; and I bless you in the name of Jesus Christ. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 455.)

[December, 1843.]

Monday, 18th. After dinner, Constable Follet returned with John Elliott, a schoolmaster, when an examination was had before Esq. Johnson, in the Assembly Room. Elliot was found guilty of kidnapping Avery, and bound over in the sum of \$3,000, to the Circuit Court at Carthage for trial. I endeavoured to have the court reduce those bonds, as Mr. Elliott was comparatively a stranger in Nauvoo; but did not succeed.

During the investigation, testimony appeared to show that Elliott had threatened my life; and for this I made affidavit and brought him to trial before Robert D. Foster, J. P., immediately after he had received the sentence of Esq. Johnson. I extract from the *Neighbour*:—

"The prisoner was brought forward, and the court said it was his privilege to plead for a change of venue, by paying the costs; but as the costs were not forthcoming, the court proceeded.

Mr. Styles then read the 'Act to regulate the apprehension of offenders and for other purposes,' p. 219, r. s. The act sets forth that the use of threatening language is sufficient to criminate individuals. This we are prepared to prove.

Sisson Chase sworn.

The testimony was similar to that be-

fore delivered, with the following additional items:—

I did ask him if he had authority. In the morning he said that he would not care about shooting some of the Mormons. In conversation with him, he carried the idea that a conspiracy was formed against Joseph Smith and others, and that some of them would be shot. These conversations were had at different times. He thought Mr. Smith was a bad character. He thought they ought to be taken. Question: Who? Joseph Smith and some others.

I told him he had been taken, but had been acquitted. He did not thank the Governor for that. He carried the idea that there was a conspiracy against his life, and said we have a plan in operation that will pop him over.

Mr. Elliott sworn.

By the Court: Is your residence, Mr. Elliott, in this county? Yes.

Messrs. Marr and Styles, attorneys, resident in Nauvoo, made some thrilling remarks pertaining to the outrageous proceedings of Missouri. The diabolical conduct of those wretches who could be engaged in destroying and kidnapping their fellow-men was portrayed in glowing colours.

Judge Phelps and General Smith then followed on the same subject: their language was thrillingly eloquent and powerful. If ever inhumanity and deeds of blood were depicted in their true colours, it was on that occasion: their thoughts flashed as

fire, and they spake in 'words that burned.' We never saw the character of General Smith so clearly developed; for while he abhorred and depicted the fiendish crime that the culprit stood charged with in its true colours, he pitied the poor wretch that then stood before him, and with feelings of commiseration, benevolence, and philanthropy, withdrew his charge—wished, if it was in the power of the court, that the culprit might be forgiven,—promised to pay all the charges, and invited him and those of his friends who came along with him, to come to his house, and they should be taken care of. It would be superfluous for us to attempt to give even a faint outline of the remarks made by the above-named gentlemen. We hope to have at least a synopsis of their speeches for publication, which we are sure would be highly interesting to our readers. Upon the whole, although a painful, yet it was an interesting occasion and will long be remembered; and unless Mr. Elliott's heart and those of his friends were made of adamant, it must have made an indelible impression on their minds, and almost made them hate themselves."

I received from Aaron Johnson, Esq., the following demand:—

"City of Nauvoo, Dec. 18, 1843.

Sir,—I have been informed that a writ issued by me for the body of Levi Williams, for kidnapping Daniel Avery, will be resisted by an armed force: therefore, according to the provision of the Charter, I wish you to order me a detachment of the Nauvoo Legion—say 100 men, to enforce the law of the State, and bring the said Williams to justice.

"AARON JOHNSON, J.P."

Which demand I complied with by writing to Major-General Wilson Law:—

"City of Nauvoo, Dec. 18, 1843.

Sir,—You will detach 100 men, under the direction of Aaron Johnson, a Justice of the Peace, for the purpose of assisting the constable in executing the law of the State in taking Levi Williams, who is charged with kidnapping Daniel Avery.

Yours,

JOSEPH SMITH, Lieut.-Gen., N.L.
To Major-Gen. WILSON LAW,
Commanding Nauvoo Legion."

Who detached Colonel Stephen Markham with 100 men for that purpose.

About 10 p.m., two young men arrived as express, stating that a mob was collecting at Warsaw, also at Colonel Levi Williams' house; and messengers had gone to the mob in Missouri to reinforce their number there.

Dr. Richards made the following affidavit:—

"State of Illinois, City of Nauvoo,
December 18, 1843.

Personally appeared Willard Richards before me, Joseph Smith, Mayor of said city, and upon his oath depose and saith that from information he has received, he verily believes that the peace of said city is in danger from a mobocratic assemblage at Warsaw, and a force collected under the command of Colonel Levi Williams in the lower part of the county, and runners having been sent to Missouri to excite the Missourians to join the mobbers in this county, for the purpose of making a descent on said city, or disturbing its peaceable inhabitants; and further your deponent saith not.

WILLIARD RICHARDS.

Subscribed and sworn to before me this 18th December, 1843.

W. W. PHELPS,
Clerk of the Mayor's Court."

Whereupon I wrote to Major-General Wilson Law:—

"City of Nauvoo, Dec. 18, 1843.

Sir,—I am credibly informed that a warlike force is collecting at or near Warsaw, for the purpose of some violent move towards this city, or some of the inhabitants thereof. You will therefore order out such a portion of the Nauvoo Legion as may be necessary to repel any such mobocratic or hostile design of the same unlawful force, and also as may be sufficient to secure the peace of the citizens, according to law.

Yours,

JOSEPH SMITH, Lieut.-Gen., N.L.
Major-Gen. WILSON LAW,
Commanding Nauvoo Legion."

I returned home to rest about one o'clock in the morning of the 19th.

Tuesday, 19th. At home. About 9 a.m., a part of the company who went with Hosea Stout returned, and stated that they went within two miles of Colonel Williams', when they were informed that a body of men, armed with rifles, &c., were collected at his house, and he judged it prudent to return for weapons and help; also that brother Chester Loveland told them that he had seen thirty armed men following Constable King Follett some miles on his way, when he had Elliott in custody.

Esq. Johnson immediately wrote to Loveland to have him come to Nauvoo and make affidavit of the warlike movements of the mob, that he might send to the Governor.

I directed my clerks to make copies of the affidavits respecting the kidnapping of the Averys to send to Governor Ford, that he might be left without excuse, although he may probably not read them.

Elder William Martindale writes from Washington, Wayne County, Iowa:—

"A singular phenomenon was seen in this neighbourhood. Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson, and William Cole, with some others, retired to the house of Solomon Mendenhall, at which place they stayed a short time. While there, they discovered a ball rising from the east in an oblique line; and as it ascended it moved towards the west with great rapidity until it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute. Both ends then coming round, formed a figure of 8, which figure also retained its position for the same space of time. It then was transformed into a figure of 6, which also remained for about a minute. It then was formed into a cypher or 0, which remained for about three minutes. The figures put together made 1860 in large figures in the heavens. The phenomenon was indeed singular, and has been a matter of great speculation with us."

At one, p.m., I was present when the Legion paraded near the Temple, were inspected by the officers, and instructed to prepare themselves with arms and ammunition, and to hold themselves in readiness for a moment's notice. Brother Henry Boley was shot severely under the arm by the accidental discharge of his gun.

Amos S. Chase made the following affidavit:—

"State of Illinois, City of Nauvoo, ss.

On the 19th day of December, 1843, came Amos S. Chase before me, Joseph Smith, Mayor of said city; and after being duly sworn, depose and saith that on the 18th day of December, 1843, he was about four miles below Warsaw, in Hancock County, shortly after the constable arrested John Elliott for being concerned in kidnapping Daniel Avery, not long since, and saw the men of the neighbourhood gathering with arms to retake the said John Elliott; and when asked what they would do, if the Governor did not sanction such an unlawful course, several of them replied, 'Damn the Governor! If he opens his head, we will punch a hole through him! He dare not open his head! We will serve him

the same sauce we will the Mormons.' The said mob then went to Warsaw, where your affiant saw them with their arms; and further your affiant saith not.

AMOS S. CHASE.

Subscribed and sworn to before me the 19th day of December, 1843.

W. W. PHELPS, Clerk, M. C.

Wednesday, 20th. At home, in good health and spirits, counselling and attending to business in general.

The Clerk of the Municipal Court took the following affidavits:—

"State of Illinois, City of Nauvoo, ss.

On the 20th day of December, 1843, personally appeared before me, Willard Richards, Clerk of the Municipal Court of said city. Philander Avery, of Bear Creek precinct, in said county, and after being duly sworn, depose and saith that on the 19th day of November, 1843, at his house, in the precinct aforesaid, Ebenezer Richardson, of Lee County, Territory of Iowa, by false pretences, persuaded your affiant to accompany said Richardson to the Mississippi river at Warsaw, where your affiant was seized by one Joseph C. McCoy, of Clark County, Missouri, in connection with the said Richardson, and about one dozen of other individuals, whose names are unknown to your affiant, and by them forced across said Mississippi River, where they boarded your affiant; and Mark Childs swore that your affiant had stolen said McCoy's horse and colt, and that his father Daniel Avery had secreted said horse and colt, and said Richardson threatened your affiant with death or seven years' imprisonment, in order to persuade him to make false statements, and testify that his father, Daniel Avery, had stolen said McCoy's horse and colt, which statements your affiant made, and swore to the same, while in duress, with a bowie-knife presented to intimidate. And your affiant further saith that the testimony he gave concerning his father's guilt was extorted from him through fear, while in duress, and said testimony was absolutely false, and your affiant fully believes that his father is innocent of the crime of stealing said McCoy's horse and colt; and further your deponent saith not.

PHILANDER AVERY.

Subscribed and sworn to before me; in testimony whereof I have hereunto set my hand and affixed the seal of said court at Nauvoo aforesaid, this 20th day of December, A.D. 1843.

WILLARD RICHARDS,
Clerk of the Municipal Court of the City of Nauvoo.

State of Illinois, Hancock County, ss.

On the 20th day of December, 1843, personally appeared before me Aaron Johnson, a Justice of the Peace in and for said county, Andrew M. Hamilton, and James B. Hamilton, of Bear Creek precinct, in said county, and, after being duly sworn, depose and say that on the evening of the 2nd day of December, 1843, at Vernon Doty's mill, in said precinct, Colonel Levi Williams, of said Hancock County, as principal, and his son John Williams, with William Middleton, of the county of Clark and State of Missouri, Captain McCoy, of the said county of Clark and State of Missouri, John Fox, of Green Plains precinct, and about a dozen other men, armed with pistols, dirks, and bowie-knives, came forcibly upon Daniel Avery at said Doty's mill, and seized and bound him. The said Avery told them to stand off. They said they had a writ. He observed, he would not resist legal authority. They said they would take said Avery to Warsaw, and there try him. The said Avery replied, "I understand you: you will take me to Warsaw, and there pass me over the river to Missouri." Some of said gang then shouted,

"Lay hold of him; God damn him, lay hold of him: there's nouse of parleying;" at which Colonel Levi Williams, with a large bowie-knife in his hand, and others, then forced the said Daniel Avery to submit, telling him (without a writ,) that his life would be taken if he did not submit. They then tied him with silk handkerchiefs. Colonel Levi Williams and another person then led the said Daniel Avery away; and as they passed your affiants within the distance of about four rods, the said Daniel Avery cried out to one of your said affiants, 'Tell my friends where I am gone.' Colonel Williams told said Avery to hold his peace, for it was of no use.' William Middleton then got a horse; and after tying him upon said horse, as sworn to before by another witness, they then conveyed him to Missouri without a writ or trial, as your affiants verily believe; and further they say not.

ANDREW M. HAMILTON.

JAMES B. HAMILTON.

Subscribed and sworn to this 20th day of December, 1843, before me,

AARON JOHNSON, J.P."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 28, 1860.

NOTHING can contribute to the advancement in the knowledge of God or the progress of the Latter-day Saints in the truth more than to carefully study the dictates of that Spirit which accompanies the principles, institutions, and ordinances which have been revealed in this age. We may listen to and obey the Gospel as it is declared unto us; but unless we partake of the Spirit connected therewith, our minds are unfruitful and barren in its great truths. It is possible that we can have confidence closely approaching belief in these things, and follow them for years, without making any material advancement in the knowledge of God. We often find proofs of this among those professing to be Latter-day Saints. Many who have had a standing with us for years occupy to-day, in point of knowledge in the things of God, nearly the same ground they did when they were first baptized. They appear to have made little or no improvement upon that which has been committed to them. Their talent has been hid in a napkin and laid away, instead of being put to usury.

Accompanying the principles and ordinances of the Gospel is the Spirit of the Lord, which, if we wish to possess or enjoy, we must seek for with perseverance and energy until we obtain it. The knowledge of God is a progressive work. We cannot obtain that knowledge in a day, neither can we obtain it without an application of its principles practically to our lives. A simple desire without corresponding works will never impart it to us. That acquaintance with the Spirit of the Lord, which is necessary to our advancement in the knowledge of him, can only come to us in proportion as we honour, serve, and obey his commandments.

Life and immortality have been brought to light through the Gospel. This life, spoken of by the Apostle Paul, we only understand, appreciate, and enjoy in proportion to the amount of that Spirit of life which we receive. The Spirit of God is the Spirit of life in all things. It reveals the designs and purposes of God to us, making known the immutable laws of government and being in the eternal kingdoms of our Father. Through the agency of his Spirit, the first great principles of life and government are revealed and made applicable to us while in this state of mortality. As we apply these principles to our lives, the Spirit of God, which accompanies them, quickens our understandings and gives us a knowledge of their truth and applicability to us. Thus we form an acquaintance with the Spirit of God, thereby enabling us to progress step by step in the knowledge of his great purposes.

If life and immortality are brought to light through the Gospel, we should seek earnestly to become acquainted with the laws and principles of the Gospel whereby that life is obtained. Just in proportion as we are ignorant of these great principles, so in a corresponding ratio will we come short of that exalted immortality which awaits those who are faithful in keeping the commandments of God and honouring the great laws of life. Knowledge is power, and God has so ordained in his wisdom that the knowledge of the ways of life can only be obtained by those who will honour, serve, and obey the laws which impart it.

This great Spirit of life is not alone the exclusive property of mortals. It is also the Spirit of life which pervades the elements in which we move, and from which we draw that life which now sustains our mortal bodies, and will hereafter quicken and sustain our immortal tabernacles. It also runs through all animated nature. It is that life which we behold in the vegetable kingdom, causing it to germinate and spring forth in its times and seasons.

It is also by the inscrutable dictates of that infinite Spirit of wisdom and superior intelligence that the countless multitude of heavenly bodies revolve on their axis and prescribe their cycles in the times and periods allotted to each. The self-sustaining and all-powerful agency of that Spirit of life is such that it forms the centre and circumference of all things, and presides over and dwells in all existence, dispensing the elements of life in detail through all the diversified ramifications of each, all possessing a competency according to their order, grade, and capacity, from the most stupendous orb that revolves in the regions of light to the smallest animalcule of microscopic observation that has life in the minutest particles of our earth. So long as that eternal Spirit of life continues to pervade such organizations, so long there continues to be that power and intelligence which is necessary to the existence and perpetuity of their being. By its incomprehensible power, each is maintained in its sphere and order, and after its kind fulfilling with unerring certainty its own measurement of time and probation, each drawing from the great and inexhaustible Fountain of life all that is necessary for its own independent, separate, and individual being, causing the sublime order which characterizes the great machinery of nature, harmonizing the trackless pathway of each orb in its revolutions through the great boundless immensity, measuring with infallible exactness the gradations of years, months, and days appointed to each, and causing each orb to move in the midst of the elements "like a thing of life," each possessing within itself all the necessary self-sustaining power and separate identity of its own organization.

Onward progress in the science of life is the watchword with us. That knowledge which is desirable to us above everything else is couched within the great truths which have been revealed in our day, and pertains to the wisdom of the Gods. All Latter-day Saints must carry with them the consciousness that their advancement in

the sublime truths of heaven is in a great measure to be attributed to that inward desire which they have had to make such advancement. The Spirit of God aids us in our endeavours to obtain such knowledge. In our experience we do not only prove ourselves, but also prove this truth—that the Spirit of revelation from God does impart wisdom and knowledge to us. We know by many incontestable proofs that the gift of the Holy Ghost works with us, bearing witness of the things of God; and throughout our whole experience this fact stands out in bold relief—that we cannot live by the principles of the holy Gospel without making progress in the knowledge of God, and every step is an advancement in the scale of our being. The prize is at the end of the race, and will be obtained by those who continue their steady, undeviating, and onward progress in the truth, magnifying and making honourable every position, observing every law, and practically becoming acquainted with every principle, receiving here a little and there a little, progressing in wisdom, in knowledge, and in power. Our march is ever onward and upward, rising in the scale of being as we progress, exchanging mortality for immortality by overcoming him that has the power of death. Thus, through the Spirit of life from God, we become the heirs of eternal salvation, and partake of the fulness of the Father and the Son, being exalted to the capacity of Gods.

CORRESPONDENCE.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, July 3, 1860.

President Jones.

Dear Brother,—I now embrace the opportunity of reporting to you the present condition and the future prospects of the work of the Lord in these Conferences.

The Nottingham Conference consists of 13 Branches, and numbers 613 members: 30 souls have been added to it by baptism during the last six months.

The Leicester Conference consists of eight Branches, and numbers 262 members: 17 souls have been added to it by baptism during the last half-year. The Derby Conference consists of eight Branches, and numbers 247 members: five have been baptized during the last six months.

The Saints generally feel well and enjoy the Good Spirit more abundantly than ever, which produces works in quality and quantity of the same nature.

The Elders that preside over the Conferences are men of God, and their whole interest is to build up his kingdom. . . .

Elders Gates and Blackburn and yourself have visited us, and the Elders and

Saints can join me in testimony that the spirit of Zion accompanied those men whom God has sent to bless us. . . . The testimony of the great modern Prophet is being borne to the people. The cry of repentance salutes their ears, the Holy Ghost is promised, and order and silence are kept throughout our congregations. This is because the Elders do as they are told: they go out to preach the Gospel—"to teach, and not to be taught,"—to bless, and not curse,—to build up the people in the knowledge of God, and not to "pull down their tenements about their ears." They go out in meekness, and the people listen under the influence of the same Spirit.

There has been a dark cloud hanging over some parts of the Derby Conference for a long time, but I am convinced that it is dispersed. The very few Travelling Elders that we have are good and faithful men; but we want more. The field is large, and the inhabitants of these counties are very numerous. . . .

I close with praying God to bless you and the Elders labouring in connection with you.

Yours affectionately in the kingdom,

DAVID JOHN.

NORWICH PASTORATE.

Norwich, July 7, 1860.

President Jones.

Dear Brother,—This Pastorate is divided into two Conferences and 27 Branches, numbering over 800 members, whose residence is in eight counties. Its male members are mostly agriculturists and general labourers, whose average incomes, if they work six days per week throughout the year, may be 9s. each per week. I do not think that six men can be found in the Pastorate who have an income of one pound each per week. Many who are engaged in the shoemaking and weaving trades have suffered of late through lack of employment. This has not only been a detriment to them, but our financial department has been somewhat affected also. But, although my brethren and sisters have had to war with adverse circumstances, yet the majority have been faithful in well-doing. They are feeling well in the great work of the last days, and their determination is to live more faithfully before the Lord in the future.

My brethren who preside over the Conferences and travel in them are united with me in helping to roll on the righteous purposes of the Lord. We are doing some out-door preaching, and a peaceable spirit generally prevails. We have had one instance of personal violence to a Travelling Elder; but the brutal offender was summoned before a magistrate and fined for his unmanly conduct. This, of course, is an exception. Good will result from it. The last two Sunday afternoons I have preached in the open air in this city. The first Sunday I experienced a little opposition, as there were some beings

present who for several years past have been styled "Mormon-killers;" but last Sunday I had peace. On each occasion I was surrounded for awhile by about a thousand persons; and, all the time, while speaking, I had some hundreds of attentive listeners. The preaching will be continued there, weather permitting, every Sunday till the season becomes unfavourable.

We are delivering some lectures here in Emanuel Chapel, on Sunday evenings, with a view to inform the people relative to the great Latter-day Work.

About 60 have been baptized during the past half-year, and we expect our baptisms to be more frequent after the seed already sown has been watered a little, and the vivifying rays of the sun of righteousness have beamed upon it.

We are very short of men to work with in this Pastorate. I wish we had four or five hundred more faithful local Elders; but wishing alone is vain: therefore, we will do our best, the Lord being our helper, to create some more.

The prospects for an increase are much better now than they have been for some years past. The Lord is working among the people, his servants and Saints are reviving, the honest sons and daughters of faithful Abraham are thinking, and my heart rejoices in the prospect before us. I want no other employment, while life shall last, than to labour in the vineyard of the Lord for bringing about the work of universal redemption.

Elder E. H. Blackburn's visit proved a great blessing to us. The Saints love the spirit of Zion.

I remain, yours respectfully,

WM. JEFFERIES.

THE BALTIMORE CONVENTION.

THE GLORY OF AMERICAN LIBERTY ON THE WANE.

THE ORDER OF THE DAY:—

BORDER RUFFIANISM, BITTER ANTAGONISM, AND PERSONAL ENCOUNTERS.

SMASH-UP OF THE CONVENTION.

It may be that somebody, in future ages, may be interested in reading from an old Volume of the *Star* how, "once upon a time," just before the smash-up of the United States, a great and once all-powerful poli-

tical party met at the Baltimore Convention to illustrate

A DISJOINTED DEMOCRACY.

The notorious Charleston Convention had

been held a few months before, and the Democratic party had made an awful smash there, giving birth to the "Seceders;" and now they met at the Baltimore Convention to complete the work of smashing. The Convention opened by a lot of shockingly bad episodes getting shockingly out of place. It appears that there was a bogus delegation at the Convention, out of which grew personal encounters, &c., commencing before the Committee on Credentials with the

HOOPER AND HINDMAN EPISODE.

Hooper asserted that the regular conventions were composed of demagogues, tricksters, and political pettifoggers, twice shook his hand menacingly in Hindman's face, and gave him the lie. Thereupon Colonel Hindman arose, without saying a word, and slapped Mr. Hooper violently on the face. Hooper offered no further resistance than to drop his hand to his pockets, as if to draw a weapon, but exhibited none, when Colonel Hindman partially drew a pistol. The members of the committee then interfered and prevented further collision.

A FIGHTING EDITOR AND A SENATOR.

On the same day another case occurred—Samuel M. Yost, editor of the *Staunton (Va.) Vindicator*, and John Brannan, of Lewis County, Va., Delegate and State Senator, had a difference in the Convention. Some angry words were interchanged, when Yost slapped Brannan in the face. The parties were separated. A challenge then passed, but the matter was settled without bloodshed.

ROUGH-AND-TUMBLE BAR-ROOM FIGHT.

Wednesday morning, Mr. Whiteley, of Delaware, and Mr. Townsend, the contestant for his seat at the Convention, met and had a desperate rough-and-tumble fight, in which they commended and punished each other well. Last night Mr. Whiteley got his eye blackened by his antagonist whilst he was held by his friends. He said he was resolved to have satisfaction, but promised not to attack his opponent at night. He said he would assail him in the morning; and so punctilious was he on the point of honour, that he remained up all night, and, meeting him at five o'clock this morning, he commenced the attack, when both parties bruised each other until they were separated, and one of them taken to the station house, from which he was afterwards released by local influence.

THE NEW YORK BROTHERHOOD.

New York follows suit in the way of personal difficulties, between John Clancy

and William H. Ludlow, the former charging the latter with treachery to Douglas. Some warm personal remarks passed, for which Clancy holds Ludlow personally responsible, and sends him to-night a warlike message.

THE MONTGOMERY AND RANDALL FIGHT.

Mr. Montgomery, of Pennsylvania, on a question of privilege, desired to know where the delegates here were to get tickets? He desired that the present mode be changed, as he did not choose to hold any communication personally with the chairman of the delegation. While Mr. Montgomery spoke, Mr. Randall, of Pennsylvania, approached as near him as possible, exclaiming in an excited voice, "Its false—its a base falsehood." Mr. Montgomery, pointing to Mr. Randall, said, "That old man!" (Loud cries of "Order." Confusion and much excitement.) Mr. Montgomery, keeping the floor, exclaimed—"Am I to be protected against these insults?" Fifty delegates rose to their feet and crowded forward. One of Mr. Randall's sons gesticulated violently in dumb show, and struggled to approach Mr. Montgomery, who remained standing on the bench. All the Pennsylvania delegation and half the Convention were on their feet, endeavouring to crowd around Mr. Montgomery, who exclaimed in a loud voice, "He lies: it is a base lie; and the man who utters it is a lying scoundrel." Intense excitement ensued and continued for some time, until at last order was restored, and a vote taken by States on a motion to adjourn, which was carried. During the confusion in the Convention, after Mr. Montgomery's remarks to Mr. Randall, George McHenry, of Pennsylvania, at the request of Robert E. Randall, went over to Mr. Montgomery's seat and said—"I have a message for you: Mr. Randall, junior, desires to know if the remarks just made were intended to apply to his father or Mr. Dawson?" Mr. Montgomery replied, "Tell Mr. Randall to go to hell." After the adjournment, as Mr. Randall and son were walking and talking, Mr. Montgomery approached, accompanied by a friend. Immediately Mr. Robert Randall saw him approach his father, he confronted Mr. Montgomery and struck him a powerful blow between the eyes, staggering him back and covering his face with blood from the nose. Mr. Montgomery recovered himself and struck Mr. Robert Randall on the ear, knocking him down, and was about to kick him, when a crowd surrounded and separated them. George McHenry, of Pennsylvania, is the bearer of the hostile message to Mr. Montgomery from Hon. Samuel Randall, another son and ex-State Senator.

SMASH UP OF THE CONVENTION.

The Convention lasted six days; and although this illustrious fighting body of Delegates were duly set going by prayers from rev. officials, they made a smash at last. On the fifth day Mr. Russell announced that it became his duty, on the part of the majority of the Delegates from Virginia, to inform the Convention that it was not consistent with their sense of duty to their constituents to participate longer in these deliberations. (Applause, which was checked by the chair.) A voice: Oh, let them cheer treachery and disunion to their hearts content. The excitement and confusion was with difficulty checked by the chair. After further remarks from Mr. Russell, who bid the Convention a respectful adieu, twenty-four Delegates from Virginia then withdrew from the Convention, leaving six remaining.

NORTH CAROLINA WITHDRAWS.

Mr. Lander, of North Carolina, announced that the majority of the North Carolina Delegates, on account of what they conceived to be an outrage perpetrated on the people of the South, would withdraw from the Convention. Northern Democrats had heretofore given fair play to the South, but they did so no longer. He therefore announced that eight of the Delegates would retire.

TENNESSEE FOLLOWS.

Nineteen members of the Tennessee Delegation withdrew.

WITHDRAWAL OF MARYLAND.

Mr. Johnson, of Maryland, on the part of six Delegates from Maryland, desired to say they could no longer act with a Convention that preferred a man to principles.

CALIFORNIA BREAKS OUT.

Mr. Smith said California stood here with a bleeding heart to see the downfall of the Democratic party. (Loud laughter.) Yes,

he repeated, the downfall of the Democratic party, for it has been stabbed by an assassin now grinning on this floor. (Great confusion.) When silence was restored, he said he should express himself as he thought proper; and, while he was no braggadocio, he desired to say in all seriousness that any person who might object to what he should say knew well his remedy. He was accustomed to use language such as he thought appropriate to the thing he spoke of. This Convention had properly been held in a theatre, and the "comedy of errors," in the performance of which it had been engaged, would end with a tragedy of blood. This action of this irregular Convention—(Derisive laughter.) He said irregular Convention, because every resolution that had been carried by a rule which one of the Illinois delegation had confessed to him was a trick. After quite a scene, Mr. Smith withdrew.

WITHDRAWAL OF OREGON.

Mr. Stevens, of Oregon, in appropriate remarks, announced the withdrawal of the delegation of Oregon from the Convention.

SCATTERING FRAGMENTS.

Missouri, Massachusetts, and Delaware were halting between two opinions, some of their Delegates finally withdrawing.

WITHDRAWAL OF KENTUCKY.

Mr. Caldwell, of Kentucky, stated that after the withdrawal of the delegation on the previous evening, they held a meeting, and assembled again in the morning. The result was that ten Delegates withdrew from the Convention, and nine remained.

RESIGNATION OF THE PRESIDENT, AND FINALE.

The finale of the affair was the resignation and withdrawal of the President of the Convention, the formation of the Seceders' Convention, and the nomination of Douglas and the Anti-Douglas candidate.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The first street horse-railroad this side of the Atlantic is being laid at Birkenhead. In America, street railroads have, like electric telegraphs and steam locomotives, become one of the necessities of the age; and we may expect, now that John Bull has started after Brother Jonathan, he will soon have street railroads for his omnibuses, and street travelling, in addition to the thousands of miles of iron net-work over the country for the steam horse to dash snorting along with its ponderous crowded trains. At Coventry 10,000 weavers are out of work. There are daily monster meetings, addressed by delegates from Derby and Lancashire. Riots are apprehended. The cause

of the turn-out is the reduction of prices, owing to the depression of the trade consequent upon the admission of foreign ribbons under the treaty. The announcement that the British and French Governments are determined to act together in Syria has produced an excellent effect among the commercial classes in France, and tended very much to reduce the uneasiness which existed in consequence of the coolness said to prevail between the two cabinets. The steel-plated frigate *Elvire* was successfully floated at Toulon on the 9th. Another pamphlet, entitled "English policy," has appeared in Paris. Its object is to show that if the policy of England, inspired by hatred to France, inclines her to rely on Germany, she commits a grievous fault, and should, on the contrary, maintain the alliance with France. It considers that it is a folly to be always thinking and dreaming about French invasion. The writer sums up as follows:—"In fact, a sincere peace between the two nations (France and England) would be the continuation of England's maritime grandeur. It would be the West driving back Islamism to Asia. Justice for France would be France on the Rhine, but the Bosphorus free. If the contrary take place—that is, the German instead of the French alliance—it would mean France aggrandized and the Czar at Constantinople. The route would be closed against England, and her maritime royalty would be suppressed for ever." The Emperor of Russia has issued a ukase which makes a step towards freedom of trade more important than any that has yet been taken in Russia for the last thirty or forty years. The King of Sweden will be crowned as King of Norway on the 20th of this month, at Drontheim, with great solemnity. The Pope, in a consistory, pronounced an allocution, energetically protesting against the Piedmontese Government on account of the arrest and condemnation of the Bishops of Pisa, Imola, Faenza, and Piacenza, approving of the conduct of these bishops, and designating the annexation of the Duchies and the Legations to Piedmont as a usurpation. The Irish brigade in Rome is continually having serious disturbances and difficulties between themselves and with everybody. The affairs of the Danish Duchies are represented as becoming more and more threatening. Germany will not yield, and Denmark does not seem inclined to retreat an inch. The *Daily News* contains further details from its correspondent at Beyrout. Writing July 1st, he states that it was then ascertained that the Druses had burnt and pillaged no less than 151 Christian villages since the 25th of May last, while no less than from 75,000 to 80,000 Christian inhabitants of the Lebanon, many of whom were a month ago wealthy men, are homeless beggars, depending on actual charity for their daily bread. Over and above the number of Christians shot in actual warfare, between 7,000 and 8,000 have been butchered—hacked to death would be the fitter term—in cold blood by the Druses; and, besides this, more than 5,000 widows, who, until this Druse campaign, were happy wives and mothers, have lost their husbands, fathers, brothers, and all male relatives, even to the male infants at the breast; and 1,600 children are now orphans. The Turkish authorities might have stopped the bloodshed, but left on all occasions the Christians to their fate. This new outburst of Mahomedan fanaticism is attributed to a general belief that the Turkish empire is fast coming to an end, and that the entire nation will have to submit to a Christian power, or betake themselves to Mecca, and commence another Moslem empire. In relation to the intervention of Christian powers, the *Patrie* says—"There is not an hour to lose; later would be too late: we should arrive soon enough to chastise the Druses, but not to save the Christians." Neapolitan vessels have gone over to Garibaldi. A telegram from Naples, published in the *Gazetta de Verona* says—"The navy is not to be depended on. Most of the officers in the army have been seduced." The *Opinion Nationale* publishes a message dated Messina, 15th July, stating that Garibaldi had joined Colonel Medici at the village of Barcellona with 3,000 volunteers. Colonel Bosco had made a sortie from Messina with 4,000 men and three guns. An engagement between the two armies was imminent. A great deal of secret communication is at this moment being carried on between Garibaldi and the King of Sardinia. The bondage in which the latter is held is supposed to occasion the necessity of secrecy between the two. Five great military camps are to be formed about the end of August in the neighbourhoods of Turin, Alessandria, Milan, Florence, and Bologna.

AMERICAN.—There is but little news of interest from the United States excepting that connected with the arrival of the *Great Eastern*. The *New York Herald* has nearly eleven columns of matter crowded into small type with the following heading artistically and showily arranged:—"The tenth wonder. Arrival of the mammoth steam-ship *Great Eastern*. The crowning triumph of ocean steam navigation. Narratives of the voyage across the Atlantic. The performance of the ship and her machinery. Her reception at New York. General turn-out of the populace to welcome the big ship. Thunders of artillery from the forts and shipping, &c., &c., &c." The massacre by the Indians in Carson Valley is confirmed, and the last *Deseret News* and *Mountaineer* contain much on the subject. It

is feared that communication with California must be suspended, in consequence of these Indian difficulties. In an editorial, the *Deseret News* says—"In spite of all the brag of the Carson folks about ability to whip all the Indians and 'Mormons' to boot, we have considerable doubts about their attempting anything more than they are obliged to do. Troops for the West, then, should be the word, and with them a number of others might venture—we mean those who joined their fortunes with the soldiers in peace. They should now pluck up and try the other side of the profession. Go, all who can, for we can spare you 'beautifullly well.' It appears that the Saints in Utah are having a bit of fun over the expectations of their Gentile friends that they were going to sell out. The people of Salt Lake City have held a mass meeting, and carried unanimously, amid great applause, a resolution, commencing with the following humorous passage:—"Resolved by the inhabitants of Utah, Gentiles and Jews, in conclave now assembled, That Hon. Thos. Lumpkin, Gen. Samuel Pumpkin, and Hon. Jack Squash, of G. S. L. City, be, and they are hereby appointed a committee, on the part of Utah Territory, to proceed to the United States, and negotiate with the citizens of the said States for the purchase of the possessions, improvements, manufactories, machinery, &c., of the statesmen, politicians, and office-seekers in the Union, for and in behalf of the 'Mormons,' upon the express understanding, and none other, that they shall remove within a reasonable time from the highway of the emigration of the 'Mormons' from Europe, Africa, and Asia; and out of the way of other honest men, &c."

MEMORABILIA.

"ATLAS."—The term "*atlas*," as applied to a collection of maps, is derived from *Atlas*, the name of an African king, who, from his fondness of astronomy, was represented as supporting the heavens on his back.

TASMANIA.—Van Dieman's Land (an island lying south of Australia,) is also called Tasmania, from the name of the navigator Tasman, who discovered it in the year 1642. It was not known to be an island, however, until 1799.

BYRON ISLAND.—This island in the Pacific Ocean was so called after the name of its discoverer, John Byron, an English admiral, who sailed round the globe, returned home in 1766, and died in 1768.

MENSURATION OF CIRCLES.—*To find either the circumference or diameter of a circle when the other is known*—Multiply the diameter by 3.14159 for the circumference, or divide the circumference by 3.14159 for the diameter. *To find the area of a circle*—Multiply the square of the radius by 3.14159, or multiply the square of the diameter by 1854.

"TONTINE."—"Tontine," derived from the name of its inventor, Tonti, an Italian, denotes a certain kind of life annuity, with the benefit of survivorship. Thus an annuity is shared amongst a number of persons upon the principle that the share of each, at his death, will be transferred to the survivors, until ultimately the last survivor will receive the whole, according to the terms on which the money was advanced.

"PALATINE."—The term "palatine" (from *palatium*—a palace,) originally applied to persons holding any office in the king's palace, or invested with royal privileges. Thus a count palatine (or a palatine) was a person delegated by royalty to hold courts of justice in a province, or one who had a palace and a court of justice in his own house; the province or seignory of a palatine being called a "palatine." Formerly, there were in England three counties palatine—namely, Chester, Durham, and Lancaster, the proprietors of which were the Earl of Chester, the Bishop of Durham, and the Duke of Lancaster, who each possessed royal privileges in his palatine as fully as the king in his palace.

HOW TO TELL THE SEX IN FOWLS' EGGS.—Hold up the egg the large end uppermost, before a light, and in looking through it you will observe a dark circular mark, called the "crown" of the egg, which is a cavity or space filled with air, and is to be found in all eggs, situated at the large end, either in the centre or a little on one side. In examining the egg, make use of the thumb and forefinger of the left hand as two points, by placing the small end of the egg on the thumb, the forefinger covering the large end of it, and so near the centre of each end as possible. Then place the egg in this position steadily before a candle or gaslight, and gently turn it round; and if the crown be in the centre, it will be scarcely visible, the forefinger nearly covering it. On the contrary, if the crown be on the side, it will be seen on one side of the egg as it is turned round. The centre crown is that of the male; the side crown is that of the female.

VARIETIES.

A boy was asked one day what made him so dirty; and his reply was—"They tell me I am made of dust, and I s'pose it's just working out."

HOW TO CURE MEASLES.—A good lady, who had children sick of the measles, went to a friend for the best remedy, while the friend had just received a note from another lady inquiring the way to make pickles. In the confusion, the lady who had enquired about the pickles received the remedy for the measles, while the anxious mother of the sick children read the following:—"Scald them three or four times in hot vinegar, and sprinkle them well with salt, and in a few days they will be cured."

THE WIDOW'S PIG.—"Patrick," said the priest, "the widow Molony tells me you have stolen one of her finest pigs. Is that so?" "Yes, yer honour." "What have you done with it?" "Killed it and ate it, yer honour." "Oh, Patrick, when you are brought face to face with the widow and her pig on the judgment-day, what account will you be able to give of yourself when the widow accuses you of the theft?" "Did you say the pig would be there, your rivrance?" "To be sure I did." "Well, then, yer rivrance, I'll say, 'Mrs. Molony, there's your pig.'"

DIED.—On the 31st May, about 5 p.m., by falling on a circular saw, in Little Cottonwood Canyon, Rees Williams, of Slanthyasant, Carmarthen, South Wales. In G. S. L. City, on the 4th June, after a lingering sickness, Agnes, wife of James G. Brown, aged 73 years. In G. S. L. City, on the 3rd June, Mary Heskin Parker, wife of Elder Samuel W. Richards, aged 34 years, 8 months, and 26 days. Also her infant son, born the same day.

POETRY.

STANZAS.

(From the "Deseret News.")

I love the music of the wave;
I love the night-wind's song;
I love to hear the storm-king cheer
His frenzied host along;
I love all nature's thrilling tones;
I love the notes of art:
But better far than all, I love
The music of the heart.
I love the tints of beauty laid
Scitly on leaf or flower—
The trembling light that gilds the night
And wraps the midnight hour;

I love the sunny warmth and light
From the glad sunbeams stole:
But better far than all, I love
The beauty of the soul.
I prize all Heaven's precious gifts
Laid on the earth or sea;
The lowliest flower that decks life's bower
Is beautiful to me.
I value every ray of light
That gleams below—above;
But oh, I value more than these
The smiles of those I love.

S. E. CARMICHAEL.

ADDRESS.—Edward Burgoyne, Vale Terrace, Tredegar, Monmouthshire.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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INSTRUCTIONS TO MISSIONARIES,

BY PRESIDENT BRIGHAM YOUNG, HISTORIAN'S OFFICE, APRIL 25, 1860.

I believe that you already understand all that is necessary for your safe guidance through the perils and temptations that await the Elders and Saints of the last days. None of you can be said to have heard the Gospel last Sabbath, been baptized on Monday last, ordained on Tuesday, and on Wednesday sent forth to preach, as were many of the first Elders. On the contrary, I think you have been pretty well schooled.

But the inquiry arises in my mind, Do the Elders realize the importance of their missions? Do they realize that in their administration they carry with them the keys of life and death, not pertaining to this life alone, but to this in connection with all the life there is? It is necessary that you should fully realize this in your calling as Elders in the Church of Jesus Christ. The thousands and tens of thousands of incidents that make up the sum of human lives, whether for good or evil, depend on a momentary watchfulness and care.

If an Elder, in preaching the Gospel, does not feel that he has the power to preach life and salvation, and to legally administer the ordinances, and that, too, by the power of God, he will not fill his mission to his own credit, nor to the good of the people, and the advancement

and honour of the kingdom of God. From all I can read, from all I can gather from the revelations from God to man, and from the revelations of the Spirit to me, no man can successfully preach the Gospel and be owned, blessed, and acknowledged by the Heavens, unless he preaches by the power of God through direct revelation. Not but that, in a great many instances, a man may not be manifestly under the immediate and powerful influences and direction of revelation to dictate him all the time in his meditations and reasonings, and yet can advance many good ideas that he has gathered by means of his natural reasoning; but to magnify and make honourable the calling of an Elder in this Church, I cannot conceive, in my understanding, any other true principle by which it can be done, only when perfectly controlled by the Spirit of the Lord.

When men enjoy the spirit of their missions and realize their calling and standing before the Lord and the people, it constitutes the happiest portions of their lives. If our minds can reach forth to eternal things, can conceive the glory, honour, and benefit arising from the plan of salvation Jesus has purchased, and can grasp the gifts, blessings, powers, privileges, light, intelligence, and fulness of

the eternities that are to come, these God has bestowed upon us to offer to the people. If they will receive it, they can have all the Lord has purchased for them. If they reject you, they also reject the Son; and if they reject the Son, they reject the Father and heaven and heavenly things, and seal their own condemnation. If the brethren can reach forth unto these things, so as to see and properly understand them, they can magnify their calling; and this is the only way in which they can.

Many of you have been in the world and met with opposition; and when the Scriptures have been honestly adhered to as the standard, you have successfully met all that can be brought against the plan of salvation. That is all very well, and is pleasing to such as have a philosophical turn of mind. Their modes of thinking and reasoning call for solutions of what appears to them mysterious and problematic; and those solutions, to be satisfactory to them, must accord with certain theories. But let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe, what they should do, how they should live, and teach them to yield to the principles of salvation,—though he may not be capable of producing a single logical argument—though he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner.

Debate and argument have not that saving effect that has testifying to the truth as the Lord reveals it to the Elder by the Spirit. I think you will all agree with me in this; at least such is my experience. I do not wish to be understood as throwing a straw in the way of the Elders' storing their minds with all the arguments they can gather to urge in defence of their religion, nor do I wish to hinder them in the least from learning all they can with regard to religions and governments. The more knowledge the Elders have, the better.

It is well to perfectly understand the

religious and governmental theories of the world; it is satisfactory: yet, in preaching the Gospel, an Elder who prides himself in using good sound arguments and logic is not so apt to lean upon the Lord for his Spirit as are those who are not so particularly gifted in reasoning. It is our duty, so far as we can, to gain knowledge and information pertaining to human life and the organization of the kingdoms, thrones, empires, and republics of the earth,—to become well acquainted with their religions, laws, manners of administration, pursuits of life, manufactures, agriculture, arts, manners and customs, &c.: but when we are possessed of all this knowledge, we need the power of God to teach the truths of the holy Gospel. I wish you to bear this truth in your memories and put it in practice.

By your own experience you know that "Mormonism," if not true, is worse than nothing; and if true, its value is beyond our computation. In your travelling and preaching you will meet with many who will oppose the Gospel, and by them your names will be cast out as evil. Pertaining to this, I will make but one requirement of you—that, when you are spoken everywhere against, as were Jesus and his disciples, for the sake of the kingdom, for the sake of the people, for the sake of our Redeemer, for the sake of our heavenly Father, and the heavenly hosts, and for your own sakes, you so live that there never can truthfully be an evil word spoken against you. Never, through committing evil, lay the foundation for a person to truthfully speak evil of you. If you pursue this course, you will be justified before God, Jesus, angels, and your brethren. You can then testify to the truth, and teach it in all plainness, simplicity, and honesty, and be able to bid defiance to the world.

In your travelling you will have to trust in the Lord. I do not know whether you have means sufficient to enable you to go directly to your fields of labour. Probably some of you have, and some have not. Strive to be full of the Holy Ghost, and the necessary means will come to you, often in a way you cannot comprehend, and you will be expedited in your journeyings and perform your missions. And furthermore, if you will not drop one thread in the garments of your characters, from the time you leave here, I am not in the least doubtful

in my mind, I have not a shade of hesitancy in my feelings in promising that each of you will accomplish a mission that will please our Father in heaven, and every good person on the earth and in heaven, and live to return to this place. Have faith to live, and do just as you should do; and do not imagine that you can go to the right or to the left, or do this, that, or the other wrong with impunity, thinking it will be well enough in the end. Do that alone which you know to be right, and which you ought to do. When you come to that which you do not know to be right, let it alone and trust in the Lord, and you will live.

Some of our Elders have died while on missions. I have nothing to say against them, for all must die sooner or later. But there is no necessity for laying down our bodies until we are full of years. If you only have faith, and every moment live according to the faith of the Gospel, and keep your gaze, thoughts, and acts heavenward, I have no hesitancy in saying that you will live to perform your missions.

You have received your blessings, and I say amen to them, and to much more. In this my faith resembles Father Smith's, when he was asked by myself and one or two others for a patriarchal blessing. He said to us, "Sit down, and write every good thing you can think of in heaven and on earth, and I will sign my name to them, and they will be your patriarchal blessings. If you only live for them, they shall all come upon you, and more." Live for the blessings you desire, and you will obtain them, if you do not suffer selfishness, pride, or the least alienation from the path of true virtue and holiness to creep into your hearts.

When you reach your fields of labour, do the best you can; and when the enemy comes along and tells you that you are somebody, say, "Mr. Devil, it is none of your business. What I have spoken is what the Lord gave to me. I have presented it to the people, and that is all I have to do with it." If you cannot preach as nicely and smoothly as you wish, and a feeling rises that you cannot preach at all—that you had better return home, tell Satan to get behind you—that he has no power to dictate whether you preach a word or not, for you are in the Lord's service. So live that the Spirit of the Lord can instruct your minds at all times, and you can then defy the Devil

and all his emissaries. If you have nothing from the Lord to present to the people, be as willing to be silent as you would to preach what might be termed a splendid discourse.

A short time ago I made a few remarks concerning the Elders who have been on missions, and I will now say to you, Do not come from your missions leaving behind you people whom you have oppressed, from whom you have begged their money. I would work my way there and back again, or beg from strangers, before I would take one dime from the Saints, unless they of their own freewill and accord wished to make me presents, and were able to do so without distressing themselves. True, I have seen the time, and so have many of my brethren, when my heart has ached to see men and women go without food day after day for the sake of feeding me, when I could feed myself; but any other course would not satisfy them. Under such circumstances you must humour the people and yield to their feelings. But do not go to preach this Gospel for the purpose of becoming rich. If the Lord has anything for you, he will give it to you; and if he has not, tell them that you can provide your own living when you reach home, if the Lord will bless you. You may say, "We may bless the people until doomsday, and still they will find fault with us." Can they justly do so? If they cannot, their fault-finding cannot harm you.

Some of our missionaries, after an absence of two or three years, return with their eyes cast down: their countenances are fallen. I wish you to take such a course that you can come home with your heads up. Keep yourselves clean, from the crowns of your heads to the soles of your feet,—be pure in heart,—otherwise you will return bowed down in spirit and with a fallen countenance, and will feel as though you never could rise again. When the Quorum of the Twelve was first organized, Joseph said that the Elders of Israel, and particularly the Twelve Apostles, would receive more temptations, be more buffeted, and have greater difficulty to escape the evil thrown in their way by females than by any other means. This is one of Satan's most powerful auxiliaries with which to weaken the influence of the ministers of Christ, and bring them down from their high position and calling into darkness, shame, and disgrace.

You will have to guard more strictly against that than against any other evil that may beset you. Make up your minds not to yield, for one moment, to the subtle insinuations of the animal propensities of your natures while you are absent on the Lord's errands. Rather suffer your heads to be taken from your shoulders than to sacrifice your honour, violate your covenants, and forfeit the sacred trust reposed in you.

When you arrive in Liverpool you will find brothers Amasa Lyman and Charles C. Rich, two of the Twelve, and you will be under their direction and supervision. Some of you will again visit your parents and friends in your native lands. This, no doubt, will be very agreeable; but do not sit down in your ancestral homes with a purpose to stay there, but let your missions be first and foremost to preach the Gospel of life and salvation to the people, and gather them to the place appointed. I do not think there was worse said about the Saviour and his disciples in ancient days than has been said about the people of Utah in modern times. Take no notice of this, but attend to the business

about which you have been sent. Tell this generation the truth, and pass along. Many will tell you that your religion is all error. Reply that you will make an exchange with them of ten errors for one truth. Do not contend or argue much, but pass along peaceably and preach the first principles of the Gospel—faith in God and in his Son Jesus Christ, and teach the people to repent of their sins and be baptised for the remission of them, and they shall receive the gift of the Holy Ghost through the laying on of the hands of the Elders. It is often the case that some wish to preach about things of which they have little or no knowledge. Let alone that which you do not know or most assuredly believe to be true—doctrines which you do not perfectly understand, and strive to be honest. If you do not understand a doctrine or a portion of Scripture, when information is asked of you, say that the Lord has not revealed that to you, or that he has not opened your understanding to grasp it, and that you do not feel safe in giving an interpretation until he does.

May God bless you! Amen.

THE HOLY SPIRIT—ITS WORTH.

It is not the writer's intention to inform his readers what the Holy Spirit *is*, or to define its *real* worth; but simply to point out its *comparative* worth.

After mature reflection, he has come to the following conclusion—namely, that it is of greater worth than houses or lands, silver or gold, kingdoms or empires; and that it will afford far greater happiness than any one of these, under all circumstances.

The superficial examiner may say, Well, those who please may prefer the Holy Spirit; but, for my part, give me riches, honour, fame, in preference to it. If I possess these, I shall be happy, apart from the Holy Spirit, and shall not be envious of those who may possess it.

True, it is well known that thousands have found transient happiness in possessing the riches of this life, in amassing to themselves gold and silver, and in ruling over kingdoms and empires. Yet

we think there are conditions in life in which the human family may be placed, and particularly the servants and Saints of God, when silver and gold, with the power to rule and the privilege of using it, would be found altogether inadequate to afford happiness. Such has been the case, such is the history of ages, and such is our experience.

We will now point out a few instances which we think will justify us in our belief, and perchance lead some to better appreciate and set a greater value on the Holy Spirit than they may hitherto have done.

First, we will notice the case of **Sam**, whom the Lord called through his Prophet Samuel to preside over **Israel**. Behold him blessed with plenty, and raised to the dignified position of a **king**, surrounded by every earthly comfort that opulence could command, and enjoying the approbation of the Lord and of his Pro-

phet. While this lasts, Saul rejoices, and his subjects do not mourn. But wait awhile, and see how changed the scene! Saul still possesses plenty, but one thing he lacks. What is it? The Holy Spirit! Where is now his happiness? It is gone; it has taken its flight, and cannot be found in gold or silver. Yet it is happiness that Saul wants, and he must have it, even if he has to disturb the ashes of the dead to find it. But does he find it? No. The Holy Spirit has been grieved, the command of God broken, and his servant's words treated with contempt; and the result is that Saul is called to mourn, or to find happiness where he can. How painful is this picture, and yet, alas, how true!

We will now instance the case of Job and his wife. At one time they enjoy great possessions, coupled with the favours of Heaven. After awhile, to fulfil the purposes of Jehovah, it is necessary that they should be tried. No sooner does the Lord suffer trials and afflictions to come upon Job and his house, than his wife, who ought to have been a comfort to him, is heard murmuring, even to wishing her husband to curse God and die! Who will say that the Holy Spirit dwelt in her heart? True she had health and strength; but, being destitute of the Holy Spirit, she was spiritless and mournful.

Look now at Job. Is he mournful? There he is, called to lose his cattle, destitute of health and strength, prostrate upon a bed of sickness, troubled with a woman who seeks to alienate his feelings from Him who had said, "He that putteth his trust in me shall never be confounded." But is *he* unhappy? Does *he* wish to curse his God and die, notwithstanding all his trials? No. Being in possession of Heaven's choicest gift, the Comforter, he could say with confidence, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!" How priceless, then, that power or influence that will afford permanent happiness in the most trying scenes of life! Is it not worth seeking for and striving to obtain?

Let us now bring to our view the case of Paul and Silas. For the preaching of the Gospel, they must suffer persecution, stripes, and imprisonments; and though deprived of their liberty, bound in chains, and destitute of their all, they mourn not. That which had enabled an Elijah to re-

joice when hid up in a cave at Horeb to escape the fury of his enemies, and the three Hebrew children to have confidence in their God when threatened to be cast into a burning fiery furnace, and a Daniel to praise his God when threatened with apparent instant death by being placed at the mercy of lions, gave them cause for joy—caused them to rejoice and to sing praises to the Lord, till Heaven's almighty power was put in force to effect their deliverance and put to dismay their ruthless oppressors.

Who on earth but the idiotic would prefer gold, silver, houses, lands, kingdoms, or empires to this power? A power that will happyfy man when destitute of health and strength, caged with lions, bound in prison, tossed to-and-fro on the raging sea, or journeying in foreign lands, without friends, means, or home, cannot be otherwise than precious—cannot be otherwise than desirable and of immense worth to the human family.

Let us, then, as Saints of God who know something of the workings of the Spirit—who have felt its heavenly influence—who have experienced the peace and joy it imparts, and which is indescribable, seek continually for the Good Spirit to be with us, cherish it in our bosoms, foster it at home and abroad, around our firesides and in the field, prizing it above all earthly things, and esteeming it more than all the riches of this life; for though they may be valuable, that is priceless: its worth cannot be over-estimated.

When this Spirit is with us, let us listen to its dictates, obey its whisperings, give heed to its warning voice, and grieve it not; then shall we be happy, despite our worldly condition, and find in it a "Comforter."

Let others seek, if they desire it, the wealth of this life—the pomp, pride, and vanity of this world; but let us seek earnestly for the Spirit of God. The Prophet Brigham has said that "Riches of themselves cannot produce permanent happiness. Only the Spirit of God can do that."

Then, in conclusion, may we all be wise; and inasmuch as we wish for permanent happiness, let us seek for the Spirit of God, and having obtained it, live according to its dictates, and our joy will be full.

W. T.

HISTORY OF JOSEPH SMITH,

(Continued from page 472.)

[December, 1843.]

Thursday, 21st. About one o'clock in the morning I was alarmed by the firing of a gun, got up, and went down to the river bank to see the guard, and inquire the cause of it. To my surprise, they had not heard it, although I felt sure it was fired in Montrose. The morning proved it to be correct: some rowdies in Montrose had been firing in the night.

At noon met with the City Council, which voted that Councillor O. Pratt present the Memorial and Ordinance to Congress.

Passed "An ordinance to prevent unlawful search or seizure of person or property by foreign process in the city of Nauvoo."

Heber C. Kimball resigned his office as City Auctioneer, and Charles Warner was re-elected.

John P. Greene was duly elected City Marshal, in the room of Henry G. Sherwood, who expects to leave soon.

I gave instructions to the Marshal and policemen to see that all carrion is removed out of the city, and all houses kept in order,—to stop the boys when fighting in the streets, and prevent children from floating off on the ice, and correct anything out of order, like fathers; and I offered to build the city jail, if it was left to my dictation, which the Council authorised me to do.

I insert the Memorial from the City Council to the Congress of the United States for redress of grievances and protection from further persecution, which was signed by them:—

"To the Honourable Senators and Representatives of the United States of America in Congress assembled.

We, the undersigned members of the City Council of the City of Nauvoo, citizens of Hancock County, Illinois, and exiles from the State of Missouri, being in council assembled, unanimously and respectfully, for ourselves, and in behalf of many thousands of other exiles, memorialize the honourable Senators and Representatives of our nation upon the subject of the unparalleled persecutions and cruelties inflicted upon us and

upon our constituents by the constituted authorities of the State of Missouri, and likewise upon the subject of the present unfortunate circumstances in which we are placed in the land of our exile. As a history of the Missouri outrages has been extensively published, both in this country and in Europe, it is deemed unnecessary to particularize all of the wrongs and grievances inflicted upon us in this memorial. As there is an abundance of well-attested documents to which your honourable body can at any time refer, hence we only embody the following important items for your consideration.

First: Your memorialists, as freeborn citizens of this great republic, relying with the utmost confidence upon the sacred 'articles of the Constitution,' by which the several States are bound together, and considering ourselves entitled to all the privileges and immunities of free citizens in what State soever we desired to locate ourselves, commenced a settlement in the county of Jackson, on the western frontiers of the State of Missouri, in the summer of 1831.

There we purchased lands from Government, erected several hundred houses, made extensive improvements, and shortly the wild and lonely prairies and stately forests were converted into well-cultivated and fruitful fields. There we expected to spend our days in the enjoyment of all the rights and liberties bequeathed to us by the sufferings and blood of our noble ancestors. But alas! our expectations were vain.

Two years had scarcely elapsed before we were unlawfully and unconstitutionally assaulted by an organized mob, consisting of the highest officers in the county, both civil and military, who openly and boldly avowed their determinations in a written circular to drive us from said county.

As a specimen of their treasonable and cruel designs, your honourable body are referred to said circular, of which the following is but a short extract,—namely: 'We, the undersigned citizens of Jackson County, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves 'Mormons,' and intending as we do to rid our society, 'peaceably if we can, forcibly if we must,' and believing as we do that the arm of the

civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose.'

This document was closed in the following words:—'We therefore agree that, after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them; and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honours.'

To this unconstitutional document were attached the names of nearly every officer in the county, together with the names of hundreds of others.

It was by this band of murderers that your memorialists, in the year 1833, were plundered of their property and robbed of their peaceable homes. It was by them that their fields were laid waste, their houses burned, and their men, women, and children, to the amount of about twelve hundred persons, banished as exiles from the county, while others were cruelly murdered by their hands.

Second: After our expulsion from Jackson County, we settled in Clay County, on the opposite side of the Missouri River, where we purchased lands both from the old settlers and from the Land Office: but soon we were again violently threatened by mobs, and obliged to leave our homes, and seek out a new location.

Third: Our next settlement was in Caldwell County, where we purchased the most of the land in said county, besides a part of the lands in Davies and Carroll counties. These counties were almost entirely in a wild and uncultivated state; but, by the persevering industry of our citizens, large and extensive farms were opened in every direction, well stocked with numerous flocks and herds. We also commenced settlements in several other counties of the State, and once more confidently hoped to enjoy the hard-earned fruits of our labour unmolested.

But our hopes were soon blasted. The cruel and murderous spirit which first began to manifest itself in the constituted authorities and inhabitants of Jackson County, and afterwards in Clay and the surrounding counties, receiving no check either from the civil or military power of the State, had in the meantime taken courage, and boldly and fearlessly spread its contaminating and treasonable influence into every department of the government of said State. Lieut.-

Gov. Boggs, a resident of Jackson County, who acted a conspicuous part in our expulsion from said county, instead of being tried for treason and rebellion against the Constitution, and suffering the just penalty of his crimes, was actually elected Governor, and placed in the executive chair.

Thus the inhabitants of the State were greatly encouraged to renew, with redoubled fury, their unlawful attacks upon our defenceless settlements. Men, women, and children were driven away in every direction before their merciless persecutors, robbed of their possessions, their property, their provisions, and their all, cast forth upon the bleak, snowy prairies, houseless and unprotected. Many sank down and expired under their accumulated sufferings, while others, after enduring hunger and the severities of the season, suffering all but death, arrived in Caldwell County, to which place they were driven from all the surrounding counties, only to witness a still more heartrending scene.

In vain had we appealed to the constituted authorities of Missouri for protection and redress of our former grievances. In vain we now stretched out our hands and appealed as the citizens of this great republic to the sympathies, to the justice, and magnanimity of those in power. In vain we implored again and again at the feet of Governor Boggs, our former persecutor, aid and protection against the ravages and murders now inflicted upon our defenceless and unoffending citizens. The cry of American citizens, already twice driven and deprived of liberty, could not penetrate their adamantine hearts.

The Governor, instead of sending us aid, issued a proclamation for our EXTERMINATION and BANISHMENT, ordered out the forces of the State, placed them under the command of General Clark, who, to execute these exterminating orders, marched several thousand troops into our settlements in Caldwell County, where, unrestrained by fear of law or justice, and urged on by the highest authority of the State, they laid waste our fields of corn, shot down our cattle and hogs for sport, burned our dwellings, inhumanly butchered some eighteen or twenty defenceless citizens, dragged from their hiding-places little children, and placing the muzzles of their guns to their heads, shot them with the most horrid oaths and imprecations.

An aged hero and patriot of the Revolution, who served under General Washington, while in the act of pleading for quarter, was cruelly murdered and hewed in pieces with an old corn-cutter; and in addition to all these savage acts of barbarity, they forcibly dragged virtuous and inoffensive

females from their dwellings, bound them upon benches used for public worship, where they in great numbers ravished them in the most brutal manner.

Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others were, at the point of the bayonet, forcibly expelled from the State.

In the meantime, to pay the expenses of these horrid outrages, they confiscated our property, and robbed us of all our possessions.

Before our final expulsion, with a faint and lingering hope we petitioned the State Legislature then in session, unwilling to believe that the virtue and patriotism of the venerable fathers of the Revolution had fled from the bosoms of their illustrious descendants—unwilling to believe that American citizens could appeal in vain for a resto-

ration of liberty cruelly wrested from them by cruel tyrants. But in the language of our noble ancestors, 'our repeated petitions were only answered by repeated injuries.'

The Legislature, instead of hearing the cries of 15,000 suffering, bleeding, unoffending citizens, sanctioned and sealed the unconstitutional acts of the Governor and his troops, by appropriating 200,000 dollars to defray the expenses of exterminating us from the State. No friendly arm was stretched out to protect us. The last ray of hope for redress in that State was now entirely extinguished. We saw no other alternative but to bow down our necks and wear the cruel yoke of oppression, and quietly and submissively suffer ourselves to be banished as exiles from our possessions, our property, and our sacred homes, or otherwise see our wives and children coldly butchered and murdered by tyrants in power.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 4, 1860.

In this Number of the *Star* we publish the instructions of President Young to the missionaries sent out this year, whom we expect soon to welcome to the shores of Europe. These instructions appear to us to be of such importance and so applicable to the spirit of the times and the wants and condition of the European churches, that we have deemed it wise to publish them in the *Star*, to accomplish present good. Thus a greater number of the Saints will be made acquainted with them at an early period, and in due time they will be published in the *Journal of Discourses*.

These instructions not only concern the missionaries sent out this year, and are not only applicable to those Elders who are now on their way to preach the Gospel and extend the work of God among the nations of Europe, but they are applicable to every Elder, and, in fact, to every man in the Church holding the Priesthood. But especially are they applicable to all the Elders and Priests engaged in the ministry among the nations, and whose duty it is to preach the Gospel to the world, and gather into the Church the Israel of God. Every member of the Priesthood and every Saint in Europe are under Divine command and obligation to warn their neighbours, and carry the truth to as many as they can reach, and bear testimony of the wondrous salvation and work of our God in this generation. The instructions in question, then, concern all engaged in this work, both those in a private capacity, whose duty it is to warn their neighbours, testify of the marvellous work of the last days, and those who are called to preach and administer in a public capacity, and travel as ministers and witnesses of the Latter-day Dispensation. We therefore recommend all who can read or understand the English language to become acquainted with, and digest, and lay up in their hearts these instructions of President Young's, published in this Number of the *Star*. Moreover, we wish all bearing the

Priesthood in these lands to emphatically understand that these instructions also apply to them. Let them, therefore, take this matter to themselves, and not, as is too often the case, pass it on to their neighbours, or imagine that it is not applicable to them.

The whole of these instructions are fraught with general usefulness, and very suitable to the present. But there are several points which they contain to which we specially call the attention of the Elders and Priesthood, to whom they are scarcely less applicable than to those who were personally addressed.

"But the inquiry arises in my mind, Do the Elders realize the importance of their missions? Do they realize that in their administration they carry with them the keys of life and death, not pertaining to this life alone, but to this in connection with all the life there is? It is necessary that you should fully realize this in your calling as Elders in the Church of Jesus Christ."

This is verily an important point; for, unless the Elders possess the spirit and importance of their missions—unless their religion is to them a great and living fact—unless the testimony of God burns within them, and the weight of eternal things presses upon them, they will be spiritually dead themselves and utterly incapable of giving spiritual life to others. The reason why the Elders who first came to these lands were so successful was because their religion and their missions to them were great facts, and because the power and spirit thereof filled their own souls, which, bursting out in testimony, power, and demonstration of the Holy Ghost, forced their way into the hearts of the honest, and awoke the divinity within them. Wherever and whenever there is a falling away from this example, there is in reality a departure from the faith and spirit of our religion, and the labours of the Elders will tend not to life—not to increase, not to the building up of the kingdom, excepting in the sense that everything ultimately is made to subserve the purposes of God. When the Elders do not realize the importance of their missions, when their religion is not to them a great fact, overwhelming all other facts, and when they are not living, earnest witnesses of their religion and the power of God, then they are in a state of partial apostacy, and have no power to bring souls to Christ, and Israel to a knowledge of the Divine purpose of this dispensation. But when they do fully realize the importance of their missions, then, if the times are the appointed ones, like the first Elders who came to these lands, they will succeed, and make the power and testimony within them felt. The following is another point bearing upon this:—

"If an Elder in preaching the Gospel does not feel that he has the power to preach life and salvation, and to legally administer the ordinances, and that, too, by the power of God, he will not fill his mission to his own credit, nor to the good of the people, and the advancement and honour of the kingdom of God. From all I can read, from all I can gather from the revelations from God to man, and from the revelations of the Spirit to me, no man can successfully preach the Gospel and be owned, blessed, and acknowledged by the Heavens, unless he preaches by the power of God through direct revelation."

This is also according to direct revelations given to Joseph upon the matter, as contained in the Doctrine and Covenants; and we charge the Elders and Priests to specially observe this matter in their ministerial labours, and not to preach, teach, or administer, except they do it by the Spirit. Upon the superiority and effectiveness of testifying by the power of the Holy Ghost above every mode or instruments of preaching, we have the following:—

"But let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe, what they should do, how they should live, and teach them to yield to the principles of salvation, though he may not be capable of producing a single logical argument—though

he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner."

This fact the experience of all the Elders abundantly proves—that the gift of the Holy Ghost will do more amongst the children of the kingdom and the convincing of the honest and upright than the most profound logician and scholar. In our former instructions to the Priesthood we have recommended them to avoid contentious litigations as unprofitable. It is gratifying to know that we were influenced by the spirit of the Presidency in this counsel, as can be seen by the following:—

"Debate and argument have not that saving effect that has testifying to the truth as the Lord reveals it to the Elder by the Spirit. I think you will all agree with me in this; at least such is my experience. I do not wish to be understood as throwing a straw in the way of the Elders storing their minds with all the arguments they can gather to urge in defence of their religion, nor do I wish to hinder them in the least from learning all they can with regard to religions and governments. The more knowledge the Elders have, the better."

He also says that "it is our duty, so far as we can, to gain knowledge and information pertaining to human life and the organization of the kingdoms, thrones, empires, and republics of the earth;" and recommends the Elders to become acquainted with "religions, laws, manners of administration, pursuits of life, manufactures, agriculture, arts, manners and customs, &c." There is much besides in these instructions deserving to be dwelt upon, and we hope the whole will be thoroughly digested by the Elders and Priesthood generally.

Nor to overburden our "Summary of News and Passing Events," we will give our readers in the Editorial department this week a few items of Utah news, and a view of affairs transpiring in the mountain home of the Saints. The Utah army is just now giving abundant evidences that the Saints were right in their views of the design and spirit of that Expedition which the United States so considerably sent them;—for what purpose, they too well understood from their past experience. The indignation of the Saints is aroused by a series of horrid outrages perpetrated by officers of the Utah army before their departure. The latter seem anxious, while they have the opportunity, even at the last moment, to give ample evidences of what they would have done, had they been allowed. These outrages will compare with some of the worst of cruelties. The *Mountaineer* contains detailed accounts of them, but we cannot extract any of them in this Number, on account of their length.

The Indian troubles still remain serious in Western (or Gentile) Utah. The *Deseret News* says:—

"There is not, to our knowledge, any effort being made nor suggested to bring about a better order of things, not even on the mail and express route; and the presumption is that both the mail and express between Salt Lake City and California will soon be entirely abandoned. Dr. Forney has been making arrangements to return to Washington; and, according to report, the Indian Agents are employed by the U. S. Marshal in taking the census. The presence of the few troops that have been ordered out on one route, a short distance towards where the Indians are the most troublesome, will, of course, as all well know who are acquainted with the character of the Indians, only tend to promote hostilities and keep the red men on the alert, constantly acting on the offensive, thereby rendering travelling through their country more insecure than it was before there were any soldiers along the road. Some months since, in referring to the Indian agencies as managed in Utah, we considerably said that they were a "humbug," and we have had no occasion since to change our opinion. We do not say that the Superintendent and agents are in fault, for they may be strictly carrying out the instructions they have received from the Department."

We read in the *Deseret News* and *Mountaineer* much about improvements of

settlements, manufacturing, agricultural, and commercial activity, education, and general prosperity at home. Crops, though somewhat late, are very favourable, and there has been in the Territory this season an unusual quantity of rain. A few more showers will render irrigation this season unnecessary. This, of course, is a great blessing. In Utah industry and skill meet their reward, and give a name and fame to Industry's children. "Mormon" authorities are constantly paying tributes of respect to such, and publishing the names and doings of those who make their industrial and skilful marks. For instance, in the last Number of the *Deseret News* received we read that—

"Mrs. Story H. Middleton, of this [Ogden] city, who is over fifty years of age, has manufactured \$27 worth of straw hats, has bought the material and made 18 yards of flannel, 13 yards of jeans, 15 yards of table linen, and 20 yards of rag carpeting. She has sold \$40 worth of stockings, socks, and mittens of her own knitting, all within twelve months. Can any of our young candidates for matrimony beat that?"

ARRIVALS.—We are happy to inform the European Saints of the arrival of Amasa Lyman and Charles C. Rich, of the Quorum of the Twelve, with a company of Elders, just as we were going to press. Particulars next week.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Concluded from page 144.)

PASSAGES FROM ANCIENT AUTHORS, ILLUSTRATING THE SENSE IN WHICH THEY USED
THE TERM "BAPTIZO."

In the following passages from the English versions of celebrated Greek and Latin writers, the words in italics are the translators' renderings of the original word "*baptizo*" and its derivatives, thus showing the sense in which that word was invariably used and understood.

EURIPIDES, in his "*Hecuba*," applies it to the dipping of a vessel in water:—

"Take a vessel, ancient servant, and having *dipped* it in the sea, bring it hither."

THEMISTIUS, in his 4th Oration, applies it to the sinking of a person in the sea:—

"He may save one in the voyage that had better be drowned, *sunk* into the sea."

MOSCHUS, in his 1st Idyl, applies it to the dipping of Cupid's gifts in the fire:—

"For they are all *dipped* in fire."

ÆLIAN, in his "*Varia Historia*," applies it to the dipping of a crown into ointment:—

"Having *dipped* a crown into ointment."

CONSTANTINE, in an observation from an epigram of Hermolaus, applies it to the dipping of a pitcher in water:—

"He *dipped* his pitcher in the water."

PLUTARCH, in the Sibylline verse concerning the city of Athens, quoted in his *Life of Theseus*, applies it to the figurative immersion of a bladder in water:—

"Thou mayest be *dipped*, O bladder! but thou art not fated to sink."

DIODORUS SICULUS, in describing the effects of the overflowing of a river, applies it to the sinking of animals in the water:—

"Most of the land animals being caught by the river, *sinking*, perished."

LYCOPHRON, in Cassandra's prediction of Clymnestra's death by the hand of her son, applies it to the plunging of a sword into the bowels:—

"With his own hand he shall *dip* his sword into the viper's bowels."

HOMER, in his "Odyssey," applies it to the plunging of hot iron in cold water:—

"As when the smith an hatchet or large axe Temp'ring with skill, *plunges* the hissing blade Deep in cold water."

HERACLIDES PONTICUS, in explaining the fable of Mars and Vulcan, applies it to the plunging of hot iron into water:—

"Neptune is ingeniously supposed to deliver Mars from Vulcan, to signify that when a piece of iron is taken red-hot out of the fire and *put* into water, the heat is repelled and extinguished by the contrary nature of water."

CALLIMACHUS, in one of his Hymns, celebrating the festival of bathing the statue of Pallas, forbids the water-men following their usual occupation on that day, and applies the word to the dipping of vessels in the water:—

"Ye Grecian watermen, dip not your vessels in the river Inachus to-day."

PORPHYRY, in "De Styge," describing the heathen notion of the passage of the wicked through Styx, applies it to their immersion up to the head in the water; the portion of the body not immersed being thus expressly mentioned:—

"When the accused person enters the lake, if he is innocent he passes boldly through, having the water up to the knees; but if guilty, having advanced a little, he is *plunged* up to the head."

LUCIAN, in the Dialogue where Timon the Man-hater is represented as hypothetically threatening to drown a man who might implore help while being carried down the stream of a river, applies it to plunging the body entirely under water:—

"He would drive him from the bank, and *plunge* him headlong, so that he would not be able again to lift up his head above water."

CHRISTIANUS, in some fragments of his writings, preserved by Harpocration, applies it (according to Suidas,) to the dipping of an oar into the water, where he says—

"When I have *dipped*, I will cite the strangers before the judges."

In other fragments, preserved by Athenæus, he applies it to the immersion of the whole body in salt water:—

"What a wretch am I, to be thus *dipped* over head and ears in brine, like a pickled herring!"

THEOCRITUS, in his 6th Idyl, applies it to the dipping of a pitcher into honey:—

"Instead of water, let my maid *dip* her pitcher into honey-combs."

In his 13th Idyl, describing the drowning of Ilyas while drawing water at a fountain, he applies it to the dipping of an urn in the water:—

"The youth held the capacious urn over the water, hasting to *dip* it."

ARATUS, in reference to the setting of a constellation, or descent of stars below the horizon, applies it to their apparent

"*Dipping* into the sea."

He also applies it to the setting of the sun:—

"If the sun *dips* himself, without a cloud, into the western sea."

Also to the dipping of a bird's head into water:—

"If the crow *dips* his head into the river."

HERODOTUS, in describing the Scythian ceremony of concluding a league, applies it to the dipping of certain things into a vessel containing a mixture of wine and blood:—

"Having poured wine into an earthen vessel, they mingle with it the blood of the parties, making a slight incision in the body by a knife or a sword. After this, they *dip* into the vessel a scimitar and arrows, a hatchet and a javelin."

In describing an Egyptian custom, he applies it to the dipping of the body and garments into a river:—

"The Egyptians consider the swine so polluted a beast, that if any one, in passing, touch a swine, he will go away and *dip* himself, with his very garments, going into the river."

ARISTOPHANES, in "Nubes," representing Socrates as adopting a strange device for measuring the leap of a flea, applies it to the dipping of the insect's feet in wax:—

"Having melted the wax, he took the flea, and *dipped* its feet into the wax."

In the play of "Eirene," he applies it to the dipping of a torch in water:—

"Bring the torch, that I may take and *dip* it."

In allusion to the *mode* of cleansing wool, he applies it to the dipping of the wool in water:—

"First, they *dip* the wool in warm water, according to ancient custom."

ARISTOTLE, in his "Mechanical Questions," applies it to the dipping of a bucket into a well:—

"The bucket must be first let down or *dipped*, and then be drawn up again when it is full."

In his "Hist. Animal," he applies it to the dipping of hay into honey, for curing elephants of the flux:—

"*Dipping* hay into honey, they give it them to eat."

In treating of a certain kind of fish, he applies it to their immersion in water:—

"They cannot bear great changes, as the immersion of them into cold water, even in summer."

In describing a remedy for the bite of an African snake, he applies it to the immersion of a stone in wine:—

"The remedy is said to be a certain stone which they take from the sepulchre of a king of ancient times, and having immersed it in wine, drink."

In his "Treatise on the Soul," he applies it to the dipping of anything into wax:—

"If one *dip* anything into wax, it is moved as far as he dips."

HIPPOCRATES, in "De Victus Ratione," says—

"Let the food be cakes *dipped* hot in sour wine."

In "De Ratione Victus Acutorum"—

"*Dipping* hot cakes in black wine and oil."

In "Coacæ Præcognitiones"—

"Iron *dipped* in oil."

In "De Morb. Pass. Grass."—

"The instrument *dipped* about a finger's length."—"Dipping sponges."

In "De Superfæt"—

"*Dip* the probes in some emollient."

"*Dipping* the rag in white sweet-smelling Egyptian ointment."

In "De Ulceribus"—

"*Dip* into this [vinegar] the most greasy wool."—"Dip the wool in .. water." "*Dipping* the raw liver of an ox in honey."

In "De Natura Muliebri"—

"*Dipping* [flies] into the oil of roses."

"*Dipping* the balls into the juice of the fig-tree."—"Dipping [a plaister] into white Egyptian oil."

In "De Steril"—

"*Dip* the probe in the unguent."—"Having

dipped it in the sweetest oil, apply it."—"Dipping it in the ointment."—"Having *dipped* them in breast milk, apply them."—"Dipping unwashed wool into honey."

In "De Usu Humidorum"—

"For the sake of cooling the wound, wool is either sprinkled with the sour wine, or put into it; or it may be *dipped* into the coldest water. As a cooler, black wine is sprinkled on wool, whereas beet-leaves and linen are for the most part *dipped*."

In "De Intern. Part. Affectibus"—

"Dipping beet in cold water, . . . or dipping rags in cold water, after wringing out the water, apply them."—"Dipping it into honey."—"Let him not *dip* them into the broth."—"Burn it with spindles of box-wood, dipping them into boiling oil."—"Let him use radish and parsley, dipping them into vinegar."

In "De Morbis"—

"Dipping sponges in warm water, apply them to the head."—"Dipping sponges into warm water, let them be applied to the cheeks and jaws."—"Dipping a sponge into warm water, apply it."—"Give garlic, dipping it into honey."—"Let him not sup soup, nor even *dip* his bread into it."—"Dipping linen rags into water, apply them to the breast and back."—"A livid blister rising on the tongue, as of iron *dipped* into oil."—"Having *dipped* a piece of fine linen into moist Eretrian earth, . . . cover the breast round with it."

In "De Morb. Mul."—

"Dipping soft wool into warm water."—"Dipping again the sponge or the wool into pure wine."—"Dipping wool into this."—"Having *dipped* it into the oil of roses."—"Let her eat onions, dipping them into honey."—"Dipping wool into the oil of roses, let her apply it."—"Dipping it into the fat of a fowl, apply it."—"Dipping the hall into white Egyptian oil."—"Having *dipped* nut-gall into honey."—"Make an oval ball, and *dip* it into white oil."—"Dipping it into Egyptian oil."—"Having *dipped* it into cedar oil."—"Dipping it into vinegar."—"Dip it [wool] either in white oil," &c.—"*Dip* the feather in vinegar."—"Dip the leaden instrument into cold water."—"Apply the fat of the deer, melted, dipping soft wool into it."—"Dipping wool into ointment."—"Let her *dip* it in white Egyptian oil."—"Dipping the unsoured wool in honey."—"Form it into a ball, and *dip* it into some liquid."—"Dipping it [a quill] into Egyptian oil, apply it."—"Putting the mixture into white wool around a quill, *dip* it."—"Dip the softest wool in it."—"Dip a piece of linen in the mixture, and apply it."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Lord Palmerston has brought forward, in the House of Commons, his plan of national defences. His Lordship proposed that the recommendations of the recent commissioners should be substantially carried out. They involved an expenditure of nearly £11,000,000; but he proposed that the money should be raised by terminable annuities expiring in thirty years, and that the works should commence at once—this year £2,000,000 to be expended. With regard to invasion, we were exposed to three dangers—invasion for the sake of conquest; invasion for obtaining possession of London, and dictating an ignominious peace; and invasion for the purpose of obtaining possession of our naval arsenals, and thus destroying the cradles of our strength. He thought the latter was the danger we ought to guard against, and that the safest protection for the country was the complete fortification of our dockyards. In Liverpool a large and exciting meeting of the Irish residents has been held for the Repeal of the “Parchment Union” between Great Britain and Ireland. The resolutions were all carried unanimously, and ward committees were appointed to get signatures to the national petition for repeal. Ireland is taking advantage of the revolution and emancipations that have taken place in Italy, and the sympathy accorded by the people and Government of England. The Irish claim the extension of the same privilege to Ireland, and France is looked to as the hope of Erin and her sons. The future must determine what will grow out of these passing events of the day. The speech of Lord Palmerston on the national defences has created a great sensation at Paris. The *Morning Herald’s* correspondent says there is serious alarm regarding the maintenance of peace between France and England. The latest accounts from Syria state that 10,000 Druses were marching on Damascus, and that nothing but a prompt European intervention could rescue the remaining Christians from massacre. At St. Petersburg great excitement prevails on account of the news from Syria. France is taking active measures for intervention in Syria; and notwithstanding the rumours of a protest against intervention on the part of the Porte, the preparations for the French expedition to Syria are still going on upon a grand scale. The chief command will be given to Marshal McMahon. It is stated that a perfectly good understanding prevails between France and England. The last measures have been taken in concert with the English Cabinet, and nothing delays the departure of the expedition for Syria. Fears are entertained that the French intervention in Syria is the commencement of the dismemberment of the Turkish empire, and that it will be the signal for an outbreak in Bulgaria, Servia, &c., which will pave the way for Russian interference. The Emperor of Austria left Vienna to hold the appointed conference with the Prince Regent of Prussia, and there is a rumour that a fortnight after the interview of Töplitz the Prince Regent of Prussia will meet the Emperor of Russia at Warsaw. Reports are current that a treaty between Austria and Prussia preceded the conference at Töplitz. The Princess Frederiek William, daughter of the Queen of England, was delivered of a daughter on the morning of the 22nd ult.: both doing well. Melazzo has been attacked by Garibaldi. In order to avoid a civil war, the King has ordered the total evacuation of Sicily by the royal troops. After a conference with Count Cavour, it was decided that the King of Sardinia should send an adjutant with an autograph letter to Garibaldi, requesting him not to attack the mainland.

AMERICAN.—The people of England and America have the same ancestors, the same parent country, and for centuries they were one nation, having the same common history. It is not until very modern times that the people branch out into two nations; and even now they are linked by a thousand ties. Everything, then, which tends to draw together these peoples of common origin, language, interest, and destiny, must be gratifying to every right-minded son of the great English and American brotherhood. It is such considerations as these which give so immense an importance to the visit of the Prince of Wales to America, and which makes the event so gratifying and popular with the entire peoples of America and England. The matter is a great subject of interest for the papers of both countries. The British Government has notified the President of the United States that the Prince of Wales intends to proceed direct from Canada to Washington; but the *Herald* says that “it is considered somewhat remarkable in diplomatic circles that the official notification” thereof “did not come through the British Minister, Lord Lyons. It appears that her Majesty preferred to communicate directly with the President upon this important matter,” which, “to say the least, is a very high compliment” to him. In an editorial, the *Herald* has the following very gratifying assurance:—“The United

States will give him such a reception as never prince had in the New World, and which will not fail, both now and hereafter, to cement that friendship which ought always to subsist between the English and Americans, who are allied not only by ties of interest, but by an affinity of race and language. These last are natural bonds, which can never be entirely broken; and we hope the day may never come when they will be found weaker than we find them now. The accounts of the harvest in America are very flattering. The visitors to the *Great Eastern* number about 3,000 a day, children included. Another destructive tornado has passed over Ohio. Upon Utah territorial affairs the Attorney-General has given an opinion in favour of the reimbursement of the sums paid for the expenses of the Territorial Legislature of Utah, by Acting-Secretary Hooper, who is now delegate from that Territory. The Attorney-General holds that the acts of an officer, *de facto*, are as to third persons good and valid, and that vouchers attested by Hooper are sufficient. The *New York Herald* contains a "highly interesting" and lengthy communication, chiefly upon the Indian difficulties, from its Great Salt Lake City correspondent. The following are a few condensed items from this communication:—"We have very unexpectedly had communication direct with Carson and California. For this we are indebted to the good pluck of our City Postmaster and other *attaches* of the Pony Express and Mail Company, who ventured considerably in running the gauntlet through the disturbed Indian country. Mr. Morrell, the Postmaster, reports all the mail stations from Carson City to Robert's Creek, a distance of 200 miles, as entirely broken up, and the road in possession of the Indians, who commit every kind of depredation, when they get the chance, upon the emigrants, steal their cattle, and dare them to an open fight if they attempt to recover them. The express and the mail company have lost between forty and fifty horses, and three men killed. Robert's Creek station was burned, but is now being rebuilt. The people of Carson had concluded on a long war, and capitalists were returning in extra quick time to the Pacific slope, dreading as much the scum of the population as they apprehend the attacks of the Indians. There was no money in circulation, and everything was at loose ends. Flour, once sold there at \$100 per hundred lbs., was down to \$12 per 100. For months before the outbreak, that article averaged from \$35 to \$50; but at the time of Mr. Morrell's departure it had come down to the very low figure of \$12. This is as good an evidence of the general stampede from the mines as anything that could be indicated. Mr. M., notwithstanding the troubled state of the road at the present time, is sanguine that this is bound to be the general highway to the Pacific from the Missouri; and that with 300 dragoons the route can be kept open against all opposition from Indians. In the meantime the prospect is rather dark for continuous communication between here and the Golden State. The Major says the stations must be protected; and he will raise, on his own responsibility, enough of men in the city for this purpose. He states that the Indians have again destroyed Shell Creek Station, and driven off the Company's men. He has secured a sufficient number of them, and plenty of arms. If the troops do not render more effective aid very soon, he will take the matter in hand himself, at the head of a few volunteers." The *Herald's* correspondent then gives some items of the Forney affair and investigation. He says—"The winding up took a few more days; and so far as the investigation founded on Judge Cradlebaugh's charges is concerned, that is finished totally; but other investigations are looming up. After promising "some rich revelations" at an early day, he continues—"By pony express, last week, Surveyor-General Stambaugh received a letter from the Commissioner of Indian Affairs at Washington to take possession of all the public property in the possession of the Superintendent, as the Department had concluded to suspend him from office pending the investigation and the rendering of judgment thereon. Dr. Forney was north at the time among the Indians, and his absence led to a fine scene at taking possession." Then comes a relation of the scene and discomfiting departure of the Doctor for Washington:—"And to crown the whole, Mr. Rodgers, one of the Indian agents under him, (his bitterest enemy, so regarded,) happened to take a notion to go to Washington, and jump into the same mail with the Superintendent. I guess the Doctor thought the cup of bitterness was then full. He is now gone to settle up at Washington, in the full hope, so he says, of returning to his superintendency here, victorious over his enemies. The correspondent then refers to the outrages of Dr. Corey and Lient. Gray upon Mr. Hennefer, and declares them to be more barbarous than at first related. But the most interesting "Mormon" bit is a notice of the Prophet Brigham's recent tour north:—"The company occupied twenty-six carriages, seven waggons, and a respectable cavalcade of horsemen, for the accommodation of one hundred and sixteen souls, including eighteen ladies and a few children. It takes Brigham to do things up in that style. The historian of the company speaks very highly of Cache Valley. It is said to be the finest valley any of the company ever saw in this country or in Europe."

VARIETIES.

LONG LEASE.—A certain land speculator having a piece of land to let, had a placard stuck up, which read as follows:—"This good and desirable land to be let on a lease one hundred and twenty-five yards long."

A minikin in the guards, four feet and a half high, being one day at drill, was examining a strapper of six feet four. "Come, fellow, hold up your head. Higher, fellow!" "Yes, sir." "Higher, fellow, higher!" "What—so, sir?" "Yes, fellow." "Must I always remain so?" "Yes, fellow, to be sure." "Why, then, good-bye, captain," said he; "for I never shall see you again!"

POETRY.

THE WORLD'S DARKNESS.

When the Gods turned the key of the storehouse of truth,
And lifted the dam of the channels of light,
Being moved by the prayers of a God-seeking youth,
Who mourned in the thick gloom of error and night,
Then a council was held in the regions of death:
They muttered deep oaths, the Lord's work to deface;
And the vapour that rose from their foul venom's breath
Encompassed the world in its misty embrace.
So the darkness increased and the fogs gathered round,
As the demons swarmed forth from the chambers of hell;
And they chuckled with glee, while the nations they bound
In a volume of lies and a mystical spell.
When the long pent-up streamlets of light issued forth,
And the jewels of truth glittered fresh from the skies,
To the spell-bound these gems seemed as stones of no worth,
And as darkness the pure light appeared to their eyes.
But a few noble spirits were yet among men,
Who grasped at the treasures sent down from above,
Eirmingham.

Overcame the vile craft of the Devil, and then
Went forth through the world on a mission of love.
Their work was to gather the pure and the good,
Who, scattered abroad and bewildered in mind,
Yet struggled for virtue, and valiantly stood
Against the Dark Prince and his legions combined.
And the Gods of eternity gave them a key
To unlock the truth and its treasures impart,
And a power to set the imprisoned soul free
And scatter the spell from the truth-seeking heart.
But the key may be rusted, the power be lost,
Or weakened become, if not valued as life:
So the favoured receiver must keep to his post,
And be spotless himself in the midst of the strife.
O ye sons of the mighty—the Priesthood of God!
Is the power still with you the shadows to chase,
To walk in the steps the Redeemer has trod,
And to drive the dark fiends to their horrible place?
When you speak, does the power go forth with the
"word?"
Does the key of the truth turn with ease in your hand?
Are the souls of the people enlightened and stirred,
With teachings enthralling, immortal, and grand?
Oh, gaze on the millions still wrapped in the shade,
And pray till the Lord your whole being inspires;
Then shed forth the light, till the darkness, dismayed,
To the caverns of Hades for ever retires.

CHARLES W. PENROSE.

ADDRESSES.—George Burgon, Mr. George Bradfield's, Corn Wharf, Newbury, Berks.
David Neilson, at William Jemmett's, Willow Cottage, Brents, Faversham, Kent.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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POLYGAMY OF THE "MORMONS."

Without any cavil, it should be admitted by all professing Christians that the practices and usages of the ancient Saints, while under the influence and guidance of their Prophets and the inspiration of the Holy Ghost, by which they both wrote and spoke, are the best expounders and interpreters of the laws and institutions which God revealed to them. For after ages to condemn that which has been established by Divine commandment is both impious and sinful, as well as charging God with the authorship of such sins.

The institution of marriage, as established amongst the ancients by Divine command, can neither be sinful nor yet displeasing in his sight. Instead of manifesting his disapprobation of their practices, he has most singularly blessed the polygamic organizations of those ancient patriarchs by selecting the children they had begotten by their different wives to hold his oracles and be the repository of his Divine will to the surrounding nations. For us to say that such ancient worthies as Abraham, Jacob, and Moses, because they lived with more than one woman at the same time, and raised up children by them, committed adultery, and that their children were bastards and could not enter into the congregation of the Lord until the tenth generation, while the Lord approved of and blessed them in this act, would be for us to condemn as an evil and

a sin what God has established by his own appointment and approbated by his most singular and distinguished blessings.

That they did not commit adultery in this act may be clearly seen by reference to the dealings of the Lord in the case of David. The Lord gave to David the wives of Saul, the former king of Israel, and even said he would have given him more, if he had desired it; but when David took (another man's wife) the wife of Uriah, the Hittite, contrary to the law regulating the institution of marriage, he committed adultery; in consequence of which, the Lord said his wives should be taken from him and be disgraced before all Israel, which was most singularly fulfilled in the case of his own son Absalom. David repented of his sin, and made a full confession to Nathan the Prophet. Thus we can see what constituted adultery, and how the crime was punished in a most summary manner. Though David repented of his transgression, still the penalty of the law was inflicted, in which he acknowledged the justice of God.

For a generation who have never heard the voice of God, nor yet had the ministration of angels, and neither believe in nor enjoy the gift of revelation or prophecy, to condemn the institution of polygamy as adulterous and sinful, when it has been established by the most infallible demonstration and proofs, incur upon them,

selves, in so doing, a sin of no small magnitude. To say that it is an institution belonging to the *barbarous* ages of the past is to say that the Divine intelligence which established it was at least savage, ignorant, cruel, and inhuman. We do not find polygamy the peculiar feature of one age only: it was practised for two thousand five hundred years before the law of Moses was given. Abraham practised it by Divine approval, under the Patriarchal, which was a Gospel dispensation, four hundred years before the giving of the law. The law of Moses was given to the children of Israel because they rejected the Gospel; but it did not do away with the practice of polygamy, but made it binding upon the people by instituting laws for its regulation amongst them,—as, for instance, requiring a brother to take the wife of his deceased brother who had died, leaving no posterity.

Thus was polygamy practised both under the Gospel and under the law. And when the Gospel dispensation was again ushered in by John the Baptist and our Saviour, if polygamy was not practised by the Jews, it was because they made void the commandments of God through their traditions, and had departed from the law of Moses. The marriage relation belongs to the Gospel, and is a holy and sacred institution, and constitutes as much a part of the Gospel as any portion of that great system of Divine economy which has ever been revealed to man. It is an ordinance through which we can, by complying with its requirements while in this state of probation, secure for ourselves an eternal family relationship hereafter.

The doctrines of modern Christianity involve polygamy. If the Christian world, as they believe, are practising the one-wife system by Divine approval, what becomes of all those women who have become the second and third wives of men whose former ones are dead. In each case, when the marriage ceremony is performed, the officiating minister concludes by saying, "What, therefore, God hath joined together, let not man put asunder," thereby witnessing to the people that God takes cognizance of such ceremony. Now, if it be true that God does take legal observance of their acts, are not the second and third wives which have been married to the same man also his lawful wives, and the last as much so as the first? If it is argued by any that marriage only pertains to this life,

and that through it we form no relationship binding upon us in the future, why say, Let no man separate what God has joined together? Who has a right to dissolve such a union and make void the ordinances or institutions of the Almighty? And that the Lord looks upon the marriage covenant as an indissoluble union can be seen by reference to the Apostle Paul, where he says that "Neither is the man without the woman, neither the woman without the man, IN THE LORD." This saying plainly expresses the mind of the Lord regarding the marriage relation and future state of both.

If it be urged that the man is saved with only one woman, we then inquire, Which out of the number that have been married to him will he take? and what will become of those that remain? They cannot be saved, for the reason that the woman is not without the man in the Lord; and if he is only permitted to take one, they must be lost. They cannot marry again; for in the resurrection, we are told, "they neither marry nor are given in marriage," for the simple reason that the marriage covenant (like all the rest of the ordinances of the Gospel,) must be observed while in this state of probation. Hence we must conclude that if the priests of modern Christianity are authorised by the Almighty to officiate in the ordinances of the Gospel, as they assert, there must of necessity be polygamists in heaven; and if they are unauthorised by Him, their pretensions are a solemn mockery in his sight; and they will do well to take heed to their ways and repent of their sins, lest they be found fighting against God. It is impossible for those who admit the Divine authenticity of the Bible to disbelieve in polygamy. It is so mixed and interwoven throughout the entire record of the Jewish Prophets and the Gospel, that it is inseparable from the doctrine, principle, and faith contained in either. It is a remarkable fact that the Prophets, as well as all the house of Israel, to whom they were sent, were either polygamists themselves or the descendants of polygamists; and in this relationship we cannot except our Saviour himself, whose royal lineage is reckoned through Solomon, the second son of David by her that was the wife of Uriah, of whom we have before spoken.

Polygamy was established in the earliest ages of the world's history, run-

ning down through and embracing a period in which it was practised for four thousand years, and, throughout the whole time, it has been sustained by the most unprecedented sanction of the Almighty himself. Who are the twelve tribes of Israel but the offspring of a renowned and worthy polygamist and Prophet by his four wives? Did the Almighty make the invidious distinction between the children of these four honourable women that the present Christian world would do, by pronouncing them bastards and illegitimate, and consequently aliens to the covenants of promise? Who will receive the teachings of Peter and reject those of Paul, because one descended from Leah and the other from Rachel? Who will say that one is the favoured of God, and the other of bastardly extraction? Has not God chosen and acknowledged both by conferring upon them his Priesthood and power? Did not God also acknowledge the blessings and promises conferred upon Judah, the son of Leah, by the patriarch Jacob, by bringing forth through his lineage the Messiah, while the greater—that is, the birthright blessing, was placed upon Joseph, who was the son of Rachel, and whose blessing was to prevail above that of his brethren, and to become the shepherd and stone of Israel. In fact, did he not choose *all* the twelve sons of Jacob from the beginning, and establish his covenant with them throughout their generations? Indeed, has he ever called, chosen, or made a covenant with any other people but them or their descendants to this day? No—verily, no. To this polygamic family pertain the law, the adoption, and the giving of the covenants. He has chosen from them his Prophets, and to them has he committed his sacred oracles. Such is the distinguished remembrance with which their names are held by the Almighty, that he has said, by the mouth of his servant John, that they should be inscribed upon the twelve gates of the heavenly Jerusalem, there to be perpetuated in eternal remembrance by the sanctified hosts of that celestial city.

With us the Divine approval of the Almighty in the practice of polygamy is not alone drawn from the precedents of the past; but, independent of the record of the Jewish Prophets and Evangelists, we have the most undeniable evidence that the institution has been established

by Divine commandment in our own day. We are not dependent upon the vague traditions of the fathers or the records of the past, which are filled with the interpolations of uninspired men, for the knowledge we have either of God, his laws, or the institutions which he has revealed. The same spirit of prophecy and revelation that inspired Abraham, Jacob, Moses, and all the Prophets and Apostles, has been again conferred on mortals, by which we are enabled to know and understand the things of God for ourselves. To us and to the world this proves the great and solemn fact that God is the same in all ages of the world, and that the principles and doctrines contained in the Old and New Testament, and practised by the ancient Saints, are an eternal reality. We also know, by the same incontestable evidence, that the Book of Mormon is true. Thus we have not only the history of the Saints in Asia, but also of those in America; and, still greater than all, we have that Spirit of inspiration and prophecy which dictated and inspired both. We are not like the Christian world—wrapped in the mazy thralldom of tradition and liable to stumble at every step, blindly groping our way in the dark, not knowing truth from error, or light from darkness. Those who, through ignorance and a misguided religious zeal, disbelieve, denounce, and condemn polygamy as unholy, impure, and sinful, forfeit all claims to the society and friendship of such men as Abraham, Jacob, Moses, and all the ancient Patriarchs and Prophets.

The polygamy of the "Mormons" is a renewal of the ancient patriarchal order, and is entitled to all the credence and support, by those who believe in the Bible, that any doctrine or principle is which may be contained in the Old or New Testament. To those who affect to be so shocked at the immorality of the "Mormons" because they practise polygamy, we have only to say that the beam is to be found in their own eye, and their expressions of "debauchery, licentiousness, and lechery," savour strongly of the old proverb—"Out of the abundance of the heart the mouth speaketh," giving a sure indication of their own vitiated and corrupt passions. That which they charge upon the Saints is nowhere to be found in the practical working of polygamy amongst that people. And until the United States thought to *civilize* the "Mormons," by sending amongst them that not

altogether sinless detachment of the American army, such a thing as a prostitute was not known in the Territory of Utah. We would kindly recommend to them, when they again want a little moral recreation before starting on a crusade against the "Mormons," to take a bird's-eye view of some of their own Christian cities, and manifest their burning desire for moral reform by preaching repentance and reformation to the great army of prosti-

tutes who throng the public thoroughfares by day and night, living by the wages of sin and festering in their own corruption. When they have thus cleansed themselves from these vile abominations, which are ascending before God and are a testimony against them, and have thoroughly purged themselves from these crying sins, and obtained forgiveness, then, if Utah should be spotted with the lusts of the flesh, let them cast a stone at her.

DIVINE PURPOSES.

BY ELDER D. BONELLI.

The purposes of God are said to be incomprehensible and hidden from the children of men. That this is at present true is evidenced by the views prevailing among mankind in regard to divine and eternal things; yet such a state of ignorance is not in accordance with the will of God; for the manifest intention of the Lord is, as appears from all his dealings with mankind in every dispensation of his messages to them, to lead humanity to a knowledge of himself (which Jesus declared to be eternal life,) and of his will, that they might learn to operate in conformity with his plans. In fact, this is the great object of all revelations from heaven and every manifestation of Jehovah's power in his people's history.

Whenever darkness has usurped the place of light in the hearts of the people, and the revelations of the purposes of God have been withheld, it has been as a punishment for a violation of his laws or a disregard of previously imparted light and intelligence; and whenever the blessings of revelation were appreciated and righteous works secured Divine approbation, they elicited at the same time more explicit directions from the Lord.

Among the numerous instances of forfeiture of Divine intelligence, and consequent exaltation, which sacred history records, we find a particularly important and striking one in the history of Israel in the wilderness. When the command of God had congregated the hosts of the chosen people at the foot of the holy mountain, and Jehovah's voice was about to communicate to them the laws that

would raise them to the dignity of a holy theocracy and the wielding of supreme influence over the destinies of the world, they could bear neither the laws of celestial purity nor the presence of the Lord, and desired the interposition of Moses; and, in accordance with their request, the presence of Jehovah was withdrawn, and with it also the pre-decreed exaltation of Israel, to whom only an inferior law was then entrusted—a law strict and hard, of which the Apostle said, "neither we nor our fathers could bear it." In consequence of this, the realization of the Divine plan concerning Israel had to be deferred, and the glorious prerogative which they professed had to be bestowed upon another generation that would secure the blessings of the realization of Jehovah's purposes. These purposes were never abandoned by the Lord, though their fulfilment was lost to the Israel of that day.

The plans of the Deity are not to be frustrated by either individuals or nations, however high they may stand as chosen instruments in their accomplishment, because those purposes are all-comprehensive and circumscribe all the events and powers of time that may be intended to form the connecting links in God's grand series of designs; and therefore the disobedience of individuals or nations, and consequent non-fulfilment of certain intended details, can only effect the destiny and position of these individuals and details, while the great structure of Divine purposes still remains, and the designs of the Eternal will be fulfilled by means and beings subservient to the will of the great

leader of the destinies of the universe. Human intelligence may with great sagacity observe the causes and effects of visible things, grasp the course of events, and interfere, control, and direct, and perhaps succeed according to the highest hopes and wishes; and these may apparently and intentionally be opposed to the designs of God: but at the time when the opponents of these designs exult in the successful accomplishment of their desires, it will often be found that they have advanced instead of damaged and retarded the progress of the all-comprehensive and invincible designs of God.

There are certain points in the destinies of nations and individuals that must be brought about for the fulfilment of the final purposes of their career, which may be said to constitute their skeleton (of destiny), and which no human exertion can change; and there are details, to make up with the skeleton the perfect body, produced by the actions of choice, whose character proves the quality of the performers' minds, and constitutes either the claims to reward or the reasons for punishment. For instance, the children of Israel were the chosen people to whom the land of Canaan was given as an everlasting inheritance. It was in their power to enjoy the blessings of this promise, and doubtless they would ever have enjoyed them, if they had venerated the conditions upon which the fulfilment of the promises rested. But they rejected the Messiah and lost their claims to Divine approbation and protection, and now they pay a fearful penalty for their sins. They have been far from the land of their hopes and joys; they have trodden for many ages the ground of almost every land as a hated, persecuted, and smitten race, and suffer still the consequences of their disregard of Jehovah's revelations and resistance to Divine purposes. Still those purposes concerning Israel remain, and will ultimately be gloriously fulfilled. The all-comprehensiveness of Divine plans could afford to grant them the liberty of forfeiting for many ages their glorious destiny without an alteration in the great ultimate plans made in regard to the chosen people. Their disobedience has been made prolific of blessings for the Gentiles and instrumental in extending the Church of the Redeemer to all the world. Thus are all the doings, plans, purposes, and destinies of mankind sub-

servient to the great issues decreed by Eternal Wisdom, and the whole cause of individual and national destiny from the beginning of time unto our days is an infinite amplification of evidence that though human views, actions, and purposes are, as far as the knowledge of men goes, very narrow, and limited by the current of changing and passing circumstances, over them all reign the supreme and all-comprehensive purposes of God. It is, however, not the true, primitive order of things that human purposes should diverge from those of the Deity; and though the transitory condition of probation allows this difference, to grant full scope for the exercise of free agency, there must be a time when the Church of the living God will send the revelations of the Divine will throughout the earth's nations, and that will become the will of all mankind; for they all will learn to see the supreme wisdom of that will, and obediently bow thereto.

The peaceful and consecrated reign of a holy theocracy shall bless the nations of our earth with the joys of universal peace and concord, and in the light of Divine revelation shall the will of the Deity become extensively comprehended. The inexplicable scenes of the sombre past will show their tendencies to ultimate good, and the events of time and probation mingle in glorious concurrence in the testimonies so profusely given for the supreme wisdom of the Divine economy. The Church of Jesus Christ is destined to bring about this state of things; for Jesus Christ is the being entrusted by the Father with the mission to restore the human race to primitive dignity and lead them to their ultimate exaltation.

Those who have entered into the Church of Jesus Christ with a devoted spirit have tried to realize the greatness of her designs and the mighty spirit of her comprehensive mission, and have indeed already found it essential to subject every purpose and interest of their own to those of the Church; for they have only value to them inasmuch as they unite with the greater ones which the Church has given to their lives. The Spirit of the Redeemer, unalloyed by human feelings, inspires the faithful Saint with a great yearning for the redemption of the world and fills the regenerated soul with a love whose impulses lead to the utmost limits of God-sanctioned charity.

It is true that eternal justice will, in the great combat between light and darkness in the last days, dictate the administration of fearful judgments upon the heads of millions, because their abominations will incur them; and there are some, who have united their destiny with that of the people of God and have learnt some of the first principles of God's kingdom, who delight in the contemplation of the seeming judgments of the latter days as the great glorifying point of God's work. They look forward to the time with exultation when the tribulations of the last days shall scourge the nations of the earth—when calamities of every kind shall abound, the sea heave beyond her bounds, and the volcanoes of the earth awaken in the mighty commotions of the latter days their dormant thunders. They seem to think that it conduces to their exaltation and greatness to see the vengeance of Heaven poured out in unmitigated severity upon their less obedient fellow-beings.

All these things will doubtless be necessary to fulfil the plans of God and show forth his omnipotence; but still these scenes will only be transitory, and, when they have accomplished the purposes for which they were necessary, belong to the woes and sorrows of bygone worlds of transitory existence, of which it may be said that they were more a dark page in probationary history than a glory to any one. Does a human father, with a true father's heart, rejoice when his children's wickedness or disobedience necessitates him to punish them, because he can show his strength and authority? It appears not probable. He will rather be sorry for the sad necessity; and if there is any pleasure in it, it is in the good arising from the punishment, and not in the administration of it. So may we properly suppose it to be with the Lord himself. Justice will require a display of his power and severity ere the

great adjustment of human affairs can be completed: but they neither complete his purposes nor constitute the glory of his reign; for these must be sought in the scenes for which the transient ones were instituted and a preparation in sorrow and trial necessary—the scenes of happiness and salvation, the untold glories and joys of a renewed and celestialized creation redeemed from sin and death to a place among the realms of unsullied happiness, worthy of the mighty God who destined them for his children and infinitely surpassing the brightest dreams that prompted the highest aspirations of the soul through probationary existence.

Shall a Saint see the glory of his religion in the overthrow of the empires of time and the anguish of tormented multitudes, while the Spirit of the Deity would gladly spare, if it were possible, and extend mercy beyond measure, that perhaps some might turn without the rod? If the world persist in opposing or disregarding the great work of salvation, justice must have her claim, and power achieve what mercy and forbearance have pleaded for in vain. But let those who belong to the Church of the Son of God learn to see the glory of the Lord's work in the final redemption and exaltation of the human race, and find a glory for themselves in uniting all their interests and purposes with those of the Deity, that, at the time when the Church of God shall supremely reign over the nations of our earth, they may have a foundation for their exaltation, not in the fact that others were less blest than they, and had to endure punishments while they themselves were spared and blest by the Spirit of truth; but in their unison with the kingdom that will stand and progress in endless glory when the institutions of men will have passed away with the scenes of time that will soon merge into the ages of eternity.

HISTORY OF JOSEPH SMITH.

(Continued from page 488.)

[December, 1843.]

Fourth. Our next permanent settlement was in the land of our exile, the State of

Illinois, in the spring of 1839; but even here we are not secure from our relentless persecutor, the State of Missouri. Not satisfied in having drenched her soil in the

blood of innocence, and expelling us from her borders, she pursues her unfortunate victims into banishment, seizing upon and kidnapping them in their defenceless moments, dragging them across the Mississippi river, upon their inhospitable shores, where they are tortured, whipped, immured in dungeons, and finally hung by the neck without any legal process whatever.

We have memorialized the former Executive of this State, Governor Carlin, upon these lawless outrages committed upon our citizens; but he rendered us no protection. Missouri, receiving no check in her murderous career, continues her depredations, again and again kidnapping our citizens and robbing us of our property; while others, who fortunately survived the execution of her bloody edicts, are again and again demanded by the Executive of that State, on pretence of some crime said to have been committed by them during the exterminating expedition against our people.

As an instance, General Joseph Smith, one of your memorialists, has been three times demanded, tried, and acquitted by the courts of this State, upon investigation under writs of Habeas Corpus, once by the United States Court for the District of Illinois, again by the Circuit Court of the State of Illinois, and lastly by the Municipal Court of the City of Nauvoo, when at the same time a *nolle prosequi* had been entered by the courts of Missouri upon all the cases of that State against Joseph Smith and others.

Thus the said Joseph Smith has been several times tried for the same alleged offence, put in jeopardy of life and limb, contrary to the fifth article of the amendments to the Constitution of these United States; and thus we have been continually harassed and robbed of our money to defray the expenses of these vexatious prosecutions. And what at the present time seems to be still more alarming, is the hostility manifested by some of the authorities and citizens of this State. Conventions have been called, inflammatory speeches made, and many unlawful and unconstitutional resolutions adopted to deprive us of our rights, our liberties, and the peaceable enjoyment of our possessions.

From the present hostile aspect, and from bitter experience in the State of Missouri, it is greatly feared lest the barbarous scenes acted in that State will be re-acted in this. If Missouri goes unpunished, others will be greatly encouraged to follow her murderous examples.

The afflictions of your memorialists have already been overwhelming—too much for humanity, too much for American citizens to endure without complaint. We have

groaned under the iron hand of tyranny and oppression these many years. We have been robbed of our property to the amount of two millions of dollars. We have been hunted as wild beasts of the forest. We have seen our aged fathers who fought in the Revolution and our innocent children alike slaughtered by our persecutors; we have seen the fair daughters of American citizens insulted and abused in the most inhuman manner; and finally, we have seen fifteen thousand men, women, and children, driven by force of arms during the severities of the winter from their sacred homes and firesides to a land of strangers, penniless and unprotected.

Under all these afflicting circumstances, we imploringly stretch forth our hands towards the highest councils of our nation, and humbly appeal to the illustrious Senators and Representatives of a great and free people for redress and protection.

Hear, O hear the petitioning voice of many thousands of American citizens, who now groan in exile on Columbia's free soil! Hear, O hear the weeping and bitter lamentations of widows and orphans, whose husbands and fathers have been cruelly martyred in the land where the proud eagle exulting floats! Let it not be recorded in the archives of the nations that Columbia's exiles sought protection and redress at your hands, but sought it in vain. It is in your power to save us, our wives, and our children from a repetition of the bloodthirsty scenes of Missouri, and greatly relieve the fears of a persecuted and injured people, by ordaining for their protection the following ordinance, namely—

AN ORDINANCE

For the protection of the people styled the Church of Jesus Christ of Latter-day Saints, residing on the western borders of the State of Illinois.

PREAMBLE.

Whereas the State of Missouri at sundry times has unconstitutionally deprived a certain portion of her citizens (called 'Mormons,') of their rights, property, lands, and even of their lives:

And whereas in the years 1838 and 1839 the said State of Missouri did illegally and inhumanly exile and banish for ever from her limits and jurisdiction all the said citizens (called 'Mormons,') that remained alive with impunity:

And whereas, after being hospitably received by the citizens of Illinois, the said State of Illinois did grant, enact, and charter for the benefit and convenience of the said exiled 'Mormons' as follows:—

[See History of Joseph Smith, *Mil-
lennial Star*, vol. xviii., Nos. 16 and 17.]

And whereas by the 10th article of the Constitution of the United States as amended — 'Art. 10. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people;' and whereas, according to the fourth article and section second, 'The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States;' and whereas, according to the second paragraph of the third section of said Constitution, 'The Congress shall have power to dispose of and make the needful rules and regulations respecting Territory;' and whereas the said Congress has the power to protect each State against invasion and insurrection: and whereas most of the inhabitants of the City of Nauvoo are exiles from the State of Missouri: and whereas most of the lands owned in the State of Missouri were purchased from the United States, and patented by the United States to the amount of more than \$200,000 worth: and whereas the United States are bound to clear the title and protect it: and whereas the said exiles or expelled 'Mormons' have lost in property and damages about two millions of dollars: and whereas the said State of Missouri continues her ravages, persecutions, and plunderings, by kidnapping said exiles from Illinois, and by other depredations:

Now, therefore, to show the fatherly care of the United States, to ratify the said charter, to protect the said exiles from mob violence, and shield them in their rights:—

Section 1. Be it ordained by the Senate and House of Representatives of the United States of America in Congress assembled, that all the rights, powers, privileges, and immunities belonging to Territories, and not repugnant to the Constitution of the United States, are hereby granted and secured to the inhabitants of the city of Nauvoo, in addition to the spirit, letter, meaning, and provisions of the afore-mentioned charter, or act of incorporation from the State of Illinois, until the State of Missouri restores to those exiled citizens the lands, rights, privileges, property, and damage for all losses.

Section 2. And be it further ordained, in order to effect the object and further intention of this ordinance, and for the peace, security, happiness, convenience, benefit, and prosperity of the said city of Nauvoo, and for the common weal and honour of our country, that the Mayor of Nauvoo be, and he is hereby empowered, by this consent

of the President of the United States; whenever the actual necessity of the case and the public safety shall require it, to call to his aid a sufficient number of United States forces, in connection with the Nauvoo Legion, to repel the invasion of mobs, keep the public peace, and protect the innocent from the unhalloved ravages of lawless banditti that escape justice on the western frontier; and also to preserve the power and dignity of the Union.

Section 3. And be it further ordained that the officers of the United States army are hereby required to obey the requisitions of this ordinance.

Section 4. And be it further ordained that, for all services rendered in quelling mobs and preserving the public peace, the said Nauvoo Legion shall be under the same regulations, rules, and laws of pay as the troops of the United States.

City of Nauvoo, Illinois, December 21st, 1843.

HYRUM SMITH,
JOHN TAYLOR,
ORSON PRATT,
W. W. PHELPS,
HEBER C. KIMBALL,
BENJAMIN WARRINGTON,
DANIEL SPENCER,
BRIGHAM YOUNG,
ORSON HYDE,

Councillors;

ORSON SPENCER,
DANIEL H. WELLS,
GEO. W. HARRIS,
SAMUEL BENNETT,
GEO. A. SMITH,

Aldermen;

JOSEPH SMITH, Mayor;
WILLARD RICHARDS, Recorder;
JOHN P. GREENE, Marshal.

Two letters came into the post-office from the sheriff of Clark County, Missouri. From them it appears that that State wishes to continue the old game of seizing witnesses and making prisoners of them, to cover up her mobocracy and kidnapping under a legal form. The following answer was written:—

'City of Nauvoo, Ill., Dec. 21, 1843.

Sir,—Two letters were put into my hands this morning relative to the witnesses of Mr. Avery's innocence as to being accessory to horse stealing some four years since. In the first place, Mr. Avery was abducted from this State without process, contrary to law. In the second place, the principal for felony by the law of Missouri should be indicted within three years, &c. Again, the revised statutes of Missouri have a wise provision in such cases as Mr. Avery's. If Mr. Avery,

therefore, will sue out a commission according to the law concerning depositions, (R. S., page 219 to 222,) directed to Alderman Geo. W. Harris, an acting Justice of the Peace for the city of Nauvoo, and county of Hancock, the necessary testimony to establish Mr. Avery's innocence will be taken according to law, and forwarded to the proper officer in due time.

Respectfully, &c.,

W. W. PHELPS.

J. White, Esq., Dep. Sheriff, }
Clark Co., Waterloo, Mo. }

P.S. You will have the politeness to show this to Mr. Avery."

In the evening I was visited by several strangers, and had considerable conversation with them.

Friday, 22nd. At home at nine o'clock, a.m., reading a magazine to my children.

A little after twelve went into the store-room occupied by Butler and Lewis, and commenced a conversation with Dr. John F. Charles, to convince him that mobocracy is not justifiable, and that I did not deal in politics.

David Holman, living about two miles from Ramus, went out in the evening with his family visiting. About ten o'clock he discovered his house on fire. The neighbours had inquired how long he would be gone. A man rode to Carthage. A company went up, secured the provisions to themselves, and fired the house.

Warm and pleasant weather.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 11, 1860.

VALEDICTORY.—Change being a constituent element of progression, we feel happy in making the announcement to the Saints of the European Mission that the time for change in the Presidency of the Church in these lands has again come. We welcome this change with feelings of no ordinary character, and with an assurance that we can transfer the affairs of this Mission to our brethren from Zion with a consciousness that, during the period for which we have held it in trust, it has not been impaired in its importance and usefulness, nor its validity and energy lessened or abated.

Since it has been our duty, for the time being, to direct the affairs of this Mission, we have carefully consulted the whisperings of the Spirit within, on which we have ever felt to rely for strength and support; and whatever we may have done, that has resulted in good to the Saints and to the cause at large, we sincerely award to the dictates and guidance of that Spirit which we have received from the Lord through the ordinances of the Gospel.

In the introduction of our labours in this capacity, it was apparent to us that some change should be made, giving a leading direction to the Priesthood and Saints in this Mission, that their feelings might be resuscitated and refreshed in this work; also that the ability and energy of the Priesthood should be so directed that prosperity would crown our efforts with success, by bringing souls to a knowledge of the truth, and saving all those that were desirous of partaking of the elements of life. How far we may have been able to accomplish this, we are willing that those to whom we have administered should be the judge. If we have not been able to accomplish all the good which we have had in our hearts for this people, it is still gratifying to know that our efforts have been most singularly blessed.

During the few months past, the numbers which have been added to the Church by baptism, far exceed the numbers emigrated from this Mission during the present year. We consider this a sure indication of our advancement in the good work.

The Spirit of the Lord has worked with his servants in their labours among the people, and we feel assured the Saints can testify that it has also increased with them.'

We now, with feelings of great pleasure, transfer the affairs of the European Mission to Elders Amasa Lyman and Charles C. Rich, two of the Twelve Apostles, whose arrival we have been expecting for some time past. We can assure the Saints that, under their more able and experienced guidance, the work of the Lord will move forward with majesty and power.

We feel ever grateful to the Saints for the diligent heed which they have given to our counsels as well as for the prompt and energetic manner with which the Priesthood of the Mission have strengthened our hands; and we also feel that we have been affectionately remembered to our common Parent, the Father of all, and that their orisons have come up before the Lord, supplicating his Divine favour and blessings to rest upon us. We are grateful, then, for the remembrance which we shall carry with us of their attachment to the cause of truth in which we are alike interested. Trusting that the attachments which we have formed may not only continue through time, but increase and be strengthened throughout eternity, we, in conclusion, bless you in the name of the Lord.

N. V. JONES,
JACOB GATES.

ARRIVALS.—By the steam-ship *Edinburgh* have arrived, from Utah, on missions to this land, Elders Amasa Lyman and Charles C. Rich, of the Quorum of the Twelve Apostles, accompanied by ten others—namely, F. M. Lyman, Joseph C. Rich, John Tobin, John Brown, James Brown 3rd, Joseph F. Smith, Samuel H. B. Smith, William H. Dame, Reuben A. McBride, and David M. Stuart. They were also accompanied by Mrs. Perris and daughter, on business to this country. These, we are happy to inform the Saints, are only a small portion of the number of Elders now on their way to this land. Certainly England is most singularly blessed by the presence of such men, and the fact of their being sent to labour in this land is of itself significant that this country has come up in remembrance before the Lord. We hail these brethren with a degree of joy to which we cannot give expression, and we recommend them to the kind consideration of all, and say, Administer to their necessities, and the God of our fathers will, through them, increase your faith in his work, and bestow upon you that knowledge of his ways and purposes which you need for your progress in the good work.

NOTICE.—All communications, remittances, and business connected with the Liverpool Office must, from and after this date, be directed to Amasa Lyman.

A TOUR TO THE FRONTIERS OF UTAH.

We give the following account of an excursion of President Young and company through the northern counties and settlements of Utah, compiled from the *Mountaineer* of June 16 and the *Deseret News* of June 20:—

“On Monday, the 4th instant, President Young, accompanied by Presidents Kimball and Wells, and a goodly number of citizens, mostly clerks and business men, who were desirous of taking an airing in the country, left this city on an excursion through the northern counties, but more especially to visit the new settlements in the county of

Cache. In passing through Davis, Weber, and Box Elder counties, the company received many accessions; and on leaving Brigham City it numbered one hundred and sixteen souls, including eighteen ladies and a few children.

In passing through the settlements of Davis County, we could not but admire the marked hand of Providence in the distribution of his bounties—the grass springing up fresh and green on the mountain sides on our right, and away towards the west the wheat and rye and oats and barley gave tokens of an early and prolific harvest. The sun had not yet risen when we passed through the northern limits of Farmington. All was peace. Not a sound was heard save the tinkling of cow-bells and the innocent frolics of the little bands of horses that played upon the benches and over the hills around us. As the sun showed himself in grandeur over the high peaks of the everlasting hills, all nature seemed to breathe forth a thanksgiving for the welcome mild rains of heaven.

We crossed the Weber, high, foaming and dashing in its proud independence, and formed our camp by the dwelling of our kind friend, General West. The hospitality of the citizens of Ogden was unbounded. All seemed to study to emulate one another in acts of kindness, and combined to give the whole camp a hearty welcome. Ogden is not behind the chiefest of the cities of Utah in substantial and durable improvements. Tanneries, sugar-machines, flouring and saw-mills, and all the appendages necessary to provoke prosperity and advancement are to be found here in all necessary profusion. Improvements of every kind multiply year by year, making it a real pleasure to visit or travel through the city. And, best of all, the people are contented and happy. Not a sound of murmur or complaint could be heard; and the people seemed to look up to their presiding officers, in confidence, as fathers and protectors.

Our next camp was at Box Elder, and all that we have said of Ogden may be said with equal propriety of Brigham City. A kind welcome and liberal fare was ready for all, as we formed our camp near the house of President Snow. Union, peace, and growing prosperity were manifest on every side.

On the morning of the 7th, President Young led the way up Box Elder Canyon. After a gradual ascent of about four miles, one of the most beautiful plateaus we have ever seen opened out before us. It was the dairy ground of Brigham City, and most excellent was the selection.

On we went, not toiling and struggling, but travelling leisurely and happily on a

pleasure trip,—now through narrow ravines—again over high hills, until we reached the dividing pass that led us to what would almost seem another country.

How we regretted the absence of an artist, or our own inability to sketch on canvas the scenes momentarily opening out before us. Delving among the deep ravines, away beyond were to be seen the tall cliffs of the Wahsatch, towering in their sublime, defiant majesty,—unending groves of ever-green giving variety to the landscape. But though, at first sight, the only symptom of life appeared to be the long string of moving vehicles and mounted steeds, the real life of nature, when scanned more closely, was in the green hills and bubbling streams of the mountain land.

Neither painters on paper or canvas, we must forego a description. Yet we could not deny ourselves a few reflections. But a few years since, the wild Indian and his familiar companions of the brute creation trod these hills and delved among these canyons, untutored, undisturbed. Now the path of the red man is widened out, and the industrious husbandman explores the land and digs out the treasures of the earth—yea, the very bread of heaven from the hidden wilderness.

After crossing “the divide,” we commenced our descent, and soon entered Caterpillar Canyon. The name is most appropriate. On every side this destructive insect had made its marks. Their spider-web nests were to be seen all around; and the leafless shrubs, dead and dying, gave full evidence of their presence and industry.

What a vast field opened out, as we entered Cache Valley!

“The world seemed all before us, where to choose Our place of rest, and Providence our guide.”

The first settlement in Cache (Wellsville) was reached at 4 p.m. of the 7th.

Elder Maughan, the presiding Bishop in Cache County, met us here, and, in the name of the citizens of Wellsville, and indeed of the whole county, gave us not only a hearty, but most substantial welcome. A sumptuous dinner was prepared. A bowery had been erected by the citizens, and long, broad tables groined under the weight of carved joints of fatted beeves and mutton. Nor were the more rare luxuries of life wanting. The most critical epicurean could scarcely have been disappointed as he scanned the board.

Passing through Logan, Smithfield, Hyde'sville, and Richmond, we arrived at Franklin on the evening of the 8th. This is at present the frontier settlement of the North, and as yet is but in course of formation. But the fences and ploughed fields adjoining testified to busy hands and hearty enterprise.

A lively mountain rivulet furnishes all the water necessary for the wants of a large settlement, winding around the village on the north and east. A little further north is a bold, broad river, called Cub River. Its name originated with a small party of trappers who passed there not many summers since. On arriving on its banks, they pronounced it Bear River; but on reaching, the next morning, the maternal stream itself, they corrected themselves, and insisted that this stream was a worthy cub.

Franklin, though at first sight rather forbidding, bids fair to be among the foremost of the settlements of Cache. The benches and mountain sides are rich with the finest grass. The lowlands seem to beg for the plough and seed-grain, and promise rich returns. An almost interminable sea of land appeared to open out before us. But home business forbade the lengthening out of our tour; and on the morning of the 9th we headed our teams for home.

Saturday night, Sunday, and Sunday night were spent at Logan; and the President, his Council, and some of the Twelve addressed the people under a very neat and commodious bowery prepared for the purpose.

Leaving Logan on the morning of the 11th, the company diverged from the regular line of travel and made a passing call at Providence—a small, but very flourishing and promising settlement, and formed camp for the night at Wellsville. Time did not permit a call at the three other settlements of the valley—Paradise, Mendon, and Ilyrum. Reports, however, well authenticated, satisfied us that they were at least up with their neighbours.

Here we are about to take our leave for the present of Cache, and cannot deny ourselves a word at parting. We have travelled through the most, if not all, of the valleys of the Territory, and can say conscientiously that, for natural advantages, Cache Valley is far ahead of all that we have seen. Industry, patience, and perseverance alone are necessary, with the favour of a kind Providence, to pay back, in the rich bounties of the soil, the labours and toils of the farmer. The name of the valley is scarcely appropriate. Instead of being called Cache, from the circumstance of the burial of Government log-chains and brandy, it should bear the title it deserves—the Valley of a Thousand Springs. In one small settlement, eleven farms are laid out, side by side; and on each farm a spring sends forth water enough for the land and owners.

It is also peculiarly favoured with spring rains, and hence the labour and expense of irrigation is much less than in other portions of the Territory.

The valley is in a fair way to rival San Pete as the granary of Utah. Previous to our visit, 4,213½ bushels of wheat, 385½ bushels of corn, 397½ bushels of oats and barley, and 495½ bushels of potatoes and other vegetables had already been sown and planted, and the plough was still at work.

With Cache Valley, the visiting of which was the particular object of the tour, all with whom we have conversed seemed delighted. Everything there is fair and prosperous. The people have been exerting themselves marvellously in putting in crops and preparing the necessary things for their comfort, protection, and prosperity. About 5,500 acres have been ploughed and sown or planted there this spring, about four-fifths of the whole amount in wheat, the balance in corn, potatoes, oats, barley, &c., all looking well, but not so forward as the crops are in Weber, Davis, and Great Salt Lake counties, in all of which, as well as in most of the counties in this part of the Territory, wheat crops especially look remarkably well, and at present promise an abundant harvest. The people in those new locations have not as yet done much in the line of building, but are making extensive arrangements to provide themselves with comfortable habitations during the summer; and we are informed that in most of the places they were advised to build stockades, that they may not be surprised by the Indians, who have been somewhat inclined to be troublesome in that region ever since the difficulties that occurred on the northern route to California last summer; and, as yet, no effective measures have been taken by the Government to reconcile those natives and dispose them to peace.

The preaching and teaching of the President and his associates during the tour, not only in Cache Valley, but in all other places, was almost exclusively of a practical nature, relating to secular concerns, and the temporal salvation of the people in providing themselves with the necessities of life, and securing themselves and their substance from attack and destruction by savage foes.

On our return, the company partook bountifully of the hospitality of the people of Kaysville. Never was a more pleasant and agreeable trip made at any time or in any place, or ever a warmer welcome or more hearty 'God bless you' given by the citizens through whose cities and hamlets we travelled."

This is the first excursion of the kind that President Young has made for some time, and the people in other portions of the Territory will unquestionably hope that it may not be the last he will make the present season."

CORRESPONDENCE.

WALES.

Udgorn Seion Office. Swansea,
July 19, 1860.

President N. V. Jones.

Dear Brother,—I feel it my duty to send you a few lines. What I have in view in so doing is to endeavour to acquaint you with the true state of things in this part of the vineyard—the Welsh Mission.

In the first place, I can say that we have closely observed your instructions, through the *Star*, and have translated your editorials and discourses into the Welsh language, through the medium of the *Udgorn*, for which many of the Saints are truly thankful, as they did not understand them in English. I know that the instructions have answered the object you had in view in publishing them, which was to get the brethren and sisters that had stopped or faltered on the way to start anew under the “Mormon” flag, which they have done by scores, as you can understand by referring to our last Statistical Report. You will there find that we succeeded in baptizing 135, and I am happy to say that we have baptized a good number since the report was made to your Office. Those baptized were not all in the Church before: a few of them are fresh members, and among these are some influential men, that were highly respected in society.

The brethren holding the Priesthood are unexceptionably full of life and spirit with the work of preaching in the open air, and the attention paid to them is better than I have seen it for some years. The Saints likewise feel well, and are testifying that they were never more determined than at present in this work.

We have adopted measures to get the old Saints to return to the fold. We are going to their houses to converse with them, and to get permission of them to open their houses for preaching, which has not been denied us anywhere to my knowledge.

The songs of Zion have been the means of doing much good. The kind Spirit has restored peaceful feelings in their midst. Thus, through the preaching and singing, we have been able to

warm many a cold heart to that degree which was necessary for them to be reunited with the Church, and to bring them, according to their own confession, to a closer relationship with God.

All the Branches that have moved in this direction are prospering, and are adding to their numbers, through baptism, every week. Some have been rather slow in making a start; but they seem determined to double their exertions in future, and to keep pace with those that have taken the lead.

This is a true account of the state of things in this Mission, so far as I can understand; and I have a tolerably good chance to know the movements of this Mission, having visited every Conference in the principality during the last three months.

I hope that God’s blessings may rest upon you, and upon brother Gates, brother Andrus, and all that are ministering in the cause of Zion, that you may be successful in your labours. My Counsellors and the Saints join with me in remembrances to you.

Yours faithfully,
BENJAMIN EVANS.

SCOTLAND.

Editor of *Millennial Star*.

Dear Sir,—On Sunday, the first day of July, the Dundee Conference was held in the Camperdown Hall, Dundee. This Conference is small, but there was a goodly attendance of Saints. The morning meeting opened with singing—

“The morning breaks, the shadows flee.”

The business of the Conference was introduced by Elder Charles Turner, who called for the representation of the Branches, the reports of which were generally good.

Elder Daniel Matheson, who is labouring round Dundee as a Missionary, preaching the Gospel to the world, reported his labours. Elder Blackburn (from Utah,) delivered a spirited discourse, encouraging the Saints in their duties; and Elder G. Teasdale spoke of the necessity of practically performing the principles and duties advanced.

In the afternoon, the authorities were presented and sustained in the usual manner, and the sacrament administered; after which, Elder Blackburn exhorted the Saints to faithfulness.

In the evening, Elder G. Teasdale delivered a discourse upon the first principles, and Elder Blackburn bore testimony to the establishment of the Church of Christ upon the earth in these the latter days.

The Saints seemed to enjoy their Conference well, and most of them departed with a desire and determination to work righteousness.

Sunday, July 15, was appointed for the Conference in Glasgow. It commenced on Saturday evening, when the Presidents of Branches present gave favourable reports of their various Branches, and the absent were represented by the Travelling Ministry. Elder John Reed then gave some good instructions to the Presidents and Priesthood generally, and Elder Blackburn exhorted the Priesthood to magnify their callings, and spoke of the responsibility that was resting upon them, and the necessity of being alive to their duties.

Elder G. Teasdale bore testimony and made some remarks upon the falsity of the idea that God had given us commandments that we could not keep.

On Sunday morning, the 15th, the Saints poured in from all parts of the Conference, notwithstanding the weather was rather unpropitious. The Conference was a good one. The power of God was certainly manifested in the meetings of this day, and all were blessed, strengthened, and refreshed.

On Monday, it being holiday time, the Saints met in the South-side Park, and games and songs, &c., were the order of the day. In the evening, an excellent social party was held in the Trongate Hall, where the Saints enjoyed themselves much, and concluded one of the best and most profitable Conferences held in Glasgow. If they increase upon the spirit enjoyed at this Conference, in a short time glorious things will be reported of "Auld Scotia."

I remain yours very faithfully in the Everlasting Covenant,

GEORGE TEASDALE.

OBITUARY.

We are requested by the *Mountaineer* to publish the following:—

"G. S. L. City, June 5, 1860.

Messrs. Blair and Ferguson,—I read a paragraph in your paper of last week concerning the death of Mr. Williams. I will here give a more detailed statement of the accident, which you may publish, if you desire. I will also give a short sketch of his history.

On the morning of the 31st of May, Mr. Rees Jones Williams was sawing a log that was too large for the saw, (it being a circular one,) to reach through to the top of the edge (which was nothing uncommon); and while engaged in splitting the slab from the log, he brought his axe round behind him, and, bringing it over his head, struck a beam such a violent blow, that very unexpectedly threw him backwards upon the saw, (which had been left running, as a lath-saw on the same shaft was at work at the time,) thus inflicting the wound as described in your paper last week. I was with him after he got hurt, and endeavoured to do all I could for him. The first words he said were—"O brother Woolley, I am done now!" He was sensible all the time, but the pain was severe, and he said it was more than he could bear long. He died in about eight hours after he got hurt.

Mr. Williams was born September 4th, 1819, in Llanddeusant, Carmarthenshire, South Wales. He has been in the Church of Jesus Christ of Latter-day Saints for some years, and has always been faithful and willing to assist the servants of God, and devote his time to accomplish whatever was required at his hands. He was a good mechanist, and has been engaged in a saw-mill in Little Cottonwood kanyon for more than six years, and was one of those few who could turn his attention to anything, whether it was arranging some intricate machinery, or getting logs down from those rugged mountains amidst snow and rocks. He was also generally useful, and on hand for every good deed. He leaves a good family to mourn his loss. I would have given the time of his coming into the Church, and his labours in connection with the Priesthood; but I am not in possession of the dates. He preached considerably in Wales before he gathered to this valley, and he occupied an official position in the company of Saints that came with him here, and gave general satisfaction.

I remain respectfully yours, &c.,

JOHN M. WOOLLEY."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Count Persigny, ambassador of France to this country, has received a letter from Napoleon III. on his policy towards England. Though in the form of a private letter, and treated as such by Lord John Russell, its author has designed for it the most extensive publication. Hence the *Times* has been requested to publish it, and of course every newspaper in England will do the same. Napoleon almost begs for the good opinion and friendship of England, emphatically protests against any sinister designs, and proclaims himself the champion of peace. His letter is dated July 25th, and begins with—"My dear Persigny,—Affairs appear to me to be so complicated, thanks to the mistrust excited everywhere since the war in Italy, that I write to you in the hope that a conversation in perfect frankness with Lord Palmerston will remedy the existing evils. Lord Palmerston knows me, and when I affirm a thing he will believe me well. You can tell him from me, in the most explicit manner, that since the peace of Villafranca I have had but one thought, one object—to inaugurate a new era of peace, and to live on the best terms with all my neighbours, and especially with England." The Syrian affair is duly noticed, and the Emperor says his first thought was to come to an understanding with England upon the matter. Upon the Italian subject he says—"It was difficult for me to come to an understanding with England on the subject of Central Italy, because I was bound by the peace of Villafranca. As to Southern Italy, I am free from engagements; and I ask no better than a concert with England on this point, as on others; but, in Heaven's name, let the eminent men who are placed at the head of the English Government lay aside petty jealousies and unjust mistrusts. Let us understand one another in good faith, like honest men as we are, and not like thieves who desire to cheat each other." It is a most extraordinary letter, and the daily papers have already extensively commented upon it. But though everybody has been struck with the honest-seeming, unstudied style of the letter, it is received in this country with a great deal of reserve, which is not unlikely to have a painful effect upon Napoleon. There has been a very severe battle at Milazzo between Garibaldi's forces and the Neapolitan troops. The former had 50 killed, 100 wounded, and 17 taken prisoners; and the latter lost 580 killed, wounded, and prisoners. Garibaldi was victorious, and succeeded in taking the town. Hostilities have been for the present suspended by a military convention between Garibaldi and the Neapolitan General. In the letter of Victor Emmanuel to Garibaldi, he advises him to renounce any further enterprise upon Naples, and antagonistically adds—"In the contrary event, I expressly reserve my entire liberty of action, and relieve myself of making any comment to you in regard to your projects." Garibaldi has refused to listen to the King, replying that he himself could alone judge of the real state of things. He is also said to have added that he would not pause until the cause of national unity had triumphed. Accounts of the Syrian massacres are still being published. Official advices from Constantinople to Vienna state that in Bulgaria and the neighbouring provinces massacres of the Christians were organised. The Porte had taken all necessary steps for arresting the attempt. The Sultan is said to have requested the Viceroy of Egypt to send 10,000 men to Syria. At the Paris Conference, the representatives of the Powers are to meet again to arrange certain details of the expedition to Syria. A spirit of mutiny in the Austrian army has broken out in a Hungarian regiment in garrison at Mantua.

AMERICAN.—There is not much news from the States of interest to the readers of the *Star*. The political world in America stands about where it has stood since the Baltimore Convention. President Buchanan and Secretary Cobb, who go with the Breckenridge wing of the Democratic parties, are actively co-operating for the election of the Anti-Douglas nominees. They have been making speeches in their favour. President Buchanan "expressed his gratification at the nomination of Breckenridge and Lane, because they were good and true men;" and Secretary Cobb expressed his confidence in their success at the November election. The Douglas National Executive Committee have issued an address, in which they declare, as the universal sentiment of the supporters of Douglas and Johnson, that no compromise whatever is admissible; that they have made no proposition for a joint electoral ticket in any State, and that they exhort the rejection of such propositions indignantly, whenever and wherever made. "If" they say, "we have any friends in any State, let them call a State convention at once, and nominate a full electoral ticket, pledged to the exclusive support of Douglas and Johnson." Mr. Douglas in his movements is received in various places with much enthusiasm and popular display among his party. Prominent Democratic politicians from Pennsylvania assert that Lincoln, the Black Republican, will carry that State by a decided popu-

lar majority. The *Herald* says—"Serious troubles are feared with the Utah Indians, growing out of the conflicting interests of different parties of whites who are trading with them. Dr. Forney, the late superintendent, is expected here daily to shed some light on this subject. Meanwhile his successor, Mr. Davies, will delay his departure for possible variation in his instructions." Over and above the progress of settlements and their general prosperity, given in the report of President Young and company, to the frontiers of Utah, we read in the Utah papers of other improvements and manufacturing enterprise. In Springville, Messrs. Houtz and Bringham have got their woollen factory in operation. They are carding wool, and will soon have the machinery in readiness for manufacturing it into good cloth in good style. An oil manufactory is noticed. The *Deseret News* says the workmen on President H. C. Kimball's oil mill are now busily engaged in completing the machinery and preparing to get it in operation at the earliest date, which, when done, will be another step towards that social independence so much desired by all who know the blighting consequences of importing instead of manufacturing those things that are necessary to the comfort, existence, and happiness of the people.

POETRY.

A SAINT'S PRAYER.

Accept the gratitude I owe,
Thou Holy One, to Thee;
And spare me on this earth below,
The reign of truth to see.
And give me, Lord, that holy gift—
The Spirit's hallowed power,
To guide me in the narrow path,
And cheer my every hour.
Assist me to obey thy law,
And, like thy Saints of old,

Observe thy words with fervent awe,
And progress in thy fold.
Protect thy Prophet from all ill;
Let Zion now arise;
Let nations learn that Zion's hill
Is sacred in thine eyes.
Thou God of Jacob, deign to hear
This humble prayer of mine;
And may I in thy kingdom stand,
And in thy fulness shine.

Belfast.

THOMAS CRAWLEY.

MONEY LIST, JUNE 30—JULY 31, 1860.

Willet Harder.....	£3 5 9	Brought forward.....	£89 18 11
John H. Kelson	1 12 11	Abraham Orme	2 5 9
William H. Pitts	0 16 2	Aaron Nelson	2 0 0
John Reed	3 18 11	Edward Hanham	5 3 6
E. L. T. Harrison	2 0 0	George Reed	2 12 6
Charles Turner	1 7 10	Thomas Mumford	1 6 3½
Mark Barnes	0 14 0	Hugh Evans	0 3 2
William Moss	4 0 0	Edwin Price	0 2 9½
Lewis Bowen	2 5 10	David Davies	0 9 6
John Redington	2 5 0	John Griffiths	1 4 1
Joseph Silver	4 0 8	E. Burgoyne	1 15 2
Samuel Pyne	1 10 0	Barry Wride	2 6 2½
John Cook	28 2 10	John Davies	0 6 2
C. W. Penrose	10 4 2	W. Coslett	0 17 2
R. Aldridge	2 10 5	John Clarke	4 6 10
B. F. Cooke	1 5 0	William Halla	4 6 6
W. Hopwood	0 18 9	James D. Hurst	1 6 3
James McGhie	8 11 8	W. T. Cromar	1 9 6
John C. Graham	3 10 0	J. Stanford	1 10 0
Thomas Liez	1 16 0	S. Francis	1 14 10
Edward Reid	5 3 0	H. W. Barnett	0 17 4

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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FORCE OF EXAMPLE.

BY ELDER JACOB GATES.

An example, if good, is better than precept. If it is not good, it is worse. Examples are of two kinds: the one is a positive act, whether good or bad; the other is the negative of good or bad, and may be termed omission. Precepts are something with which all classes of men are liberal. They are often dealt out unsparingly, whether they are good or bad. If good, they cost but little; and they are often lost upon mankind, because they are not coupled with good examples. When men's precepts are bad, their examples are correspondingly bad, which gives vice and immorality such a pre-eminence over virtue throughout the world, and is the great cause of so much evil among mankind. It requires as much wisdom to follow a good precept as it does to give one, and more goodness of heart. Precepts are conveyed to us by sounds or words, which are but wind, and often proceed from a corrupt heart. But deeds prove the man: acts speak louder than words. It is true that a man's acts may be hypocritical: still, if they are good, they cannot be dangerous to society, so far as the act is concerned, although it may hide or cover a wicked design. It is simply using a good thing for a bad purpose. When such is the case, it may be set down as one of the worst of ex-

amples. I will admit that it is easier to give good precepts than to practise them. Precept generally goes before, and example follows after; but the one should always correspond with the other, and they never should be far apart. When practice fails to correspond with precept, the example is bad. Such a course will destroy the force of precept, however good it may be. Example is stronger than precept, and is its main support. There is in the very nature of man an objection to receiving a good precept from one whose example is bad: there is a kind of abhorrence, as though a good precept could not come from one whose example is bad without being contaminated.

The world is literally full of good precepts; but they are lost upon the masses of mankind, because the examples, both positive and negative, are and have been bad. This has been the great fault of the world in all ages. The Saviour complained of the same thing. In speaking of the Pharisees, he said to the people—That which they say, that observe and do; but do not as they do, for they say and do not. The Jewish priests taught the law of Moses by precept, but they did not show by their example that they believed what they taught; and the people followed their examples instead of their precepts; and

when the Saviour came upon the earth, he declared that they had all gone out of the way.

All men have their influence—some more and some less; but the effect of their influence is felt among mankind principally through the examples they set. The present wretched condition of the world is the result of bad examples, whether it relates to their politics, morals, or religion. Were we to go back into the early ages of the world's history and take a cursory view of their examples politically, and their effects upon succeeding generations, we should find that the present misrule and oppression have grown out of a succession of bad examples.

When the world was young, the people were governed by Patriarchs, or fathers, who taught true principle and practised the same. Such is the only true and legitimate government ever known among men. But when men became ambitious, they departed from the right way and set the world an example in political economy which they have followed, getting farther and farther from the right way. Thus has war been encouraged, and bloodshed, misery, and misrule have followed in its train, and will continue until the world have a better example set them, and choose to follow the same.

When we look at the world in a moral point of view, we are shocked at the sight, and are forced to exclaim—The present is the effect of bad example! When we feel our way back through the dark ages to find examples of morality and the laws regulating the same, we find that in the law of God given to Abraham, Isaac, Jacob, Moses, and others, were these—"Thou shalt not kill;" "thou shalt not commit adultery;" "thou shalt not steal;" "thou shalt love the Lord with all thy heart, and thy neighbour as thyself." The transgression of the three first-mentioned commandments was made punishable by death; but as the politics and governments changed, the law regulating the moral conduct of men changed also. For instance, to commit adultery was punished by death when the law of God was in force; but when men in high places found that such a law might affect them in their wickedness, they changed the law of God for one of their own, and made adultery punishable only by fine, the crime being estimated by pounds, shillings,

and pence. Such examples have caused virtue to be trampled under foot, and vice and immorality have taken the uppermost seat and put on the saintly garb of virtue, the better to beguile their victims. Religion is the covert under which the foul hypocrite hides himself, clothed in his filthy garb of self-righteousness, and by feigned words and soft precepts makes merchandize of the souls and bodies of men. In fact, religious examples have been equally fatal in their consequences. The traditions of the Jews were such (being strengthened by bad examples,) that they took the life of the Son of God and many others for no other crime than preaching the Gospel. The same examples of wickedness have been practised since the Apostles fell asleep. The Christian world, who profess to believe in the Son of God and the Gospel which he taught, look upon those as deserving death who dare testify of and embrace the Gospel as it was once preached and practised by Christ and his followers. That which was once a virtue is now considered a crime. Why is it thus? Because they have changed the ordinances, transgressed the laws, and broken the everlasting covenant, and a curse has devoured the earth. This religious picture of human depravity and wickedness is the effect of bad examples long practised and handed down from one generation to another, until it may well be said that the present generation have "inherited lies and vanity and things wherein there is no profit."

The influence of bad example may be seen in every department of life, from an empire to a family organization. The latter may be considered the most important point from which to view the effects of bad examples. A family may be considered as (in fact it *is*) the nursery of human life. Fathers and mothers who are raising up families should, above all others, set before their children good examples. They stamp the first impression upon the human mind. They lay for their children the foundation of that moral structure which is developed in their after life. Most children, by the time they are eight years old, have imbibed, through the force of example, the seeds of good or evil, which will be manifest, either for light or shade, to fill up the picture which will represent their character throughout their future existence.

Many who have, by an evil course of conduct, ended their days upon the scaffold or in the dungeon, have, in reviewing their past life, come to the conclusion that their misfortune was the natural result of a bad moral education given them by fathers or guardians, and stamped upon their memories by examples. Others more fortunate have been blessed with protectors who have set examples worthy of imitation, and the influences of such examples have shone out in the character of the young as bright sunbeams, and have been manifest in all their after life. A good example set before children is to them a tower of strength—a guardian angel: it is as the voice of a father or mother stamped upon their memory, prompting by love and affection through life.

When we come down to the beginning of the nineteenth century, it may be considered as a new epoch in the history of the world. Hence we have a right to expect some great change or new development for the benefit of mankind. They have long suffered from the effects of bad examples. The history of time past ought to be sufficient to convince the world of the necessity of such a change. What shall bring about this change to ameliorate the condition of man? God has but one way to effectually bless and benefit mankind; and were they willing to accept that way, (which is the Gospel, that has in it the power of God to save,) it would renovate the universal world. God has revealed in this present age the Gospel, which to the Latter-day Saints is good news or glad tidings of great joy; and by them it may at least be considered as a new epoch in man's history, and will occupy a place as such in Time's great volume. Thus will new precepts be presented, which require new and better examples than heretofore, or mankind will not be benefited, and ere long God will make an example of the world and destroy them from off the earth. For instance, those who have received the Gospel should be the light of the world, and set an example worthy of imitation before all others. If the Latter-day Saints expect either to benefit mankind or themselves by precepts alone, they will be mistaken. Mankind must have examples, or they will not follow. They have been fed on precepts alone long enough. It is written that man shall not

live by precept alone. Example should come from those above us, and not from beneath. Men are not so much inclined to follow the examples of those whom they consider below as they are of those above themselves. Hence the greater necessity of those who are set apart in the providence of God to teach by precept, giving force and power to their precepts by setting good examples. The Lord has not so ordained that the one who delivers precepts should be excused from the trouble of setting good examples. No. The one, above all, who expects to benefit others by teaching good precepts must enforce them by his own examples. If he teaches others the necessity of faith, let him show that he believes in his own teaching by practising the same. If a man teaches his neighbour that repentance is necessary, let him show that *he* has repented, by the forsaking of his sins and working righteousness. If he teaches others the importance of possessing the Holy Spirit, let him keep himself pure, that it may dwell in his own tabernacle. I have heard men teach others the importance of paying Tithing, and the great benefit arising from the same. They would speak of the uses to which it was to be applied, such as building fountains and temples, &c., into which the Saints could enter and receive ordinances, without which they could not obtain the blessing of a celestial glory. They say also that it gives their children after them a claim upon those great and inestimable blessings referred to. I have often wondered if certain important ordinances and blessings could only be obtained through paying Tithing, how it happened that those very men who were so rich in precept never set the example to others by paying a penny themselves. I have heard men say that they were forbidden to baptize any one who would not agree to pay Tithing. I should like to know if the administrators of ordinances belonging to the kingdom of God were required to make a covenant to pay *their* Tithing before they were re-baptized. If so, where is the evidence of that covenant being kept? If they were not required directly to make this covenant, what was the nature of their agreement? I will answer—They were required to keep the commandments of the Lord. What are those commandments? I will take their own words for the answer. I have heard

them teach others that Tithing was a law and a commandment of the Lord. I have taught the same myself. If this is a fact, unto whom is the commandment given? To one, or all? I have never been able to discover any distinction. If not, then it is equally binding upon all, both priest and people. But I think I hear some one say that his whole time is devoted to the building up of the kingdom of God. Very well: admitting that it is so, are not the Saints all doing the same? If they are not, they should be. No matter whether they are distributing tracts or working hard to procure means to subsist upon, preaching the Gospel, building Temples, or administering ordinances, — whatever is necessary to be done is so much towards building up the kingdom of God and bringing about his purposes upon the earth, and all will have their reward. Some may say that they receive their weekly support from the Church, or out of that which is consecrated to the Lord; and they see no propriety in paying a portion of it back. Do we not all receive our support and blessings of the Lord, either directly or indirectly? At all events, it is your weekly allowance and the fruit of your labour, just as much as though you had worked at the anvil or bench, or in the field, or at any other employment. Were men sent out to preach and travel without purse or scrip, it would be a very different thing. Surely a man can pay Tithing out of one pound, and live out of the balance, as well as his neighbour who has quite as large a family can pay his Tithing out of ten shillings, and live out of the remaining nine! One great reason why the Saints have been backward and unwilling to pay their Tithing is because they have had no leading example set for them to follow by those who have presided over them in this country. There has been more precept than example, so far as Tithing has been concerned. In fact, I will say that in many respects the examples have been bad, which is always the case when men in authority say and do not. If men in high places believe that by paying Tithing others can obtain or secure great blessings, they will certainly pay their own Tithing, in order to secure the like blessings. I would like to have the presiding Elders give us a demonstration of the force and power that good examples have over

others, by paying their own Tithing. By so doing, they would prove the old adage to be true, that "example is better than precept;" and I have no doubt but that we shall realize an increase of the finances by so doing. In addition to that, they will enjoy a greater proportion of the Spirit of truth as a reward for their honesty in practising themselves that which they teach to others. This may seem a great sacrifice to those who are devoting much of their time to build up the kingdom of God. If so, such are the ones referred to when the Lord says, by the mouth of his Prophet, "Gather together my Saints, those who have made covenant with me by sacrifice."

Mankind are similar in all ages. Their wants and necessities are the same to a great extent. Their ideas of propriety are not so far at variance as many might suppose. When a man says one thing, and then practises another, he is condemned by all candid men as being inconsistent with himself and wanting common honesty and moral virtue to practise upon his own precepts. I have observed men, in the course of my own experience, who talked a great deal about the love of this world's goods, as though it was not only dangerous, but wrong to seek for it any further than barely to sustain the common wants of life, when, at the same time, they were stretching themselves in every direction to obtain it. If there was a good piece of land to be had, their hand was upon it, no matter how much they might already have in their possession — no matter how many of their neighbours were without land. If there are cattle or merchandize to be sold a few dollars less than the usual price, they must have them, no matter how many or much they have on hand, or whether their poor neighbour have any or not. There is money to be made, and money won't hurt them; but as for their brother, the less he has the better for him, for his wants are few: a bare subsistence is all he needs. In fact, there was not any chance for making money, but what they seemed anxious to monopolize the business. I will confess, so far as I am concerned, that when men talk to me about worldly matters, and say that it is wrong to be selfish and over-anxious about this world's goods, and at the same time grasp at all they can reach by every possible means, I say within myself, The example is bad,

however good the precept may be. I will confess that, so far as I am concerned, such examples have more influence upon me than their precepts.

Whether it is a sufficient excuse or not, mankind will quote the examples of those who are set to preside over them as a justification for their own acts. Hence the necessity of every individual setting a good example, from the highest to the lowest, that all men may be left without excuse for doing that which they know to be wrong. There is no one who has a right, or can with any degree of propriety stand in the place of a teacher, unless his examples do really correspond with the precepts which he offers to others. In fact, it is too much like Satan's rebuking sin: it comes with an ill grace.

Consistency should characterize both our precepts and example. If in times

past we have erred, and have been more mindful about that which others did than we were in regard to our own acts, it is our privilege to reform and improve ourselves. To err is human; to improve is wisdom. God will hold us responsible for both our precepts and examples. Then let us all show by our acts in our every day life that we believe what is written, that "God is no respecter of persons." Therefore the priests and the people must be saved, if saved at all, by observing the same laws and ordinances. If we can enforce this sentiment with all our hearts, we can urge with propriety and common honesty upon others that which we do really believe and practise ourselves. Thus we shall be enabled to prove unto God, men, and angels that we are what we profess to be—the light of the world, the salt of the earth, and the saviours of men.

HISTORY OF JOSEPH SMITH.

(Continued from page 505.)

[December, 1843.]

Saturday, 23rd. At home, counselling the brethren who called on me, and attending to my domestic duties, making preparations for a Christmas dinner party.

Prayer meeting in the Assembly Room.

Sunday, 24th. At home. Received a visit from Mr. Richardson, one of the men who assisted in kidnapping Avery. He manifested some repentance and sorrow for his part in that transaction, and promised to use what influence he had with the Missourians to have Avery set at liberty.

Monday, 25th. This morning, about one o'clock, I was aroused by an English sister, Lettice Rushton, widow of Richard Rushton, senior, (who, ten years ago, lost her sight,) accompanied by three of her sons, with their wives, and her two daughters, with their husbands, and several of her neighbours, singing, "Mortals, awake! with angels join," &c., which caused a thrill of pleasure to run through my soul. All of my family and boarders arose to hear the serenade, and I felt to thank my Heavenly Father for their visit,

and blessed them in the name of the Lord. They also visited my brother Hyrum, who was awakened from his sleep. He arose and went out of doors. He shook hands with and blessed each one of them in the name of the Lord, and said that he thought at first that a cohort of angels had come to visit him, it was such heavenly music to him.

At home all day. About noon, gave counsel to some brethren who called on me from Morley Settlement, and told them to keep law on their side, and they would come out well enough.

At two o'clock, about fifty couple sat down at my table to dine. While I was eating, my scribe called, requesting me to solemnize the marriage of his brother, Dr. Levi Richards, and Sarah Griffiths; but as I could not leave, I referred him to President B. Young, who married them.

A large party supped at my house, and spent the evening in music, dancing, &c., in a most cheerful and friendly manner. During the festivities, a man with his hair long and falling over his shoulders, and apparently drunk, came in and acted like a Missourian. I requested the captain of

the police to put him out of doors. A scuffle ensued, and I had an opportunity to look him full in the face, when, to my great surprise and joy untold, I discovered it was my long-tried, warm, but cruelly persecuted friend, Orrin Porter Rockwell, just arrived from nearly a year's imprisonment, without conviction, in Missouri.

The following is his statement of his experience and sufferings by that accursed people:—

"I, Orrin Porter Rockwell, was on my way from New Jersey to Nauvoo; and while at St. Louis, on the 4th March, 1843, was arrested by a Mr. Fox, on oath of Elias Parker, who swore I was the O. P. Rockwell advertised in the papers as having attempted to assassinate Lilburn W. Boggs, and was taken before a magistrate in St. Louis.

I was then put into the St. Louis County Jail, and kept two days with a pair of iron hobbles on my ankles. About midnight, was taken into the stage coach in charge of Fox, and started for Jefferson City. There were nine passengers, two of them women. I sat on the middle seat. One of the men behind me commenced gouging me in the back. I spoke to him, and told him that it was dark, and I could not see him, but that he was no gentleman. One of the ladies whispered to him, and he ceased the operation.

The next night, the driver, being drunk, ran against a tree, and broke the king bolt; and not knowing what to do, ironed as I was, I crawled into the boot, and found an extra bolt, and in the dark fixed the coach, got it off the tree, and we started on. Soon after, ran against a bank, and could not move. I was asleep at the time, but the bustle awoke me, when I told them, if they would take off my irons, I would get off and drive, as the driver was too drunk to manage the horses. They refused. I, however, got hold of the lines, and, by the help of other passengers lifting at the wheels, got it righted, and I drove to the next stand, near the Osage river. The roads were very bad, and the load heavy; so we got along slowly.

There was an officer of the U.S. army in the coach. We were two days and two nights from St. Louis in reaching Jefferson City, where I was lodged in the jail two days and two nights. The U.S. officer went on.

Started on for Independence, still in charge of Fox. At Boonville, overtook the U.S. officer. We three were all that were in the coach all the way from Boonville to Independence. Sheriff Reynolds told me afterwards that when he looked into the stage he took me for the guard, and the officer for

the prisoner, for he looked like the guilty one.

Was about four days going to Independence: arrived there just at night. A large crowd gathered around, making many remarks. Some were for hanging me at once. I was then placed in the jail. In two or three days, underwent a sham trial before a justice of the peace. The court-house was crowded, and the men were armed with hickory clubs. They set on boys from ten to twelve years of age to kick and punch me, which they did repeatedly. While in court, Fox was the main witness introduced, and he swore falsely.

Fox swore that I had stated to him that I had not been in the country for five years. I informed the court that Fox swore falsely, in proof thereof that the people of Independence knew that I had travelled through Independence several times during that time, for the people were all well aware of my having visited this place, which fact alone should satisfy them that Fox was swearing for money, which I afterwards learned that he obtained and divided with Parker.

The magistrate committed me to prison for my safe preservation, as he was afraid the people would kill me; but he could find no crime against me. This I was told by the officer who conveyed me to prison.

I was re-committed to jail, still wearing the iron hobbles, and was kept in the upper part in the day-time, and in the dungeon at night, with a little dirty straw for a bed, without any bedding, no fire, and very cold weather. For eighteen days I was not free from shaking with cold. I then got permission to buy 1½ bushels of charcoal, which I put into an old kettle, and kept a little fire. When that was gone, I could not obtain any more.

After I was arrested at St. Louis, I was visited by Joseph Wood, an apostate "Mormon," who professed to be a lawyer. He was accompanied by Mr. Blanchasset, who told me that everything I had would be taken from me, and proposed to take charge, keep, and return to me any property I might have with me. I let him have a pair of pistols, a bowie knife, and watch, which he never returned to me.

After the weather got a little warmer, they furnished me with a few old newspapers to read. A family lived at the corner of the jail. The women once in a while used to send out a little negro girl with a small basket of victuals. She handed up to the grate a big Missouri whip-stock, with a piece of twine, which I tied to the pole and drew up the basket, and let it down again.

I made a pin-hook and tied to the twine, and baited with a chunk of corn-dodger hard

enough to knock a negro down with, and stuck it out of the grated window and fished for pukes. When passers-by came along, they would stop and gawk at me awhile, and pass on.

A preacher who had a family of girls lived on the opposite side of the street. The girls would watch and laugh at them, and call out and ask me if I got any bites. I replied, No, but some glorious nibbles.

Numbers were put into the jail with me at different times, and taken out again. One of them, who was charged with a fraudulent issue of U.S. Treasury notes, was allowed to have his saddle-bags with him. They contained some fire-steels, gun-flints, and articles of Indian trade. I sawed the irons nearly off with one of the fire-steels. He got the negro girl to get him a knife, and I finished cutting the fetters with it. He would frequently call for a good supper and pay for it, which was allowed him, but not allowed me. He was very anxious to escape, and urged me to undertake it with him. He ordered a good supper, and he ate very heartily. I would not eat, telling him that he could not run if he ate so much. Nearly dusk, as the jailer came in to get the dishes, we sprang to the door, and I locked him in, and threw the key into the garden. In coming down stairs, we met the jailer's wife. I told her that her husband was unharmed; I had only locked him up. We had a board fence to climb over, which was about twelve feet high. I climbed it, and ran about twenty rods, when he called me to come and help him over, which I did. If I had not, I should have escaped. The pure air had so great an effect upon me, that I gave out and slacked my pace. The populace of the place came up, and I told them to run; they would soon catch him; and that I had given out and could not run. They soon returned with him. I fell into the crowd and walked back to the jail yard.

Sheriff J. H. Reynolds laid his hand upon my shoulder, he being the first to approach me. Asked where the key was. I told him, in the garden.

Smallwood Nowlin was the first who proposed to hang me on the spot, when Reynolds gave me a push towards the crowd, and said, 'There he is, God damn him! Do what you damn please with him.' Nowlin's son-in-law (by marrying one of his mulatto wenches), a Mexican, stepped up to me to lay hold of me, when I told him to stand off, or I would mash his face. He stepped back.

I then walked up stairs into the jail. Was followed by Reynolds and others, until the room and stairs were full. Reynolds asked me what I had cut my irons off with. I went to the saddle-bags and handed him the knife and fire-steel. While feeling for them,

I got hold of a piece of buckskin that had some three or four pounds of bullets tied up in it, which I intended to use in mashing in the head of any one that should attempt to put a rope on my neck. A rope was passed along over the heads of the people into the room to a bald-headed man. About this time pistols could be heard cocking in every part of the room, and bowie-knives were produced as if for fight. In a few minutes the room was clear of all but three or four persons.

I was then put into the dungeon, my feet ironed together, my right hand to my left foot, so close that I could not half straighten myself. The irons, when put on my wrists, were so small that they would hardly go on, and swelled them; but in eighteen days I could slip them up and turn them around my arm at the elbow. I was fed on cold corn-dodger and meat of the poorest description; and if I did not eat it all up, it was returned the next time.

About a month after the court sat, my irons were taken off, and I was so weak that I had to be led to the court-room by the officer. I was notified that a bill was found against me for breaking jail, and that the grand jury had failed to find a bill against me on the charge of shooting Boggs, as charged in the advertisement offering a reward for my apprehension.

I was taken into court, and was asked by the judge if I had any counsel. I told him I had not. He asked if I had any means to employ a counsel. I answered that I had none with me that I could control. He then said, Here are a number of counsellors: if I was acquainted with any of them, I could take my choice. I told him I would make choice of Mr. Doniphan, who arose and made a speech, saying he was crowded with business, but that here are plenty of young lawyers who could plead for me as well as he could. The judge heard his plea, and then told me he did not consider that a sufficient excuse, and I could consider Mr. Doniphan my counsel.

I was then ordered back to jail, and ironed again in the same way. Mr. Doniphan asked for and obtained a change of venue to Clay County, which is in another district.

When the officers came to Independence Jail for me, they requested me to get ready in a hurry, as they feared the mob would kill me. I told them I wanted to put on a clean shirt, if it cost me my life, as I had not been permitted to enjoy the luxury of a change of linen since I had boarded at the expense of Jackson County. While I was changing my shirt, the officers several times told me to hurry, or the mob would be on me and kill me.

When I got ready to start, the officers

furnished me a very hard-trotting horse, with a miserable poor saddle, tied my feet under the horse with ropes, and my hands behind my back, and started off at a good round trot, in charge of two officers. In a short time a strange gentleman fell into our company, who was also on horseback. It was six miles to the ferry, where we could cross the Missouri river. When we got there, we saw the boat land on the opposite side, when several men got off the boat, and took a course to the woods, through which the road ran. The boat returned. This stranger asked—'Where are those men going?' and was answered—'They are going to the woods to hew timber.'

We then crossed, and took our way for Liberty. When we left the boat, we saw no signs of people, nor heard any sound of axes. After travelling some two or three miles, the woods became dense and brushy: we heard the crackling of brush, and the noise of men travelling through it. The officers and stranger appeared frightened, and urged speed, keeping close watch. We came to an opening in the woods, when the noise of crackling of brush ceased. We travelled safely to Liberty, where this stranger told his friends that he overheard several men in Independence planning to waylay me in the thick timber on the Missouri bottom, at the place where we heard the noise; but his being in company counteracted their plot. I was then lodged in Liberty Jail. In a few days afterwards I learned that the men who went into the brush told it, that they went into the woods according to agreement to waylay me; but when they saw this stranger, it frustrated their plans.

In about ten days, on pretext of informality in the papers, I was remanded back to Independence Jail. It was rumoured that I was again going to be waylaid, when the two officers from Clay County took me by a different road, and so I escaped the second time.

When I was put in Independence Jail, I was again ironed hand and foot, and put in the dungeon, in which condition I remained about two months. During this time, Joseph H. Reynolds, the sheriff, told me he was going to arrest Joseph Smith, and they had received letters from Nauvoo which satisfied them that Joseph Smith had unlimited confidence in me, that I was capable of toling him in a carriage or on horseback anywhere that I pleased; and if I would only tole him out by riding or any other way, so that they could apprehend him, I might please myself whether I stayed in Illinois or came back to Missouri; they would protect me, and any pile that I would name the citizens of Jackson County would donate, club together,

and raise, and that I should never suffer for want afterwards: 'you only deliver Joe Smith into our hands, and name your pile.' I replied—'I will see you all damned first, and then I won't.'

About the time that Joseph was arrested by Reynolds at Dixon, I knowing that they were after him, and no means under heaven of giving him any information, my anxiety became so intense upon the subject, knowing their determination to kill him, that my flesh twitched on my bones. I could not help it; twitch it would. While undergoing this sensation, I heard a dove alight on the window in the upper room of the jail, and commence cooing, and then went off. In a short time, he came back to the window, where a pane was broken: he crept through between the bars of iron, which were about two and-a-half inches apart. I saw it fly round the trap-door several times: it did not alight, but continued cooing until it crept through the bars again, and flew out through the broken window.

I relate this, as it was the only occurrence of the kind that happened during my long and weary imprisonment; but it proved a comfort to me: the twitching of my flesh ceased, and I was fully satisfied from that moment that they would not get Joseph into Missouri, and that I should regain my freedom. From the best estimates that can be made, it was at the time when Joseph was in the custody of Reynolds.

In a few days afterwards, Sheriff Reynolds came into the jail and told me that he had made a failure in the arrest of Joseph.

After the lawyers had been about two months making out fresh papers. I was again conveyed to Liberty Jail on a miserable horse, with feet and hands tied as before, but a different road.

In a few days afterwards, my mother found where I was, and she came to see me and brought me \$100, whereby I was enabled to fee Mr. Doniphan for his services as counsel.

The time of trial being continually delayed, I began to be uneasy. I was handcuffed in the dungeon, which is the basement story of the prison, and is about nine feet high. I took down the stove-pipe, pushed my clothes up through the stove-pipe hole, and then crawled through the hole in the floor, which was made of logs about fourteen inches thick, into the upper room. The hole was so small that it scratched my flesh, and made me bleed from many wounds. I then examined the inside door, and with the ball of the water-pail I unbolted it; but finding I could not get through the outside door, I returned to my dungeon through the same narrow pass.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 18, 1860.

ADDRESS TO THE EUROPEAN MISSION.

As an introduction to our present labours, we publish the following extract from our letter of instructions from the Presidency of the Church:—

“President’s Office, G. S. L. City,
April 30, 1860.

Elders Amasa Lyman and Charles C. Rich.

Dear Brethren,—We authorize and wish you, upon your arrival in Liverpool, England, to take the Presidency of the Mission in the British Isles, and counsel, control, and regulate all persons, business, and affairs pertaining to that Mission and all the Missions connected therewith, whether in Europe, Asia, Africa, or the islands of the sea, according to the dictates of the Holy Spirit to you, and such counsel as you may from time to time receive from the First Presidency of the Church.”

It affords us much gratification, in entering upon the discharge of the duties that have been assigned us in the management of the affairs of the European Mission, to be able to state our entire satisfaction with the spirit and manner of the reception extended to us by President N. V. Jones and associates, and all Saints with whom we have met. Our spirits have been cheered, and we have had cause to rejoice in the brightening prospects of the work of God in the field of our present labours; and in the causes of our joy we have read with the utmost gratification the living evidences of God’s approval of the labours of our brethren who have been and are still in the field with us.

We would here say, in relation to what may be our rule of action in the prosecution of our labours in our present mission, that it will be as indicated in the foregoing extract from our letter of instructions from the Presidency of the Church; and in our labour to promote the interest of Zion in this land we ask and hope to receive the undivided sympathy, faith, and constant exertion of the Saints, and an undivided and concurrent action on the part of the ministry throughout the Mission. And further, we wish it to be distinctly understood by all who hold official positions that the only principle upon which they may hope to retain them is that they will be found labouring in a way calculated to save the poor and administer to the increase and spread of the work, remembering that it is the duty of the shepherds to feed and nourish the flock that have come into the fold, and thus become fathers and saviours in the midst of the people, and so bind them to the truth, and to you as its ministers, in the strong ties of undying affection.

According to present arrangement, Elder Charles C. Rich will travel through the different Pastorates and Conferences, in order to extend more widely the benefits of his instructions; and we hope the Saints will avail themselves of his presence to be instructed, and thus diminish the amount of questions referred for solution to this

Office. Elder N. V. Jones will remain with us in this department of our labours. For the present, Elders Gates and Andrus will continue to travel and labour as formerly; and we promise ourselves the gratification, as often as practicable, to visit abroad, to refresh and be refreshed.

AMASA LYMAN,
CHARLES C. RICH.

ARRIVALS.—Elders John W. Coward, Homer Duncan, and Philip De La Mare arrived per steamer *Glasgow* on the 3rd of August. We wish to announce also the arrival of Elder Samuel L. Adams in the *Edinburgh*, on the 27th, but whose name was omitted in last week's list of arrivals.

A DISCOURSE

DELIVERED BY ELDER ELIAS H. BLACKBURN, IN THE TRINGATE HALL, GLASGOW,
JULY 15TH, 1860.

(GEORGE TEASDALE, *Reporter*.)

Brethren and sisters,—I am very happy to have the privilege of meeting with you in a Conference capacity. I feel my weakness and incapability in standing before you as a mouthpiece of God to a people who doubtless have the light and truth within them. I am happy to hear the remarks that have been made and the reports that have been given, and feel glad of them, although they might have been better: but the Gospel net gathers in all kinds of fish. We are all engaged in the great work of God, and all who receive it receive it for themselves; but those who have the watchcare should see that there are no wolves amongst the flock, and that the Saints are not molested. Regarding some reports that have been here this morning, I can say that until the second coming of the Son of God there will be devils amongst this people. It has always been so. They have been and are amongst us in the mountains. All are not Saints there; but the brethren who live their religion will enjoy the light of the Gospel of Jesus Christ, which has again been ushered into the world in this generation.

The keys, powers, and ordinances of the Gospel have been committed to man upon the earth, and its laws and ordinances come in contact with our old notions and traditions, and with the darkness that is upon the earth. The light is opposed to the traditions of our forefathers. Light and truth have come into the world, the

everlasting Gospel has been revealed for the salvation of the honest, and you have assembled yourselves in the capacity of a Conference to get the truth, the great majority of which comes in contact with our traditions. Let every Elder and Saint clear away the fog and darkness that can, and let us endeavour to see ourselves as we are.

Do we not daily look back upon our forefathers? Yes. Is it right to do so? No. Let us draw in the wanderings of our minds, that we may gain the power and knowledge of God. The Adversary desires to set all the people to sleep, that they may not advance in the knowledge of God. He is on hand to steal away every word of truth that shall be given: yes, he tries to steal away the words of life. It is a continual warfare. We must strive to gain the power and knowledge that God has established upon the earth. The time is at hand when we shall feel the power of darkness, if we do not live our religion and bask in the sunshine of the power of God as it is being shed forth over the Saints. We should come out and say, As for me and my house, we will serve the Lord our God; and we should not let our minds wander, like the fool's eye, to the ends of the earth. When we bow before our God in prayer, we are liable to let our minds wander. We should concentrate them upon what we are

saying. This is our duty. We shall gain no blessings unless we do. Will God recognize our prayers, if our mind is not upon him? No. God declares that he has established his kingdom upon the earth. He has promised to take care of and comfort the distressed, and to take care of Zion. Where is Zion? It is here. The pure in heart, *they* are Zion.

Is there hope for those who have not fully been able to recognize the footprints of Almighty God? Yes. We are going forth to call upon all people to repent and turn unto God.

We are like unto a great school, and there are quite a variety of scholars. Some are engaged in spelling, and some in reading; some are bright, and some are dull. Are we going to cast off the scholars, if they cannot see and understand all things at once? No. We are going to invite them to pray to God, that they may come up to those who can see his hand in all things.

I wish to invite all Saints to place their minds upon God. Bring in your minds and center them upon God, and let that good Spirit which should be continually with you abide in your hearts every day. Do I know that you can enjoy this Spirit and be built up by it? Yes. Let your minds be drawn out and enjoy the things that are for your eternal welfare.

Says one—"I have all my time and talent taken up in providing for my family, and it occupies all my thoughts." Allow me to dispute that. You can bring out of the storehouse of God that which will comfort and build up. There are those who think Zion is not going to be built up. "My Lord delays his coming," say they. Let the Priesthood arise, in the name of Israel's God. Set your face against every abomination. Arise in the power and spirit of your callings. I exhort you to have the living faith in your hearts, that you may be prepared for the great things coming upon the earth.

Allow me to say, You cannot remain in ignorance and obtain eternal life. Must you go to college, then? No: but so live that you may enjoy the power of God, and gather to Zion, that you may learn truth and gain that salvation that you are laying the foundation for—that you are passing through these trials and experience to obtain.

You are called to pass through trials and troubles. Thank the Lord your God, for it is a blessing to you, which (although now it is difficult for you to bear) is for your benefit and salvation. Acknowledge the hand of God in everything. Do you think we could enjoy all the blessings of the just, if we had not earned them? No.

Let me exhort you to lay your foundation sure and steadfast, that, when the trials come, you may be able to stand; for there is trouble at your doors. Never suffer yourselves to be guilty of an act that you would not be willing for all the Prophets and Saints to scrutinize, so that you may lie down in peace. Our acts will prepare us for the future. Every year and month is given us for our improvement, and all we do here should tend to our advancement in the knowledge of the truth. Lay your foundation so that when you pass behind the veil you may look with pleasure upon the acts you have done upon the earth. Hell will commence when we pass, if we do not. We can make our own hell here, or we can commence to lay the foundation for eternal lives. Then let every heart rejoice and be happy, for God will have a tried people. God says they shall be tried in all things. If you feel to mourn because you have not had the trials and persecutions some of us have been called to pass through, be faithful, and you will have plenty of them; and then you can go and tell those behind the veil that you have been persecuted for Christ's sake, as well as those who have gone before you.

Let your hearts be comforted and built up in Christ. With regard to Tithing, make it a secondary consideration in every heart. I do not want that brought up continually in my face, so that I cannot see anything else. No. I want you to place the Gospel of Christ first and foremost. I am not going to advise you not to pay your Tithing, but rather to advise you to pay it. The earth is the Lord's, and the fulness thereof: but he will try the hearts of the children of men. Get the living faith, and you will pay your Tithing. Is there any one forcing you to keep the commandments of God? Did any one force you to be baptized? No. Is any one forcing you to pay your Tithing to-day? No. There is no arbitrary or compulsory power to compel you to do

anything. You have your agency. But if you wish to be prepared to stand when storms and famines come, you will pay your Tithing and live your religion faithfully. There is no compulsory power to compel you into the kingdom of God; but if you want to enjoy the blessings of the house of God when the wrath of an offended God is sweeping over the nations of the earth, live your religion. Do all you can for yourselves, and

prove to the Lord Jesus Christ that you will do his will, and then you will have the candle of the Lord continually shining within you.

There are some here who will live to see the judgments of God. Prepare for the future. Let every act of your lives be sanctified to God, and he will take care of Zion. God bless you, is my prayer. Even so. Amen.

ARRIVAL OF MISSIONARIES FROM UTAH.

(From our own Correspondent.)

A new dispensation has opened to the British Mission. My readers will perhaps inquire, How is this? Has God raised up another Joseph, and sent the angels again to restore the Gospel, re-confer the Priesthood, and re-commit the keys of the kingdom, with the command to build up a new Church? No. The fact is, that not only have worlds their dispensations, but nations and communities and missions have also *theirs*, and even individuals have *theirs*. Indeed, just as the world's probation is made up of dispensations, and a century made up of years, with a repetition of their seasons, so is a dispensation itself made up of a number of minor ones. Thus it will be found to be the case with the Latter-day Church during this the millennial dispensation, and thus it is with its branches. Hence (it being also the fact,) I have stated that a new dispensation has opened to the British Missions, by which I mean that it has commenced a repetition of its course in a higher degree.

The vegetating Spring of the Mission crowded its youthful boughs with Sainly leaves, its genial ripening Summer clustered its branches with ripe and goodly fruit for the Master's table, and golden mellow Autumn sent forth her sons to gather the harvest home. But Winter had to come; and though it comes to us gaunt, cold, naked, and hungry, we all know that it will knock at our doors and force an entrance; and it is only a good fire that can make old Winter tolerable, and keep us warm and comfortable.

But never mind: let me repeat the cheering truth again, that a new era has opened to the British Mission. Figuratively speaking, its new year has begun. Spring sent a

few of her vigorous sons on to drive old Winter away, and to announce the approach of the Gospel Spring. Vegetating Spring is here, and the children of faith may indulge in the expectation of the British Mission's New Year being more fruitful and advanced than the old one.

I have been led into the foregoing, Mr. Editor, by the arrival of a body of Elders to these lands. As already announced in the *Star*, Elders Amasa Lyman and Charles C. Rich, of the Quorum of the Twelve, accompanied by a body of eleven Elders, have arrived on the shores of Great Britain. They landed in Liverpool on Friday, the 27th of July. Since then three others have arrived, and about twenty more are now on their way, and are expected to arrive soon.

This is indeed glorious and welcome intelligence to the Saints in these lands, from a variety of reasons; for, excepting the brethren who arrived last December, and who may be considered a part of this body specially sent as heralds and preparers of the way, these are the first Missionaries of the Church to foreign lands since the recall of the Elders from Zion at the time of the Utah Expedition. In this fact alone lies much consistency for viewing the present period as the beginning of a new dispensation to this Mission. Not only was there a suspension in the regular coming and returning of Zion's Priesthood—a temporary cutting off in the flowings from the parent source to its channels in foreign lands, but there is now presented to us the other side of the view. Missionaries from Zion are amongst us again, and the flowing of the Priesthood from the parent source on earth into its foreign channels is no longer cut off. Surely the signs of the present are very favourable,

and prognosticate much success and increase to the work of our God among the nations! Surely these ministers from Zion shall have many souls for their hire! and surely also not only shall the wheat that has been preserved in the storehouse be taken home to Zion's garner, but there shall come another harvest and a greater gathering home of the sheaves.

Aye, and Zion's labourers who have arrived amongst us came not with the spirit of idlers. In the course of a day or two they were all either in their fields of labour or on their way to their appointed districts. They spent the Sunday after their arrival in Liverpool. Upon the events and proceedings of this day I will touch.

On Sunday, the 29th of July, the Liverpool Saints were privileged with the company of two Apostles, and all the Elders who arrived with them, besides Elders N. V. Jones and Milo Andrus, and the Pastor and President of the Conference. The Birkenhead Saints also assembled with them on that day to enjoy the treat. It evidently was relished as such, even in Liverpool, which had received and been familiar with all the Apostles and Elders who have come to Great Britain during the four-and-twenty years of its history. But then the treat this time was even fresh in Liverpool, and most certainly the Saints did spend a glorious time. It was a sumptuous feast of truth to me, and the viands were of a superior kind. But I must confess that, much as I enjoyed the feast of rich things served up, I should have feasted scarcely less had the meeting been a silent one, and every person left to his own meditations. There was much food for thought, and to me a precious morsel was the presence of the sons of Hyrum and Samuel Smith and nephews of Joseph, our Prophet. I could not be forgetful of the great dead, or be insensible of the presence of these their natural relics.

It is to be regretted that there was no reporter present, and that the *Star* and its readers were not benefited by the principal speeches of the day.

After the morning's meeting had been duly opened, President N. V. Jones, in a few very feeling and suitable remarks, welcomed the Missionaries, and introduced Elder Amasa Lyman, one of the Twelve Apostles.

Elder Lyman commenced by reciprocating the satisfaction of President Jones and the British Saints, and stated that he had for years been anticipating a mission to these lands; but that until the present he had not been able to effect it. He said they had not come to bring new truths, but to assist the Saints in reaching a proper understanding of old truths, and to strengthen them in the faith thereof. He said they de-

sired to bring to the Saints the truth undressed, and observed that our experience in the Gospel was similar to Paul's, whose illustration of that experience was that when he was a child he thought as a child, understood as a child, and spoke as a child; but that when he became a man he had the thoughts and understanding of manhood. The whole discourse had a relative terror; and although it was proof that these brethren had not come to preach unto us another gospel, it was also illustrative of the fact that they came to repeat it in its higher degrees and forms.

In the afternoon, Elder Charles C. Rich, one of the Twelve, was introduced by Elder Jones to address the meeting. He gave to the Saints some excellent teachings, views, and illustrations of practical and true religion; after which, two others of the newly-arrived Missionaries, Elders John and James Brown, addressed the congregation for a short time, and were followed with a few applicable remarks from Elder Milo Andrus, who also closed the service with a benediction.

The evening's meeting was the crowning event of the day. The congregation was composed of members of the Church, some who were once members, and promiscuous and general visitors. The discourse of the evening, delivered by Elder Amasa Lyman, was a magnificent one. Everybody, both out of the Church and in the Church, was delighted and satisfied. The aim of the speaker was to give to "Mormonism" that massive, universal, and liberal character which properly belongs to it. To those who have understood the Gospel somewhat in its broad and glorious character, it must often have been a subject of dissatisfaction that the Elders have not more generally and effectively given to our religion its magnificent—its liberal—its universal meaning. But "Mormonism," as some may term it, was at least on this occasion masterly and satisfactorily interpreted.

I could not help wishing for the speaker, during his mission here, many opportunities of addressing large congregations of the liberal and advanced minds of England, with whom he would be very telling, and which would of course result in establishing in the public mind a juster and higher appreciation of "Mormonism." Sooner or later this must be the case; and there are those who believe that the period has opened when the Latter-day Church in these lands, as well as in America, will rise in the scale of its destiny, and draw from the middle classes of society some of its best men and some of its most liberal and advanced minds.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The English Government has obtained a victory upon the new resolutions proposed by Mr. Gladstone upon the paper question; and it was the great and final battle of the session. There has been another meeting of the Irish "Repealers" held at Birkenhead, composed of the Irish residents of Liverpool and Birkenhead. Mr. Black, in moving the principal resolution of the meeting, repeated a quotation made by him from a French paper at the Liverpool meeting of the "Repealers." It is as follows:—"Irishmen could forward a petition to the British Parliament, and it might be laughed at; but supposing that behind it were placed 300,000 bayonets and 50 line-of-battle ships, it would not then be laughed at." (Tremendous cheering.) A voice: "Will you allow me to protest?" Mr. Black: "There will be plenty of time for you, sir." A voice (in continuation): "If Ireland cannot rise without French help, may she sink for ever!" Other members of the meeting: "We can; we can!" (Renewed cheering.) Mr. Black concluded by calling on the audience to sign the "National Petition," which he said had already 10,000 signatures. The French superior of the missionaries in Syria has arrived in Paris to give an account of the massacres and plunder which have taken place in the Lebanon. He says that at Damascus alone more than 8,000 Christians have been put to death. The number of victims to Mahomedan fanaticism throughout Syria amount to from 15,000 to 16,000. The Turkish ambassador has signed all the protocols which empower France to send an expedition to Syria. France alone sends her 6,000 troops. England declines actively to join the expedition. Napoleon has reviewed the troops who are to leave for Syria, and addressed them as follows:—"Soldiers,—You leave for Syria. France hails with joy an expedition, the sole aim of which is to cause the rights of justice and humanity to triumph. You do not go to make war against any foreign nation, but to assist the Sultan in bringing back the obedience of his subjects, who are blinded by the fanaticism of a former century. On that distant land—rich in great reminiscences—fulfil your duty; show yourselves the worthy children of those who once gloriously carried in that country the banner of Christ. You do not leave in great numbers, but your courage and prestige will supply the deficiency, because, wherever the French flag is seen to pass, nations know that a great cause precedes it, and a great people follows it." The London *Gazette* announces that a Russian ukase authorises foreigners to enter the Russian commercial guilds upon the same footing as native subjects, and to enjoy all rights conferred by the guilds upon Russian merchants. Foreigners are to have the right to acquire all kinds of property, real and personal, excepting such as Russian hereditary nobility and foreigners possessing equal right are alone able to obtain, by virtue of existing laws. Jews are excepted from these concessions, and are subjected to a special treatment. A Turin letter of August 3rd affirms that the Prussian Ambassador at the Sardinian Court has assured Count Cavour that the Cabinet of Berlin would observe the strictest neutrality with regard to Italy. Sardinia is about to take Sicily in hand. 1,000 volunteers have left for Sicily, and 5,000 more were to have left on the 4th. The number of men conveyed by sea amount to 25,000.

AMERICAN.—The political crisis in the destiny of the United States may be considered to be at the door knocking for entrance. We learn from the American news that the irrepressible conflict has actually began at the South, and that preparations are being made for disunion. Messrs. Keitt, of South Carolina, and Yancey, of Alabama, have issued Secession Manifestos, which may be taken as something like programmes of the Southern mind and policy. The *New York Herald* has an important editorial upon the matter, which is so significant that it would be a loss to our readers not to have a view of it. The *Herald* says—"It is not without the gravest apprehensions for the future that we regard the present threatening appearance of the political horizon. Ever since the meeting of the Charleston Convention, the disunion party in the South has been preparing for the dissolution of the Confederacy—an event which, at first regarded with the utmost alarm by the great majority of the people North and South, has come latterly to be looked upon as a foregone conclusion—one which might be temporally arrested, but which can by no means be entirely averted. It is time now that our people should look at this matter as it stands. We feel bound, therefore, to lay before the country this morning the evidence that the South has already made arrangements to secede peaceably from the Union, in the event of the election of Lincoln, who seems morally certain to obtain a majority of votes in the electoral college. We commend, then, to the careful attention of our readers the elaborate Manifesto of the Hon. Lawrence M. Keitt, and the brief, but no less important letter of the Hon. William L. Yancey, which will be found in our impres-

sion of to-day. We are aware that both these gentlemen are ranked as 'fire-eaters' at the North; but we know also that they represent the general feeling in the cotton States, and that the cry of secession which was raised four years ago comes up now with redoubled vigour, and that some of the most prominent Union men in 1856 are now foremost in the ranks of the seceders. The motto of the South is 'Equality in the Union, or independence out of it.' If the party which John Brown represented succeed in the next election, 'loyalty to the Union will be treason to the South.' The letter of Mr. Yancey advances the same conclusions as that of Mr. Keitt; and since the 10th of June the 'League of United Southerners' has not been idle. Already the cotton States are prepared for revolution. The piece is loaded. The torch is lighted. The cannoner stands by his gun waiting for the fatal signal. It is not alone the evidence of Messrs. Keet and Yancey which we have upon this subject. The influential Southern presses declare that the issue is between the North and the South, as represented by Lincoln and Breckinridge; that the South will be defeated, and that the State Legislatures must be prepared for the worst. In the Gulf States, the feeling in favour of secession seems quite unanimous; the border States are undecided; and there is a dark cloud, which means mischief, hanging over Virginia. The great landed proprietors of the South believe that, in the event of Lincoln's election, there would be no adequate security for their property; and they are therefore preparing to re-assume the powers delegated to the General Government. We cannot resist the conviction that they are terribly in earnest. In view of this state of things, we deem it to be our duty to warn parties interested of the danger which threatens them. So far as we can see, the Breckinridge movement at the North will avail nothing. Lincoln will be the Northern President, and Breckinridge the Southern. The confusion into which our commercial and monetary affairs will be thrown cannot be described. Trade will receive a blow, compared to which the storm of 1857 was a mere flurry; stocks will go down to within a fraction of nothing; all kinds of property will depreciate in value, and the fortunes accumulated by years of toil will be swept away in a moment. We advise our readers to prepare for the coming crises. Between this time and November something may be saved from the wreck. Merchants who have dealings with Southern traders will do well to close up such affairs as soon as possible. Holders of Southern State, railway, or city stocks, or securities of the General Government, should realize upon them at once. Bankers at home and abroad should prepare themselves for the inevitable panic in financial affairs. The crisis is imminent. The dissolution of the Union is a fact already determined upon. Let us be prepared to meet the doom which the trading politicians and crazy fanatics of the day have precipitated upon the republic." The above extract comprises the principal passages of the article.

MEMORABILIA.

DAVIS'S STRAITS.—This narrow sea, near Greenland, was so called after the name of its discoverer, John Davis.

STRAITS OF MAGELLAN.—This passage was so called after the name of its discoverer, Ferdinando Magellan, a Portuguese in the service of Spain, who passed it in the year 1520.

PENNYWEIGHT.—The weight formerly known as the "pennyweight" (the 20th part of an ounce Troy,) was so called from being the weight of the silver penny, which was in common use at the time.

HUDSON'S BAY.—The bay bearing this name was so called after the name of the navigator Henry Hudson, an Englishman, who discovered it in his last voyage to find a passage by the north to India, in the year 1611.

"CABAL."—This term (signifying a close intrigue,) owes its origin to the initial letters of the names of the five celebrated cabinet ministers of Charles the Second,—namely, Clifford, Ashley, Buckingham, Arlington, and Lauderdale.

"PONTIFF."—The term "pontiff" (derived from the Latin *pontifex*—a bridge-maker,) was originally applied to the Romish priests, because at Rome they had the charge of keeping in repair a particular bridge which had been erected by them.

ANCIENT NAMES OF EUROPEAN RIVERS.—Western Dwina, *Rubo*; Oder, *Viadrus*; Elbe, *Albis*; Weser, *Visurgis*; Rhine, *Rhenus*; Maas, *Mosa*; Seine, *Sequana*; Loire, *Liger*; Garonne, *Garumna*; Douro, *Durius*; Tagus, *Tago*; Guadiana, *Anas*; Guadalquivir, *Boetis*; Ebro, *Iberus*; Rhone, *Rhodanus*; Po, *Padus*, or *Eridanus*; Tiber, *Tiberis*; Danube, *Ister*; Theiss, *Tibiscus*; Pruth, *Hierasus*; Dniester, *Tyras*; Dnieper, *Borys-thenes*; Don, *Tanais*; Oka, *Rha Orientalis*; Volga, *Rha*.

VARIETIES.

A servant-girl, writing a letter, asked her master if the next month had come in yet. He laughed. "Well," said she, "what I mean is, Has the last month gone out yet?"

A SMART BOY.—"Tommy, my son, what are you doing there with your feet dangling in the water?" "Trying to catch cold, ma, so that I may have some more of those cough lozenges you gave me yesterday."

PROVERBS WORTH REMEMBERING.—Be as you would seem to be. Be silent, or speak something worth hearing. Better be alone than in bad company. Better be stung by a nettle than pricked by a rose. Better break your word than do worse in keeping it. Better go to heaven in rags than to hell in embroidery. Better half a loaf than no bread. Better late than never. Better leave than lack. Better lose a jest than a friend. Better say nothing than nothing to the purpose. Better wear out shoes than sheets. Bees that have honey in their mouths have stings in their tails. Best to bend it while a twig. Bind so as you may unbind. Blind men must not run. Blushing is virtue's colour. Brave actions never want a trumpet. Burn not your house to fright away the mice. By ignorance we mistake, and by mistakes we learn.

MARRIED—In G. S. L. City, on the 19th May, by Bishop Hardy, Mr. Thomas McIntyre, late from Edinburgh, Scotland, and Miss Emma Cook, recently from London, England. On May 25th, by Elder Hugh Moon, Carlos Moon, of G. S. L. City, and Elizabeth Barnes, late of Manchester, England.

DIED—In G. S. L. City, on the 19th May, Betty Prescott, wife of Peter Harrocks, (both from Ormskirk, England,) aged 55 years, of disease of the liver.

POETRY.

SALVATION.

Salvation! sacred word of love,
Of joy and peace, of truth and light,
First heard in holy courts above,
Far from this fallen sphere of night.

Salvation! thrilling, sweetest sound
That can intelligencies greet!
Anthem of heaven! from thence it found
Its way through space to man's retreat.

Salvation, shining o'er the land,
Enlivens nature's deepest gloom;
The wise the signs can understand;
Fair Eden's trees again shall bloom.

Salvation! precious, priceless boon!
Gift of the Gods by God the Son!

Southampton.

Creation, shout; for know that soon
The heavens and earth will join in one.

Salvation, like a stream of life,
Is rushing round our favoured earth:
The meek, illumed, emerged from strife,
Are joyous in the heavenly birth.

Salvation! let the echo ring
To every people, kindred, tongue:
Christ shall reign Idumea's King;
The "Golden Age" is e'en begun.

Salvation brings a jubilee;
Anon the Saints shall toil no more:
Rejoice! in triumph bend the knee;
The crown put on; the Lord adore.

EDWARD HANDAM.

ADDRESSES.—W. H. Pitts, 17, Durnford Street, Stonehouse, Devon.
James McGhie, 39, Byrona street, Hulme, Manchester.
Edwin Scott, No. 2, Bridge Terrace, Watford, Hertfordshire.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TRUTH AND ITS APPLICATION.

The force or power of truth upon the intelligent mind consists in its universal applicability to the wants, circumstances, and condition of those whom it is designed to benefit. If the principles of the Gospel, which have been revealed in our day, are only applicable to beings in a state or condition differing essentially from the one which we now occupy, our efforts to benefit mankind by the teaching of them are useless, and we could far better subserve the interests of the present race by the suppression of such principles as are not calculated in their nature to promote the happiness of mankind in their present condition; and we would spare ourselves the reflection of having aided in establishing in the minds of men doctrines and principles which lead them to entertain hopes of which there can be no reality.

It is because the principles of the Gospel are applicable to mankind in their present lamentable, fallen, and erring condition that make them worthy of our consideration. It is not one truth alone that is going to benefit the present age, or correct and remove the numerous evils which exist in society. Men have not departed from their God and the great laws of their being in one particular only; but, through the lapse of time and the generations which have been multiplied from its first history to the present,

they have been prone to take into their social, religious, and political compacts elements which are at war with their peace, happiness, and wellbeing while in this state of mortality, and will consequently influence us in another and future state of being to which we are all fast hastening. In consequence of the introduction of such elements, the age of our race has dwindled down from eight or nine centuries to that of twenty-five years. Our political economy is only sustained and upheld by the rank and file of soldiery that are clustered around us. Our religious policy is driving the world into infidelity, and our social evils are, if possible, more numerous and baneful than all the rest which have been entailed upon us. We not only feel the bad effects ourselves, but we transmit them in a more aggravated and virulent form to our posterity. The energies and fountains of life within our race are drying up; and unless some remedy can be found to correct the great multitude of evils to which humanity is heir, our race will shortly dwindle from that of men to pigmies.

It is in the adaptation of the principles of the Gospel to us while in this state of being that makes them important to us, and attaches to them that power and efficacy which will be the means of correcting our minds concerning its great

truths, and implanting therein a proper estimate and just appreciation of their value. The importance which we place upon the great truths which have been revealed in our day is necessarily governed by the understanding or knowledge which we may have of them. By reason of this knowledge, the desire is begotten within us to apply the principles practically to our lives; and the result is, they have the power to benefit and bless us while in this state of being. The great plan of eternal redemption in its extended signification is not alone confined to mortals while in this state of probation, but embraces all that we can do while here, and in its final operations reaches far into eternity.

There are many great and important principles which are connected with and constitute an integral part of the Gospel, which cannot in our present unregenerate condition have any direct application to us. The place which they occupy in the great system of eternal life is in a state or condition far in advance of the present. If we, in our endeavours to benefit mankind, confine ourselves to the dissemination of those principles which pertain directly to the advanced and enlightened condition of the Saints in another state of being, we necessarily must neglect those things which pertain to our present duties and labours amongst the people.

There are no truths so important or beneficial to mankind, or that will be the means of making that change in their affections and feelings, so important to their happiness, as those principles which have a direct bearing and application upon the labours and duties of each day. The wants, condition, and circumstances of those to whom we administer must be met, and the principles of truth be so presented for their consideration as shall best meet their wants, correct their errors, and give such direction to their thoughts and feelings as will enable them to comprehend in some degree the benefits which will result to themselves in practically applying a few of the plain and simple truths of the Gospel to their lives. Such application of the principles will have the effect with them to prove the eternal reality of the principles which they have embraced. By this means every principle becomes to them a plain matter of fact—a thing of real life. So long as we continue to teach those principles which have

not a present application to those unto whom we administer, we fail to impart that saving knowledge which a proper and legitimate application of the truth would impart. It matters not how good our motives may be,—we cannot with our energy and zeal effectually bring others to a knowledge of the truth, if we are continually making a misapplication of the means which legitimately tend to that end. By such a course, we in a great measure defeat the very object we desire to promote. To sustain the animal life that is in our mortal bodies, we require such food as will nourish, strengthen, and invigorate them; and if we should, through a misguided zeal, think to supply such wants by clothing the body with fine apparel and decorating it with jewellery, we would be deceiving ourselves: the hunger pain would continue to gnaw at our vitals, and our wants would remain unchanged and unabated; and unless there were administered such things as were applicable and our nature required, the body would famish and die.

We do not feel that the Priesthood in this land are making altogether a misapplication of the means necessary to the advancement of the Saints in the cause of truth, but we sincerely believe there is a wide margin left them for improvement in this direction; and we earnestly recommend to the consideration of all holding the Priesthood that they so labour that light and knowledge may accrue to themselves; then they will be able to impart it to those to whom they minister.

The Spirit accompanying the ordinances and institutions of the Gospel is the best interpreter and expounder of its doctrines and principles. It is connected with and bears record of them, and by following its dictates we shall be enabled to understand the wants, condition, and circumstances of those amongst whom we labour. When we closely study its intimations and suggestions, we shall never be barren or unfruitful in our ministry; but that wise, timely, and appropriate instruction and counsel will be given that will meet the wants of all and have a direct application to the labours and duties of each day. Many have felt within themselves the lack of this Spirit to guide them, and have sought to supply its place by arranging and preparing their discourses perhaps days before they expected to deliver them. In pursuing this course, they are too often

found treating upon those principles which are not applicable to the present condition and wants of the people, when perhaps the principles and doctrines themselves were correct. Still their force was lost, being inappropriate to the condition of those to whom they were addressed.

This is not the only evil arising from the practice of preparing beforehand the subjects upon which they expect to speak: they fall into the error of trying to preach the Gospel in their own strength and by their own wisdom, instead of seeking the Spirit of the Lord to guide them. When such is the practice, it is impossible to follow the dictates of the Spirit of the Lord, for the reason that the subject on which they design to speak is before arranged and determined upon by themselves days before it is delivered. All who pursue this course place themselves in the position to dictate the Spirit of the Lord, instead of following *its* dictates;

and hence they are continually liable to misapply that which they use, and which would, if otherwise directed, be the means of facilitating the work which they are striving to accomplish. We have no objection whatever to all persons becoming thoroughly acquainted with all subjects, both religious and scientific, as well as all facts and truths; for they are all so many different parts of the one great and perfect system of truth; but what we seek is the application of those truths to those whom we desire to benefit by teaching them. They should be suited to their capacity, to their wants, circumstances, and condition. If they have not this practical fitness to them, we are labouring to but little purpose. That we may thus be able to rightly divide a portion to all in due season, let us, when we stand up before the people, seek in all humility to obtain that Spirit which will enable us to labour like a master-workman in the great work of the redemption of our race.

A DISCOURSE

DELIVERED BY ELDER MILO ANDRUS, LONDON, JULY 22, 1860.

I beg the attention of this Conference while I occupy a few moments of the time in speaking upon the improvement of the Saints and the progress of the great work of God. I feel myself inadequate, without revelation from on high, to speak to your benefit, or to profit you in any way. I have calculated, in my weak way, up to the present time, to do the very best I knew how, and I feel to lay the entire responsibility upon this Conference as to whether I shall be able to instruct you or do you any good in my speaking.

When I at first received this Gospel by revelation from on high, I contemplated the results. I did not receive it in view of this short space of time allotted to man for an earthly existence. No: I embraced it to continue for ever and ever; and now, after an experience of over twenty-nine years, my feelings and hopes are the same, only more abundant; and I feel, now that my nature has become so allied to the principles of the Gospel that with me it

is the kingdom of God or nothing. In view of this, we come together in a Conference capacity and lift up our hands to express our faith. But I wish to impress upon the minds of my audience that the uplifting of our hands does not make manifest our lives. There is something more than voting to be done before the kingdom of God is built up. There is an opposing influence to be warred against and overcome, and this work cannot be done in one day; and I feel that that saying is verified by the entire experience of the whole Church; and we have to gird up the loins of our minds, and be sober, and seek to enjoy that revelation from on high which will give us a complete victory over every opposing power that exists against the kingdom of God. The Spirit of God is a means of communication as tangible as that which man has invented, called the electric telegraph. Whether God has really erected a spiritual telegraph or not, I am not prepared to state; but I am here to bear

testimony that the Spirit of God reveals the secret thoughts of men. It goes beyond their actions and makes bare the motives which prompt men to act, and it penetrates the heavens, and takes of the things of the Father and reveals them unto man; and I desire this afternoon that God will reveal to us, in his own way, that which will prove most beneficial for us to enjoy.

There is a manifest difference between the religion of modern Christendom and the Gospel of Jesus Christ. If I am to judge of the religion of the present day from a religious service witnessed yesterday in Westminster Abbey, it seems to me to be the very gates of death; and, to add to the death-like character of the scene, it was performed among the tombs of the dead. It is a great wonder to me that modern Christianity has not driven the world to infidelity long ago. The Gospel of Jesus Christ is designed more particularly for the living than the dead. It has very little to do with the dead, while there is a chance with the living.

I remember, when we first received the Gospel, our feelings were that Zion was already established, and that we had nothing to do but to step into the enjoyment of the blessings. We seemed to forget in our joy that we had our salvation to work out; and now we know that it is not to be entered into and enjoyed so easily as we first anticipated. We are not to be blamed for this mistake so very much, when we consider the feelings which the ancient Saints possessed relative to this last dispensation. It seemed to them that there would be but little to do but to enter into the possession of the kingdom and all its blessings. But the Apostles corrected them upon this point, and told them that in the last days perilous times would come, &c.; and we have been compelled to witness the fulfilment of that prophecy. Notwithstanding these things, I rejoice to live in an age of the world when God has revealed that which is tangible and can be relied upon. How very different are our hopes and prospects from those

who have lived in former dispensations? for God has declared that the kingdom set up in the last days will never change owners, and of these things we have received by the Holy Spirit the fullest assurance. Well, what is our position when this truth comes to our understanding? What says the voice of revelation upon this matter? "Let him that is warned warn his neighbour."

Now, there is a question I wish to put to this Conference: Have we really carried that into practice? I fear not; for some have been so afraid that they would be known to be Latter-day Saints, that, as soon as they were known to be "Mormons," they removed to another part of the town. This fear of man will never do; for Jesus says that whosoever will acknowledge him before men he will acknowledge before his Father who is in heaven. I feel proud with all the feelings of my nature to bear testimony of that which the Heavens have taken into consideration; and shall we stand aloof when the Heavens are moved to roll on this work, because it will subject us to the ridicule of the ignorant of our fellow-beings? No. Let us arise and seek to understand the voice of the Holy Spirit; for I feel that there are thousands who are as ignorant of the voice of God as Paul was; and if they were to hear it, they would exclaim, as he did, "Lord, who art thou?" The opposers of "Mormonism" think to stop its progress by saying that our leaders are corrupt; but we are not to be discouraged by that. There has only been one sensible thing done by the children of men to stop the work of God, and that was when the Tower of Babel was built; and I would advise this generation to try that same plan; for, unless they can get to where God is, and obtain power to dethrone him, they cannot stop "Mormonism," for God Almighty is its Author. It is of no use killing a few here on the earth; for if they kill one thousand, there will be ten thousand rise out of their ashes.

I bless this congregation in the name of the Lord, and say, "Be ye blessed, through Jesus Christ!" Amen.

DECAY OF THE OAK.—"Unless Government immediately issues a commission for investigating the cause of the decay of oak trees by the nut gall insects, and suggesting a remedy, there will not, in the course of a few years, be a single oak left. The same state of things exists in America, and as yet without a remedy."—*Builder*.

CONFIDENCE.

BY ELDER WILLIAM JEFFERIES.

Confidence is the offspring of righteousness and the parent of happiness. Wherever it may be found, there exist in proportion peace and joy and heaven; but where it has not an abiding-place, there are found discord and sorrow and misery and hell. It is necessary to happiness here, and to happiness and peace and joy and blessings and salvation and glory hereafter.

But where can it be found on this sin-burdened earth? Can it be found in the *political* world? The individualization which at present characterizes the nations of the earth—their watching each other with suspicion, while mistrusting every look and movement,—their powerful navies and numerous armies, with their auxiliaries, the Militia and Volunteer Rifle Forces,—their very destructive preparations which are now being made so vigorously for defensive and aggressive purposes, by which they intend and *will bring about* the destruction of hundreds of thousands of their fellow-mortals, together with the vast amount of war elements now existing and ready for the torch at a moment's notice,—*all* answer unmistakably and emphatically, No! Emperors have not confidence in emperors; kings have not confidence in kings; queens have not confidence in queens: they have not confidence in themselves; they have not confidence in their subjects; their subjects have not confidence in them; and in every political department mistrust and suspicion's blasting, withering, damning effects manifest themselves.

Can it be found in the *theological* world? As individualization characterizes the family of nations, so it characterizes the numerous family of religious denominations. The members of each fraternity are jealous of their prerogatives, creeds, and territories. They have but little confidence in the members of kindred societies, and very little indeed in other members of the same organization. Priests have nearly lost all confidence in their respective flocks, and the sheep of each fold follow their shepherd very suspiciously. "As with the priest, so with

the people." Each organization contains the seeds of its own dissolution, and it must decay, crumble, and return to native element. Every Devil-invented, man-made, blood-cemented system now in existence, professedly for the salvation of the human family, shall be seen as it is, exposed, and all the evil thereof entirely removed from the face of this our native earth—the final and eternal home of pure, truth-loving, and celestial beings.

Can confidence be found in the *social* world or the domestic circle? As with the political and theological, so with the social world: individualization is its grand characteristic. Husbands have not confidence in their wives, wives have not confidence in their husbands, and, as a natural consequence, children have not confidence in their parents, nor have the parents confidence in their children. The strong cord which ought to firmly bind the social compact is nearly snapped asunder, and the foundation of society—political, theological, and social, is broken up, and become a miserable, sin-cursed wreck, afloat on the ocean of strife, and would be wholly subject to the sway of the Arch-Adversary, were it not that there is a just, wise, and merciful God looking with an eye of pity and salvation upon the dreadful scene.

Man generally has lost confidence in *himself*. His heart fails him for fear of what is at hand. He has lost confidence in his *God*. He has more confidence in his fellow-man (erring, unconfiding, and deceptive though he be,) than in his God. His ignorance of his Heavenly Father is the cause of this. This cause is produced by man's exercising his agency to ally himself with the Devil, and to fight against heaven's high and holy King. Men are so closely allied with the Devil that they use his name in their numerous transactions as frequently as the agents of any other firm would use the name of that firm in doing their business; and the name of the God of heaven is seldom thought of with reverence. If it is ever thought of or used, it is frequently thought of carelessly, and blasphemously bandied about as something worthless.

But God will not hold those "guiltless" who with foul and lying tongues use his holy "name in vain."

Where is the family to be found where the man has unlimited confidence in the wife, where the wife has unlimited confidence in her husband, where the parents have unlimited confidence in their offspring, and where the children have unlimited confidence in their parents? The plain, definite, and truthful answer is, *Nowhere*, except such a family can be found in the Church of Jesus Christ of Latter-day Saints. And such families *can* be found within the pale of that Church, albeit bigoted anti-Mormons of every grade may please to think otherwise. Wherever such a model-family is, there is a type of what the Lord would have and *will* have the great family to be who shall be the eternal inheritors of this yet-to-be-celestialized earth. What a vast and mighty work has to be performed by the Lord, through his servants, to bring about this glorious change! Yet it will be done. The rubbish and abominations will be cleared away, and the good and useful material will be sanctified and glorified, according to the mind and righteous purposes of Him who is allwise and eternal.

At present, whether we view the world politically, theologically, or socially, we discover one vast arena of strife—political turmoil and bloody wars; religious feuds, dissensions, and the bitterest and deadliest opposition and controversy, ending in the drenching of earth's bosom with the life-blood of her sons and daughters; and also domestic broils, family jars, divorces, suicide, infanticide, manslaughter, woman-slaughter, cold-blooded murder, and a long, black, sickening catalogue of crimes, above and below the surface of society, which make the eyes turn away and the heart to faint, and send a thrill of horror through the whole being, causing the pure in heart at times to mourn, to pity, to cry to Heaven for vengeance, and to desire a cave in the wilderness far removed from such Christian (?) appurtenances, or to be speedily removed from this hotbed of abominations to a higher and holier sphere, where purity, virtue, holiness, and confidence reign supreme, to bless and happyfy the whole. But shall this once lovely earth continue to groan beneath its increasing burden of sorrow, misery, and vile abominations, and the pure and God-fearing be robbed of their reward?

The answer has been given. The work of renovation shall be accomplished, and the righteous shall enjoy the benefits of that renovation.

How shall this work of purification commence and proceed to its consummation, and confidence be implanted in the hearts of the sons and daughters of Adam? The inhabitants of the earth must obey the Gospel of the Son of God, as it has been revealed from the heavens by a holy angel to the great Prophet of the last days, Joseph Smith, and as now taught by his brethren in the great Latter-day Church. Then they will receive the gift of the Holy Ghost—the Comforter—the Spirit which leads into all truth—the great Revelator of the Almighty, which will create confidence in them, confidence in themselves, and confidence in their God; and so long as that Spirit abides and increases within them, so long will confidence abide and increase within them, and its effects will be seen: the inhabitants of the earth will become holy, and then the earth under their feet will be sanctified, and become a fit abode for celestialized immortals. Hail, happy day!

Sons and daughters of Adam's lineage!—ye who pine for liberty—ye who are down-trodden, tyrant-bound, and priest-ridden,—ye who are wandering in the intricate mazes of infidelity, scepticism, and ignorance,—ye who *would* do right, if you knew *what* to do,—ye who love peace, truth, virtue, and want salvation,—ye who would like to see Lucifer dethroned, and the will of God done on the earth as it is done in heaven! come and obey the Gospel of salvation, and you shall receive the Holy Ghost, which will implant within you the principles of righteousness. Those principles will produce confidence in yourselves and in your Heavenly Father, and peace and happiness and heaven will reign in your bosoms. Spend your time, means, and talents in establishing the principles of righteousness in the hearts of the children of men, and your reward will be great and certain. Confidence will be found—especially confidence in God, and this will lead to a full and complete salvation. The will of God will be done on the earth as it is done in heaven, and the faithful labourers, in bringing about this mighty and glorious change will be the eternal inheritors of a renovated and glorified planet, where righteousness will produce confidence and joy in the Holy

Ghost, and these will produce happiness and heaven.

Practise righteousness while on earth :
It will to confidence give birth ;
And confidence will surely bring
That which in price no other thing,
Whether of earth or sea or air,
Can in the least degree compare—

Pure happiness, and always free,
Increasing with eternity.
O may I have it here on earth !
O may my conduct here give birth
To bliss and true felicity
For me throughout eternity '
May you, kind reader, thus secure
Eternal joys with all the pure !

HISTORY OF JOSEPH SMITH.

(Continued from page 520.)

[December, 1843.]

The following night I made another attempt through the same way ; but, failing to get through the outside door, I lay down on the upper floor, where the boys who were bringing my food next morning found me. They made an alarm, when five or six men came and again conveyed me down into the dungeon. It caused quite an excitement.

My mother, learning that Mr. Doniphan had returned home, went to him, and prevailed on him to come and speak to me at the dungeon grate. While he was talking to me, a little boy, the son of a poor widow, about five or six years old, who had previously been to see me, finding I had no fire, had run home and brought some fire and chips to the grate. Mr. Doniphan said—'You little devil you, what are you doing here with this fire?' He replied, 'I am going to give it to Mr. Rockwell, so that he can warm him.' Doniphan then said—'You little devil you, take this fire and leave;' when the little urchin replied (looking him in the face)—'Mr. Doniphan, you go to hell: I am going to give Mr. Rockwell this fire, so that he can warm him;' and he pushed it through the grate, gave me the chips, and continued to supply my daily wants of chips and fire while I continued in the dungeon.

From Mr. Doniphan I learned that a special term of court was called, and my trial would come on in about fifteen days. The night following this visit, some men came to the grates of my dungeon, and asked if I wanted to get out. I told them, No, as I had been informed that day that I should have a trial in a fortnight. They replied—'Honor bright: if you wish to get out, we'll let you out in a few minutes.' I replied that I would rather remain, as my trial would come on so soon. Next morning one of the men came, put some money in the cleft of a stick, and put it through the hole to me. He refused to tell his name; but I

knew by his voice that he was one of the men who came to me in the night.

The trial came on according to my last notification. I was tried for breaking Independence Jail; and although the law of Missouri reads that, in order to break jail, a man must break a lock, a door, or a wall, still Judge King ruled that it was breaking jail to walk out when the door is open; and under this ruling the jury brought in a verdict of 'five minutes' imprisonment in the county jail; but I was kept there four or five hours, during which time several attempts were made to get up some other charge against me.

About 8 p.m. on December 13th, General Doniphan took me out and told me I must take across the country on foot, and not walk on any travelled road, unless it was during the night, as they would be apt to follow and again take me, as they did not care on what grounds, so they could make me trouble.

I accordingly started, accompanied by my mother, and went to the house of a widow, where I obtained my first supper in freedom for more than nine months. We then travelled two miles and obtained \$4.

I then took through the woods to the road, where I heard two men riding on horseback. I hid behind a shady tree, and overheard one of them say, 'He has not been gone many minutes: we shall soon overtake him.'

I went round the houses and travelled in the fields by the side of the road. The moon was in its first quarter, and I travelled during the night about twenty-five miles. I carried a little food with me, and next day travelled on the road, and walked past Crooked River to a Mr. Taylor's, with all the skin off my feet.

A neighbour offered to take me in for the night, if I would go back two miles. I did so; found his wife very cross with her husband, who said, 'Stranger, you see my wife is very cross. I have got some

whisky; let's drink: my wife will soon have something to eat.' When supper was eaten, she became good tempered. I stayed in peace through the night. Next morning I ate breakfast with them, and gave them fifty cents, when the man brought out a horse, and sent a little boy with me fourteen miles, which was a very great relief to my weary feet.

The next night I stopped near where the Haun's Mill massacre took place.

The third day I walked till noon, and then hired a man to carry me the remainder of the day for seventy-five cents. Stayed at a house where I was well acquainted; but the people did not recognize me, and I did not make myself known. Paid fifty cents for supper, lodging, breakfast, and being sent twelve miles on horseback the next morning.

I then continued my journey about thirty miles, where I rested three days to recruit my feet. I was then carried twenty-five miles on horseback, and waited the same day twenty-five miles. The day following I walked forty miles, and then waited another day and engaged a man to carry me to Montrose, to which place I was three days in going. I immediately crossed the river to Nauvoo in a small boat, and came straight to the Mansion."

Daniel Avery was liberated from his imprisonment in Missouri by Habeas Corpus. This was, no doubt, on account of our vigilance in communicating with the Governor, and endeavouring to prosecute the kidnappers, and continually making public the conduct of Missouri.

Warm day; rain in the evening.

(From the Millennial Star.)

"We have much pleasure in publishing and recommending the following plan to be adopted amongst the sisters of the Church of Jesus Christ of Latter-day Saints in England. We believe that the completion of the Temple is as near the hearts of the sisters as the brethren, and that the following proposal will be responded to on the part of the English sisters in a manner that shall reflect honour upon themselves, and be materially instrumental in forwarding the great work.

'Nauvoo, Dec. 25, 1843.

To the sisters of the Church of Jesus Christ in England, greeting:—

Dear Sisters,—This is to inform you that we have here entered into a small weekly subscription for the benefit of the Temple funds. One thousand have already joined it, while many more are expected, by which we trust to help forward the great work

very much. The amount is only one cent or a halfpenny per week.

As brother Amos Fielding is waiting for this, I cannot enlarge more than to say that myself and sister Thompson are engaged in collecting the same.

We remain,

Your affectionate sisters in Christ,
MARY SMITH,
M. R. THOMPSON.'

'Nauvoo, Dec. 25, 1843.

The ladies' subscription for the Temple, of one cent per week, is fully sanctioned by the First Presidency.

HYRUM SMITH.'

We feel much to encourage this plan, and trust that the sisters in England will manifest that they will not be behind the sisters in Nauvoo in this laudable work. One thing in connection with this work we would mention, and request that it be attended to with the strictest accuracy; that is, that the name of each individual be recorded, and the amount which they subscribe, in order that they may be transmitted to Nauvoo, where they will have to be entered in the books of the Lord's House. The sisters or others who may collect the subscriptions will please to be very particular on this point."

Tuesday, 26. At home. I rejoiced that Rockwell had returned from the clutches of Missouri, and that God had delivered him out of their hands. Brother Daniel Avery also arrived about dusk this evening; and the Missourians have no longer the pleasure of exulting over any Mormon victims for the present; but their bloodthirstiness will not long be satisfied unless they seek up another victim on whom to glut their malice and vengeance.

Wednesday, 27. Cold: a little ice in the river, which has been clear for some time past.

I received letters from Gen. Lewis Cass, of Michigan, and Hon. John C. Calhoun, of S. Carolina, in answer to mine of Nov. 4.

Mr. Keith gave a lecture and concert of music in the Assembly Room this evening.

(From the Neighbour.)

"MR. ROCKWELL.

The name of this individual is, no doubt, familiar to most of our readers. He has obtained some celebrity in the world also, not for his reputed virtue, but for his supposed crimes.

It will be recollected that he is the person

who was basely and falsely implicated, along with Joseph Smith, as the reputed murderer of Ex-Governor Boggs, while Mr. Smith was charged with being 'accessory before the fact.' A vexatious lawsuit was instituted against Joseph Smith, wherein he was charged with the above-named crime; and finally, after many attempts of the Governor of Missouri to get him into his power, was acquitted by the United States Court for the district of Illinois.

Stories of murder and blood were circulated from Maine to Missouri. They were iterated and reiterated by the newspapers of the whole Union, and painted in the most glowing colours that human ingenuity could invent. Mr. Rockwell was branded as a murderer, and Joseph Smith as accessory before the fact, without any other evidence than a story fabricated by some of our generous politicians, engendered in falsehood by hearts as dark as Erebus for religious and political effect.

This demagoguery and political corruption has caused an innocent man to be immolated in a Missouri dungeon for upwards of eight months, without the slightest evidence of his guilt, or even the most remote evidence of crime leading to his committal. He was taken without process, and committed to jail upon mere supposition, and finally acquitted without any shadow of proof having been adduced from beginning to end. This is the way that Missouri treats free-born American citizens, and they can obtain no redress.

Mr. Rockwell arrived here on Monday night, and has given us some of the details of his history since he was first taken in Missouri to the present time; and we can assure our readers that it will "a tale unfold" relative to that State, which even many of those who have been driven therefrom will find it difficult to believe that there did exist such monsters in human shape."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 25, 1860.

UTAH AFFAIRS.—By our latest advices from Utah, June 23rd, we received a general summary of news, much of which is of a very interesting character, especially to those who anticipate at some future time making Utah their home. The grain crops look unusually promising for an abundant harvest. Thus far, the present season has been liberally blessed with frequent and timely showers, almost without a precedent in the history of our settlement in the mountains. The frequency of these showers in the northern part of the Territory has rendered it almost unnecessary to resort to our former system of irrigation. The condition of the crops of small grain, such as wheat, oats, and barley, is so favourable that we anticipate the maturity of a large portion of them, especially those lying on the bottom or low lands, from the amount of rain which has already fallen. A few more timely showers would also mature the crops upon the table or bench lands.

This is an extraordinary feature in the history of our settlement in that country. At the time our pioneers entered the valley of the Great Basin in 1847, such were the excessive droughts which prevailed from year to year, that an attempt to raise grain was considered an experiment so hazardous that the mountaineers (traders) who were located in the contiguous mountains proffered to give 1,000 dollars, which is over £200 sterling, for the first bushel of grain that was grown. Notwithstanding the uninviting appearance and prospects of that dry, sterile, and barren country upon our first settlement there, we have, through the blessings of Him who has ever guided our destiny, and by his still small voice inspired the hearts of his Prophets, and graciously directed our footsteps through the long, toilsome, and weary march to that place,—through his favour we have been enabled to produce from the elements all that we

required for our peace and happiness. Besides, we have supplied the famishing wants of many tens of thousands of careworn and weary emigrants, while on their pilgrimage to the Far West to pay their devotions at the shrine of the inexhaustible *placeros* of the golden State. Not only have we supplied the wants of the emigrants, but we have fed and clothed the numerous Indian tribes within our borders, besides many thousands of teamsters and camp followers of the army, who have been unjustly forced upon us for support. In 1847 no human calculation could have foreseen the result of our efforts in attempting to produce from the earth that which was necessary to sustain some thousands in the midst of a barren and unproductive region. The Lord has most singularly blessed his people in their endeavours to sustain themselves, and given them the ability and disposition to supply the wants of both friends and foes, civilized and savage, and is rewarding our labours the present season by moistening the earth by the early and latter rains.

From accounts, many improvements are going on in various parts of the Territory. The building and improvements in Great Salt Lake City during the present season are of a more durable, substantial, and ornamental character than formerly. In the settlements, both north and south, the country is rapidly improving. New settlements are being formed, and several towns and cities have been laid out, and are rapidly increasing in their population. Large and extensive tracts of land have been surveyed and brought into requisition for farming purposes. Several grist and saw mills are in progress of completion, as well as several other kinds of machinery and manufactories. The moral atmosphere of Utah has been wonderfully purified and improved of late by the exodus of nearly all of that class of characters known as "sporting gentlemen," which have formed no small concomitant of the Federal army during their stay with us. Their departure has, however, been rather expensive to us, by way of making a heavy draft upon our horses and mules without our consent or permission.

In our experience we find it far less expensive to feed, clothe, and supply the Indians within our borders than we do to supply those "light-fingered gentry" who have been associated with the United States army in Utah. We are thankful to say, for the present, that this class of our population have passed off like the drift-wood and rubbish upon the surface of a river, leaving the current smooth and untroubled.

Not a loafer or idler can now be seen in our streets. Our city and country has that quiet, cheerful, and happy appearance which awakens in our memory the "light of other days," and is so peculiarly the blessing which follows those who studiously adhere to the old maxim of minding their own business. Matters still continue to be in an unsettled condition in Western or Gentile Utah. From last accounts, the Indians were manifesting considerable hostility towards the whites, and had seriously interrupted the transit of the mail. Several mail-carriers had been killed by them. A detachment of the United States army has been sent on the road to protect the mail-carriers and emigrants. If the officers of the detachment carry out the policy which they have invariably followed in their adjustment of Indian difficulties, we may look for matters to get worse instead of better in that quarter.

THE company of Saints per ship *William Tapscott* arrived at Florence, Nebraska Territory, July 1st, four days after the handcart company started on their journey across the Plains. The English, Danish, Swiss, and also a company of Saints from South Africa were to start across the Plains on the 18th of July.

REPORT OF THE LONDON CONFERENCE.

In consequence of the press of other matter, we have not been able before to give a report of the London Conference. We now avail ourselves of the account given by our neighbour, the "*Morning Star*," (a London journal,) of July 23rd, the equal of which, for correctness, brevity, and straightforward truthfulness, it has seldom been our good fortune to meet with in the columns of a public journal. All we have ever sought or now ask for is that the representation of what we may advance as our belief and practice may be taken in preference to that of those who may be opposed to us; and if we are able, in our representation of truth, to present the people with principles which will contribute to their advancement in the scale of being, and add to their present store of knowledge, we shall in our feelings be rewarded for our efforts; and all we desire is that they may receive that consideration to which they are justly entitled. The spirit and genius of our great mission is to ameliorate the present condition of mankind by the presentation of such principles as will in their tendency correct the numerous evils to which our race are subject. If we cannot successfully do this to the satisfaction of the majority of those who will intelligently and honestly investigate them, then we can say they have an apparent justification in not giving us a hearing. In the extract below a few typographical errors occurred in the names, which we have corrected.

CONFERENCE OF MORMONS.

The Mormons of London met in Conference yesterday, at St. George's Hall, St. George's Road, Southwark.

The morning meeting commenced at a quarter to eleven. The chair was taken by Elder John Cook, President of the London Conference, who was supported by Elders Jacob Gates, Milo Andrus, John Linsey, James L. Chalmers, and other Conference and Branch Presidents, and Elders.

After singing and prayer, the President briefly introduced the business to the meeting.

Elder Linsey reported the condition of the No. 1 district of the London Conference. He came to that meeting with an amount of confidence he never before possessed, feeling that the Saints would have a good time of it, and invoked the Spirit of truth to be with him during the delivery of his report. During the last six months he had been labouring with great satisfaction. The spirit of Zion rested and was daily growing upon the Priesthood and the Saints. They were seeking more and more of the right spirit. The Spirit poured out at the last Conference burned in those who were then present, extended to those of the Saints who were not there, and influenced those who had left them, so that they sought to be admitted into the Church again. Many men and women of them were re-baptized into the Church. The same Spirit had gone further to the honest in heart who began to attend the meetings, which were better attended on the whole by strangers than at any previous time, thus fulfilling the word

of prophecy given by Elders Jones and Blackourn, that inasmuch as he drank of the spirit of the Presidency he would feel free in his desire to pursue it and be rewarded with success. The Elders had baptized a few strangers in every Branch in the district, and expected to baptize many more. The Priesthood were just about going out to preach in the streets of London. Tract distribution had not been carried on so extensively as some time since; so many houses had not been visited; but conversation had been entered into with those who had been sought out as honest in heart. The liberty which the Presidency had given in relation to the law of Tithing caused the Saints a spirit of freedom and a sense of the honour they were supposed to possess, so that the Tithing was paid to fully the same extent as before.

Elder James S. Chalmers represented No. 2 district of the Conference. The Spirit of God was with the people working in the Priesthood under his charge. They were ready to move in whatever direction they were ordered by the Presidency, and had a strong desire to preach to the world. He was quite satisfied with the Branch Presidents and his council. They felt humble, and as though they knew nothing but what God gave them by the inspiration of his Spirit. In Woolwich, where the work had been reported as being dead, there was a renewal of the Spirit, and it was felt that there would shortly be an increase of the Saints there.

Elder Gates expressed his satisfaction at the remarks which had been made with regard to the prosperity of the work in the

Conference. He could see with his mind's eye a glorious future resulting from the efforts of the Elders, opening up a day of triumph to the Latter-day Saints.

Elder Cook closed the meeting with prayer at half-past twelve o'clock.

The Conference re-assembled at half-past two, when, after singing by the choir,

Elder N. V. Jones commenced the usual business. He stated that the spirit of the work was finding place in the hearts of the people. They might rest assured that the spirit would go on developing itself, and that the measure of success in the present was but a foretaste of what would follow. He then introduced the names of the following authorities of the Church, moving that they be sustained by the votes of those present:—Brigham Young, as President, Revelator, and Seer of the Church throughout the world, with Heber C. Kimball and Daniel H. Wells as his Counsellors; Orson Hyde as President of the Quorum, with the eleven remaining Apostles; John Smith, son of Hyrum Smith, as Patriarch over the whole Church; John Young, as President of the High Priests' Quorum, with those associated with him as his Counsellors; Joseph Young, as President of the Quorum of the Seventies, with the seven Presidents who form his Council; Bishop Hunter, as Presiding Bishop over the whole Church, with his Council; and the Quorums of the Elders, Teachers, Priests, and Deacons, with their Presidents and Councils, as organized in the valleys of the mountains.

The names, being given separately, were unanimously sustained.

Elder Milo Andrus then moved that the Saints sustain Elders Nathaniel V. Jones and Jacob Gates as Presidents of the Church in Great Britain and throughout all European countries, and the authorities of the London Pastorate and Conference as in their present position, including the Pastor, the Presidents, and the Elders. Carried unanimously.

Addresses were then given by Elders Milo Andrus and Nathaniel V. Jones, and the meeting was closed with the singing of an anthem by the Conference choir, and the benediction by Elder Cook.

The evening meeting was especially devoted to the instruction of the Saints and strangers present in points of doctrine.

Elder Jones, in the first address, endeavoured to show the relation in which the "Mormon" system stood in the world. There were, he allowed, many truths in existence among the Christian doctrines and in the world; but, from want of revelation

to guide them, they lacked the knowledge necessary to the organization of those truths into a doctrinal system. But the Christian world at present denied the Spirit of revelation, and thus shut themselves out from the knowledge which would guide them as to the character of principles and feelings; and they consequently made a wrong use of the many glorious truths they had. By the aid of that Spirit, the Latter-day Saints were enabled to select, from the great mass of error in which they were hid the great principles of truth, to separate them from errors which had been rendered sacred by the lapse of time. The world did not allow that God would again reveal anything to mankind; but this notion was taught them only by their forefathers, and was not connected with the Gospel. They believed that during 1800 years God had given them no certain communication. But why should they by their traditions close the mouth of Jehovah? By doing so, they shut the gates of knowledge, and kept themselves from principles full of the light and intelligence of heaven, and eventually placed themselves, by their own acts, where heaven could never reach them. Whenever God had had a people on the earth, he has spoken to them directly and through the ministration of angels; and the proof of their being the people of God consisted in his acknowledging them in that manner. He had no other thing to say than that the Gospel believed in by the ancients, and the ordinances pertaining thereto, as recorded in the Bible, had been re-established on earth. The world objected that the witnesses were all "Mormons." But that did not prevent them telling the truth. They said that God would bear witness by his Spirit to all who were honest in heart that the principles they taught were true. Wherein, then, was there delusion or deception, of which the world talked so much?

The choir then sang an anthem commencing—

"Daughter of Zion, awake from thy sadness;
Awake, for thy foes shall oppress thee no more."

After which,

Elder Milo Andrus addressed the Saints, and was followed by Elder Jacob Gates, who referred to the statements made in the afternoon respecting the fear they had generally lest their character as "Mormons" should be known.

The Conference finally closed at half-past eight o'clock.

ASHANTEE POLYGAMY.—The Ashantees "practise polygamy. The king has no less than 3,333 wives, who all live together in an enclosure."—*Rev. Ingram Cobbin.*

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Times'* correspondent writes that, although the French papers are completely silent on the subject, it appears that things are not quiet in Algeria: fighting has been going on recently between Constantina and Phillippeville, and letters have been received in Paris by the relatives of military men who were engaged and wounded in the encounters. The works at Cherbourg are being prosecuted with the greatest activity. A telegram dated August 7th states that the municipality of Rome, fearing a dearth, has demanded the prohibition of the exportation of corn. According to a telegram from the Governor of Dalmatia, on the 12th instant, Prince Daniello was assassinated at Cattaro by a Montenegrin refugee, named Kadie, who fired a pistol at the Prince as he was going on board a vessel to return to Persagno, the ball passing through the lower part of his body. A conspiracy has been discovered at Binjukkere, near Constantinople. The conspirators had formed the project of plundering the Embassies. Numerous arrests have taken place, and arms have been seized. It is asserted that the Porte has received a telegram, according to which the Mutualis had pillaged Baalbeck, and plundered the Christian inhabitants. Advices from China state that Soochow was sacked and burned by organized and mutinous Imperialist troops, and that several high provincial officers were murdered. The Governor-General of the Two Kaings has taken refuge in Shanghai, between which place and the interior all communication is cut off, and the greatest anarchy and confusion reign throughout these districts. Intelligence from Gallipoli clearly proves that the massacres in Syria cannot be looked upon as an isolated occurrence, but as the performance of a general plot all over the empire to murder the Christians. A telegram received from Malta by the High Lord Commissioner of the Ionian Islands announces that the scenes of cruelty and massacres at Damascus have also been renewed in Halep, and that the Consul-General of Great Britain has also fallen a victim to the atrocity of those fanatics. A Vienna letter in the *Debats* says some uneasiness appears to be felt there on the subject. Agitation prevails to a considerable extent among the enlightened classes of the Southern Tyrol: many persons have emigrated into Piedmont, abandoning their landed property, which is consequently sequestered for the benefit of the State. The rumours of the probability of an open rupture between Austria and Piedmont gain strength both at Paris and Vienna. Count Rechberg has addressed a note to Count Cavour, declaring in the most formal manner that, if the army of Sicily invades the territory of Naples, Austria will consider it a "*casus belli*." The official *Gazette* of Turin publishes a circular, addressed by the Minister of the Interior to the governors and other functionaries. This circular is designed to repress illegal interference in the affairs of the State, and to prevent the undertaking of hostile steps against neighbouring Governments, as well as to punish the instigators of desertion. The same circular announces the formation of a corps of volunteers to join the National Guard. A communication from Turin of the 8th says that the famous society called the Armed Nation has been reconstituted, Garibaldi being named as President. The *Times'* correspondent telegraphed from Naples on the 14th instant—"The city has just been proclaimed in a state of siege. The proclamation is now being posted, and the regular troops and the National Guards are exhorted to do all in their power to maintain public order." Under date of Messina the 4th, the correspondent of the *Express* sends the following translation of a letter written by Garibaldi to Queen Victoria, on the occasion of the sending of Prince Pandolfini to represent the interests of Sicily at the English court:—"Called by my duty to my Italian fatherland to defend its cause in Sicily, I have assumed the dictatorship of a generous people, who, after a long continued struggle, wish for nothing but to participate in the national life and freedom under the sceptre of the magnanimous Prince in whom Italy trusts. The Envoy who presents himself to your Majesty, in the name of the Provisional Government which now rules this country, does not pretend to represent a special and distinct state; but he comes as the interpreter of the thoughts and sentiment of two millions and a half of Italians. By this title I beg your Majesty to deign to receive him, granting a kind audience and attention to what he may respectfully urge upon your Majesty in behalf of this most beautiful and noble part of Italy." Letters from Circassia to the 14th July report an attack in force by the Russians on the night of the 8th, on Aboun. After a resolute defence of their position, the Circassians retreated to the mountains, carrying off their families, cattle, and other moveables. The Russians then burned all the houses of the place, destroyed the whole of the standing crops, and commenced the reconstruction of a fort which existed at that point before the late war.

AMERICAN.—Dates from St. Louis, received by telegraph on the 23rd of June, give the news that the Baltimore Convention broke up in a row. Intense anxiety prevailed to know what followed. The Republicans regarded this news as so encouraging, that they caused cannon to be fired. A despatch from Washington, July 31, 1860, on "The Disunion Movements of the South," says—"It is stated here to-day upon high authority that the disunion movement foreshadowed by Keitt is much more extensive and mature than had been supposed; that concerted action has been taken by several of the States in seceding; and that an agent is to be sent to Europe to sound the cabinets of St. Cloud and St. James as to what policy they would feel bound to pursue toward a Southern Confederacy, in case of a dissolution." The *New York Times* publishes a remarkable letter from Mr. George Sanders to President Buchanan, from which we extract the following strong passages:—"Not only the political, but the social atmosphere of Washington is poisoned by the upas of your influence. Such is your pernicious course, that the White House is made uncomfortable for visitors by the obtrusion of vicious politics into your parlours. It should be the patriotic pride of every administration to make Washington a centre of intellectual brilliancy. But, instead of communing with the best minds of the country, and informing yourself freshly from its different sections, you make the recesses of the Presidential mansion labyrinths of espionage, where the Chief Magistrate sits greedily receiving petty reports of defection among his enslaved office-holders. The wisest and most honoured men of the country avoid Washington as a moral pest-house. The Nero-like perfidy to individuals which characterized your administration from the beginning, now marks its close by the betrayal of the great and generous party that has fostered you by its hitherto impregnable organization, from your early days of Federalist apostasy down to your last hours of treasonable ingratitude and disunion in the Presidential chair. Never did a man owe so much to a party; never was a party so wantonly betrayed. False alike to persons and party, you have not thought of either, but for the shallowest instincts of self." From an editorial article in the same paper, entitled, "A Posthumous Tribute," we extract the following satirical clench to Mr. Sanders' "somewhat personal attack" on the doomed President:—"Attacks upon the President are now legitimately barred by a rule *nil nisi*. Indeed, the whole campaign in which the assailant has nearly expended the summer has been waged upon a foe not only utterly beaten, but extinguished. The President was defunct before the Charleston Convention met. That assembly laid him out,—a circumstance which the presidential person, surviving the departed politician, learned through the office of the American Telegraph Company, at an objectionable expense. At Baltimore, where there was harmony in nothing else, all factions united in hastening the sepulture of the defunct sage; and his place in the party memory knows him no more for ever. . . . Few men have succeeded in having a well-defined place in history while still living. Here and there on the pages of the biographical dictionary names may be noted, whose proprietors survived themselves and enjoyed the privilege of anticipating the judgment of posterity; but they are rare, and perhaps the most covetable distinction of President Buchanan is that he will class with these. His niche in the Temple of Fame is already hewn for him. His person, his life, his principles are fossilized. He has but a step from office to his pedestal to serve as his own monument. These reflections should temper the fury of our decapitated naval officer. It is too late for the most exalted panegyric or the most savage invective, to change the attitude in which the President is to appear to future history. He belongs to a chapter finally closed." Intelligence lately received from Utah is of a very cheering character. As may be seen from the Editorial of this Number, the general appearance of the crops is good, and quite a number of improvements are being effected throughout the Territory. Progress in all directions is the order of the day. "Among the many buildings in progress of erection in this city," says the *Deseret News*, "is the Thirteenth Ward School House, the largest edifice of the kind that has ever been built in the Territory." As an indication of the prospective progress of the Temple work, the *Deseret News* says that "those granite rocks that were hewed three years since at the mouth of Big Cottonwood Canyon are being hauled and deposited on the Temple Block." We learn also that a large rolling mill and nail factory belonging to Gen. D. H. Wells has started operations, and, from the specimen of nails produced, promises to be successful. A number of other nail factories are likewise in process of erection, some of which are nearly completed. From a letter in the *New York Times* upon "Affairs in Utah," credited to "our own correspondent," and dated Great Salt Lake City, July 6th, we learn, among other items of news, that "the ever memorable Fourth" was celebrated there with due patriotism by the thunderings of cannon, the firing of rifles and revolvers, the music of brass, fife and drum, and quadrille bands, a procession, a meeting, a grand dinner and ball at the Court House, &c., &c.

MEMORABILIA.

OLDEST EMPIRE.—The oldest empire in the world is China.

"EUROPE."—The name of "Europe" was originally derived from Europa, daughter of the King of Tyre.

"AMERICA."—The name of "America" given to the western continent was derived from that of its discoverer, Americus Vesputius.

"ASIA."—"Asia" was originally the name of a small portion of Anatolia, whence it was afterwards bestowed upon the entire continent.

"POUND."—This term, which represents a specific weight, is used also to represent a sum of money, because money was originally weighed.

"SUPERCARGO."—A "supercargo" is one who is employed by the freighters of a ship to go a voyage, overlook the unloading of the cargo, and dispose of it to the best advantage.

"PHILIPPIC."—The "*Philippics*" were originally the name of the Orations in which the Greek orator Demosthenes inveighed against Philip, King of Macedon. But the term is now applied to any invective declamations.

BLACK HOLE OF CALCUTTA.—The "Black Hole" at Calcutta is a dungeon about six yards square, into which the remainder of a brave garrison of Englishmen were confined by an eastern prince, who captured them in the year 1756; and out of 146 that were crammed in it, only 23 were found alive the following morning, 123 having died from suffocation.

"VINEGAR BIBLE."—Baskett's folio edition of the Bible, printed at Oxford in the year 1717, received the appellation of "the Vinegar Bible," on account of a misprint which occurred in the head-line of the Parable of the Vineyard, which read—"The Parable of the Vinegar."

ALEXANDRIAN LIBRARIES.—Alexandria was celebrated for two extensive libraries, which were both destroyed. The former contained 400,000 MS. volumes, which were destroyed by fire 47 years B.C. The latter contained 700,000 volumes, which, when the Saracens conquered the country, were used by them to light their fires with, instead of wood.

HOW TO TELL THE FOCUS OF A GLASS.—The focal length of an object-glass may be found by holding it up between a candle and the wall, and moving it until you obtain a correct picture of the candle in an inverted position, or upside down; then measure the distance of the glass from the wall, and that will be the focal length.

VARIETIES.

A DRUNKARD, hearing that the earth was round, said that accounted for his falling off so often.

A PRINTER'S apprentice says that at the office they charge him with all the *pie* they do find, and at the house they charge him with all they *don't* find. He doesn't understand that kind of logic.

DANDELION BEER.—Take of dandelion roots well washed and dried, two ounces; boil them in six quarts of water for thirty minutes; strain, and add treacle, one pound, and half-an-ounce of yeast: to be put into a bottle and left to ferment for twelve hours. To be drunk morning and evening.

DOUBLE FLOWER-POTS.—Plants in pots may be preserved for a lengthened period by using the pots double; that is, place the pot containing the plant in a larger pot. The outer pot prevents the sun from striking with too great force on the inner one, and thus keeps the plants moist and healthy, and of proper temperature both by day and night.

"What do you know of the defendant, Mr. Thompson?" asked the counsel of a witness. "Do you consider him a good musician?" "On that point I wish to be particular," replied Thompson. "I don't wish to insinuate that Mr. Slopes is not a good musician. Not at all. But I could not help observing that after he commenced playing on the clarinet, a saw-filer, who lived next door, suddenly left home, and has never since been heard of!"

COURT SCENE.—“Sir,” said a fierce lawyer, “do you, on your oath, swear that this is not your handwriting?” “I reckon not,” was the cool reply. “Does it resemble your writing?” “Yes sir, I think it don’t.” “Do you swear that it don’t resemble your writing?” “I do!” “You take your oath that this writing does not resemble yours in a single letter?” “Y-e-a-s sir!” “Now, how do you know?” “Cos I can’t write!”

THE mythology of a nation is inseparably connected with its geography and astronomy, or its ideas of earth and heaven; and to understand it fully, we must keep the latter constantly in view. They are all alike, liable to change; and as a people’s notions on the latter subject vary, so will their mythology. They are like a curve and its co-ordinate lines. Thus, when studying the mythology of Homer, we must bear in mind that in his time the earth was regarded as flat and circular, with the Mediterranean in its centre, communicating by one or more inlets with the ocean stream which flowed round the land; that the farther part of this great river was a dark, dismal region, the abode of the Cimmerians and of the dead, which the cheering beams of the rising or setting sun never illumined, as the sun-god checked his course on the verge of the verdant earth; that the heaven was solid and formed of real or metaphorical brass, resting on lofty mountain pillars, with a door opening over Hellas, through which the gods ascended and descended in their visits to earth, and with, perhaps (for this point is not quite clear,) two doors east and west, through which the sun rose from and sank into ocean. This, by the way, is the true original Olympus. Every morning, Eos, on her white horse, rose and cantered along the celestial road before Helios, whose four-horsed chariot rolled along her path. In the evening the whole party was received into a cup or boat, which swam with them round the northern part of the earth, and brought them up in time to the starting-post in the east. The gods and all the animals pertaining to them could journey along air, earth, or water, thanks to Hephaistoz, who shod them all with automatic brass. Beneath the disk of earth, but at an immense depth, lay Tartarus, the abode of the Titans, conquered by the gods. Such was the first simple system of Greece. That of Scandinavia is not unlike it, but it is more philosophical.

POETRY.

A H Y M N.

(From the “Mountaineer.”)

Had not the Lord been mighty on our side,
Well may Israel declare,
When Zion’s enemies their efforts tried
Her elect to ensnare;
Then would we all have been destroyed,
Like snow-flakes on the angry tide,
And Satan’s hosts rejoice to know
Our debased overthrow.
Deep as the greedy grave their plans were laid
In the haunts of deceit;
Mighty the forces gathered to their aid,
Their designs to complete;
G. S. L. City, June, 1860.

But He who rules yon worlds on high
Hath o’er his Saints a watchful eye,
Restrained the fury of their will
As he makes storms be still.
Then let our songs arise with gratitude
For the grace he has shown;
His powerful hand is over us for good,
He has called us his own:
His covenant is ever sure;
And if we to the end endure,
We will receive our high reward
In the joy of our Lord.

W. G. MILLS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GOSPEL.—No. 1.

In the treatment of the subject named above, it is and will be our purpose to give expression to such thoughts and views as have been and may be suggested to our mind by the Spirit of truth and thelight of experience. The object of our present effort is to consider the Gospel as a system or plan of salvation in its general adaptation to the wants of man, for whose benefit it has been ordained and revealed.

Before we can be prepared to judge of the truth of the Gospel, we must consider something of man and his relationships. To us it is evident that he is here for the fulfilment of a purpose older than his present existence, for various reasons. The first that we will notice is found in the peculiar constitution given him, which seems to embrace the germ of every attribute reflected in the character of God, as whose child we shall consider him.

From this view of man, we, as believers in the truth and perfections of our Heavenly Father as revealed to us in his word, are brought to the conclusion that it would be altogether impious to charge upon God (the Fountain of infinite wisdom) the folly of having created man "in his own image" for no higher purpose than would characterize the operations of the child who gratifies his juvenile

fancy in rearing his tiny structure, and then with childish glee revels in the destruction of his own handiwork.

An additional reason is found in the boundless capacity of thought—the perpetual and ever-increasing desire for knowledge. These in man should be regarded as the highest evidence of the divinity of the Fountain from which he has derived his being. His possession of the germ of an infinite capacity is a truthful reflex of his Divine Prototype.

Man, as we have thus briefly considered him, represents the family or race for whose redemption a system must be provided. In considering man, the nature and extent of his wants are apparent, as we find, notwithstanding the high order of his natural or constitutional endowments, that he is the weakest of the weak, so far as the development of ability for mental or physical actions is concerned.

This view of the condition of the creature to be saved is of itself suggestive of the nature of that system of redemption designed to extend its educational influences around benighted and ignorant mortals. It must embrace, in its provisions, knowledge—the parent element of power,—which element in man must extend to the comprehension of the purpose of the Creator, that the wants

of the creature may be truthfully understood. And that this view of the matter is in harmony with the mind of Christ, may be seen by reference to John xvii. 3:—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

From the foregoing, it may be seen that our conclusions, drawn from a consideration of man's wants as revealed in himself, are in harmony with the provisions God has made for his final redemption and exaltation. We now have this truth fairly before our minds—that it is by leading man to knowledge that he is to be exalted beyond the power of death. The discovery of the tendencies of the provisions of the Gospel, as shown in the foregoing, suggests the inquiry as to the nature of that death from which man is to be delivered through the knowledge of God. To this there can be but one answer—namely, Ignorance of that, a knowledge of which is eternal life. Hence we see that ignorance in man is most clearly shown as the primary cause of evil and the parent of all his follies.

We will now direct our thoughts to the consideration of the extent of man's necessities. We find them only limited by the extent of the race—consequently, universal as the existence of fallen humanity; and men possess alike in all countries and in all conditions in which they exist, the right to paternal consideration as the children of God. The organizations of men being similar in all countries, as well as their constitutional or natural endowments, all show conclusively that they have descended from the common Father of our race; and that our views on this point harmonize with the Scripture may be seen by reference to Acts xvii. 26:—"And God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Thus the Scriptures evince the fact that the creation of man was the execution of a preconceived design for the vast and infinite extension and increase of the glory and perfections of God in his children, as may be seen by further reference to the declaration of Jesus to his disciples—"Be ye therefore perfect, even as your Father which is in heaven is

perfect." (Matthew v. 48.) In the foregoing text we are not only given to understand the design of God and the relationship which the creature sustains to his Heavenly Parent, but also the high perfection and glorious destiny to which man may laudibly aspire.

This brief view of the parts of our subject considered brings us to the contemplation of the magnitude of the Gospel and its adaptation, and the extent of its application to the necessities of man. That its application was designed to be co-equal with the necessities to which it is applied, we would infer from the fact that such necessities *exist*; and further, it is evident that all, of necessity or right, which exist in favour of one man exist in favour of all. As all are alike weak, they need strength; as all are ignorant, they should be enlightened; and as all are alike related to God, if one, so all should be remembered as his own, or part of himself—his progeny—his children. What, then, could be just, or what consistent, but a universal provision for the necessities of his children? That a benevolence thus extensive and a charity thus comprehensive burn with undying intensity in the bosom of our Father, is rendered evident by the extent and profusion in which Nature's bounties are spread out for the use, benefit, and happiness of man. Thus the earth, the ocean, and the air are one great store from which man may draw the elements of comfort and happiness.

But have the evidences of his charity and benevolence ceased here, as though the brightest reflection of himself, the undying spirit enshrined in mortality, had been forgotten? We answer, No. And to our negative to this question are joined the concurrent testimonies of martyred Saints, Seers, and Prophets, from the days of righteous Abel to the present, in whose souls the revelation of Heaven's truth had lighted the lamp of eternal day, in the radiance of which, through the dark vista of the grave, bright prospects of immortality and eternal life have been caused to rise before their minds, to shed a halo of bliss around the miseries of human existence as the fruits of the faith delivered to the ancient Saints.

That our views may be seen to be in harmony with the more recent developments of the will and purposes of God,

we will notice them as reflected in the teachings and ministry of Jesus, when, after calling, instructing, and ordaining his Apostles, he commands them to go into all the world and preach the Gospel to every creature. If any ask, Why to every creature? we answer, For the same reason that it is preached to any—that if one could be saved, so could all; and if one might, so might all; thus showing, that “all nations of men made to dwell on the face of all the earth” were remembered in the provisions that were made to bring them to that high position which may be attained by them as the children of God.

Thus the Gospel introduced becomes the universal plan of redemption by opening the fountains of knowledge which lead to the only true God, whom to know is life, and the ignorance of whom is the darkness and death of the world. From this condition of ignorance and death, the Gospel, as the “power of God unto salvation,” proposes to deliver and save unto the uttermost all who believe. Hence unto them the door is open to all knowledge that can bless and exalt fallen humanity, there being no truth to which it does not lead, no good it does not embrace, and no condition of fallen humanity it does not reach; and when received, it becomes the arm of power to raise and exalt the debased and low, thus imparting strength to the weak, comfort to the desponding, and a crown of life to the finally faithful.

That the Gospel is the power of God is a fact that is rendered evident by the testimony of the great Apostle to the Gentiles. He exclaims, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Rom. i. 16.) Other concurrent evidences are also drawn from the study of its principles. Thus there will be developed in the soul that believes in and becomes obedient to the Gospel such an appreciation of its value as will bind the affections to it in ties stronger than death, and sweeter than life, and more potent than all the temptations or inducements to sin. Thus the truth received becomes to the humble and trusting soul a tower of strength, and a system of salvation promising all the good which the wants of man require, or that the heavens can bestow. Thus the footsteps

of erring mortals are directed in the way that leads to all good.

The Gospel, as we have seen in the foregoing, when received as a rule of thought and action, is not only the element of strength in the soul, but it removes every legitimate reason for a change of course or rule of action, as the course defined leads to all that can happy or bless, and the rule of action is suited to their attainment. Hence all who thirst for knowledge may come to the Gospel that will lead to its Source and Fountain in all its vast and illimitable infinitude.

If any seek for wealth, let them embrace the Gospel, and, as heirs of God and joint-heirs with Jesus, find it in all its fulness. And would you gratify every kindling aspiration of the soul for greatness and glory, and satiate its ceaseless longings for immortality? Then learn the Gospel, as by it life and immortality are brought to light. Would you feast perpetually on the rich banquet spread around you in Truth’s illimitable infinitude? Then become the disciples of Jesus, that you may enjoy the blessed ministration of the Holy Spirit promised to lead you into all truth, that, being thus enlightened, you may see God in his glory as revealed in all his works. Then not only will the Comforter’s gentle whisperings cheer the soul, but all nature will become one universal reflex of his glorious perfections, awakening in the soul sentiments like those so beautifully expressed by Pope:—

“He warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all
extent,
Spreads undivided, and operates unspent.”

Such, O man, is the Gospel, which is the power of God to redeem from all sin and death. Then no longer famish and die, but come and partake of the elements of life freely. No longer, like the blind, grovel in the dark, while the light of truth in all heaven’s rich effulgence pours its golden radiance around you; but open your eyes to the contemplation of its beauties. And you who have spurned the Gospel of the humble Nazarene as a small and worthless thing, come to the feast it spreads for the hungry soul, and in its boundless infinity drown all your littleness of thought: for its theory is all truth, and its practice a corresponding purity in all life’s action.

LOVE FOR THE TRUTH.

BY ELDER JOHN REED.

It appears impossible for man to understand all the causes that operate upon and influence the human mind to act in the various and eventful changes that occur in one short life here upon this earth; but we can observe, and have discovered many things; and facts, in relation to the course that men take, are generally very stubborn things to deal with. One fact, among many that are unaccountable, is an inconsistency that exists—namely, that men profess love for truth, and yet act in direct opposition to its teachings. There have been, happily, very many good and great men raised up at different times and places, which at least proves that the love of truth and right forms a part of the nature of mankind in this world of ours. Many instances might be cited in proof of this position, that such have lived in every generation, through whom the world has been preserved from destruction.

The love of truth and the desire to do their duty have enabled men to endure every kind of hardship and fatigue, to work out theories in the midst of the most severe privations, and make them practicable for every-day life, by which the world has been benefited. It has led others to risk health, life, and prosperity, to discover unknown lands, and to open up new worlds, which has also conferred lasting benefits on mankind; and it has been the cause of others' standing up for right against might, from whom proud oppressors of the weak but good of this world have had to fall back appalled. Martyrs for the truth there have always been, and always will be, while sin and evil continue to prevail. All this and more is in very deed true of the past, and also of the present. Of the present we have no greater proof than the short but eventful history of the Church of Latter-day Saints. Having so many notable examples before us, what manner of people ought we to be—we who now live and have obtained a knowledge of the truth?

To understand the Gospel of Jesus Christ, as is our privilege, we must be actuated by a sincere love for truth, which

will lead or bring out from the secret springs of the heart that which is lovely and Godlike. There exists in the Gospel far more than appears on the surface. Our religion is not merely for Sunday, or to show off in public: it reaches the inmost recesses of the heart, and fills us with feelings of unbounded love and gratitude to the Giver of all good, that we have been blessed to taste of the things of the heavenly kingdom, far above the expression of our simple language of the present. Can the world say this? Do some who profess to be Saints realize it? Let them answer for themselves.

We know that in the Church here below there are objections to be made to the actions of some of its members, and such will continue to exist, without doubt, until the end of all things; for the wheat and tares are to grow together until the final separation. This Church has been made to suffer many times, wholly through false brethren. As a Church and body of people, however, it can truly be said that it is a love for truth that actuates us. And although wrong or evil is to exist, it is no justification to those who do it; for it is said that "It must needs be that offences come; but woe unto him by whom they come." So also, although the tares are to grow with the wheat until the great day of burning, it will not be at all creditable to any one to be numbered or bundled up with the tares.

A great amount of profession is made in the world. Men act now very much the same as did the Pharisees of old: they parade and make a great show of that which they do, and even thank God that they are not as other men. All kinds of societies and schemes are set afloat, professedly for the good of our fellow-beings: but "it is not all gold that glitters." By far the most part is done for the love of a good name, or wealth, or other motives than the love of the truth. Still it is wrong to suppose that all have acted from mean and sordid motives. And certainly, in this, the Church of Christ, every day brings forth something done or being performed,

in which is seen that the principle of good exists and is acted upon because it is good. Were it not for these men and women, we should despair of ever seeing the world regenerated.

Still in this Church there are some who are careless and indifferent about the truth, and who try to excuse themselves from living their religion by pointing or referring to the wrong doings of others, especially their leaders. But, in conversing with such, it is easy to discover the want of principle in them, there being nothing honourable about their dealings, either with their brethren or with the world. There are some who come into this Church, and appear to run well for a time, but it is for a time only. They have not the love of the truth in them, and we wonder why they ever troubled themselves at all about it. They, however, soon wither, dry up, pass away, and are forgotten. Others, again, embrace the Gospel with apparently no other object than to be looked up to as *somebody*, especially if they have a smattering of worldly wisdom; and they have an awfully big idea of themselves. These are "vain in their own conceits," put on a number of airs, and look mighty. They, however, soon find their proper level, for the Gospel truths are fearfully vulgar and levelling to such; for when these characters are put side by side with those who possess honest worth, however unassuming it may be, they are very soon cast into the shade and lost; and yet, somehow, the work of God still continues onward without them or their help.

We often find persons who, strange as it is, have continued in the Church from ten to twenty years, and have always been ready and willing to *die* for the work of God; but, wonderfully strange, they take good care *now* not to *live* for it! Only require them to use the means which God has put into their hands, and it is really sickening to see the mean and miserable shifts they put themselves to, to escape doing it. Others of as long standing will fancy that they know everything (and some do know more than is good for them); but when anything is presented to their notice for them to do, they will fancy that it is some scheme of their brethren to deceive them, but would themselves never risk the first moment of time or the first dime of money for anybody but themselves. They will talk of being poor, &c.; and

it is true, they are poor—poor in spirit, and always will be. How can such beings expect the gifts and blessings of the Gospel? They have them not, neither *can* they have them, because, when they ask, they have not faith. The Apostle James, speaking of God's giving blessings to all men, adds distinctly, "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1. 6, 7, 8.) How can such people have faith to obtain God's gifts, when they have not the love of the truth sufficient to enable them to do the minor matters of the law of the kingdom? Do any think, because they have been *permitted* to remain in the Church a number of years, that it will count to their credit? It will *not*, unless they are up to the mark and progressing on the road to eternal perfection; for unless they love righteousness and practise it, they might just as well be sectarians—perhaps better; for more is certainly required of those who have taken upon them the name of Saints of the Most High. It is painful to God's servants, when they see their labours counted as naught, so far as concerns any perceptible good being effected. The foregoing characters put us forcibly in mind of some of the people that Moses had to contend with: if left ever so short a time to themselves, they set up a golden calf and worship it; and indeed it may truly be said that the word, laws, ordinances, and commandments of God do not profit them, not being mixed with faith in them that hear. In such there is no real progress. Does the living fire of the Almighty accompany their testimony? No, it does not. They soon get dull, heavy, and dry, and what they say is in its effect worthless. If any should embrace the Gospel through them, such are generally of the same class as themselves.

It has been truly said that there is no royal road to greatness; neither is there any royal road to salvation or heaven. The kingdom of God is established, as predicted by holy men of old; and although God can build up his kingdom without our help, he chooses to do it by and through us upon the earth, acting in union with those who have gone before us. Hence he has given us the privilege

of being used to roll on and build up this great and mighty work in the dispensation of the fulness of times; and instead of feeling it a burden, we ought to feel it a great blessing to be counted worthy to do anything, and feel that all we can do is but to add the smallest amount in creation to help to throw the balance in favour of peace and righteousness. This is our calling, in accordance with our covenants, and as part of the Israel of God. Let us see to ourselves; let us try and feel our position—try to realize that we are here to do something—that we have been called to work—that God has given us light, truth, and the living testimony concerning himself. Let us wake up and put on the armour of God, and feel that there is not anything too great for us to accomplish—no sacrifice of feeling or anything else too much, or to be compared with that which awaits the righteous of the Lord,—always remembering that it is according to the light within us that our works will be judged by God: but woe to us if we put that light out! We can now lay a foundation whereon to build our eternal peace and happiness. Our Heavenly Father has given us this privilege; consequently, when we are taught and enabled to understand, we are fools to ourselves in rejecting it, for we shall be the losers. We shall all find in the future that we have been the builders of our own happiness, or the cause of our disgrace and misery; so that *now* is the time to work—now is the time to lay a foundation that we can build on eternally. As men and women professing the name of “the children of God,” we have a greater light than those around us at present in the world; and in proportion to the knowledge acquired or obtained, our works are expected to correspond, and ourselves to be better than our neighbours.

As Saints of God, we have to serve Him. We cannot serve God and Baal. Of all the miserable beings in creation, they must be the most so who are half in and half out of the kingdom of God. God does not require mere formal service. He requires us to be wholly in the work, or to leave it alone. It is quite certain that God has an aversion to those who profess his name while their hearts are far from him; for, in speaking to his servant John, he declares that he will spue all such out of his mouth. If we

ask such persons what kind of salvation they expect to obtain, they will all tell us that they hope to be saved in the celestial kingdom. Now, there is no doubt that God will be merciful to all men, and will certainly reward them all according to their works; but surely no one in reason can expect more than he deserves—to reap where he has never sown! If we ever get into the celestial kingdom, we shall most assuredly have to do the works of that kingdom—that is, obey the laws pertaining to it, or there will be no place found for us.

We are happy, however, in knowing that the persons herein referred to are the exceptions, and certainly not the majority of those who compose the Church of God upon earth; and the fact that such exceptions are allowed to remain in the Church is a proof that God's goodness and mercy are extended to all, to enable them to obtain salvation. Let the half-hearted remember this, and turn unto God while the day lasts. Let them learn to practise the Gospel of Jesus Christ for the truth therein contained; so shall present blessings and eternal peace be theirs. To those who are faithfully living their religion, we say, It is better to suffer with the ungodly for a time than for them to have it to say, in the future, that we gave them not a fair trial, when God permitted them to exist.

It is consoling to those who are honest, doing right, and love their religion, to know that all are bound to find their proper height and level. Those who embrace the truth for the love of the truth—who do right because it is right,—those who act upon principle, and none others, can be saved; and to such their reward is ever present: they realize the gifts and powers of the Almighty, and have the light of the Gospel dwelling in them continually. When mingling with others, they will shed a holy and benign influence upon them, and the good of their presence will be acknowledged by all. Of them we can always truly say, They love their religion because it is true. Genuine, disinterested, and active love for the truth as it is in Christ Jesus are the only means whereby we can ever expect to gain a full, free, and perfect salvation,—by which we alone can enjoy the light of heaven here, and secure to ourselves glory and happiness hereafter.

HISTORY OF JOSEPH SMITH.

(Continued from page 537.)

[December, 1843.]

Thursday, 28th. At home.

Elder Orson Hyde returned from Adams County, having obtained quite a number of signatures to the Memorial to Congress, and made an affidavit of what he learned in Warsaw concerning the mob:—

"State of Illinois,)
City of Nauvoo,) ss.

On the 28th December, 1843, came Orson Hyde before me, Joseph Smith, Mayor of said city; and after being duly sworn, deposeth and saith that on the 26th instant, as he was passing from Lima to Nauvoo, through that part of Hancock County where Colonel Williams resides, he was credibly informed that on Saturday previous the Anti-Mormons held a meeting, drew up an article, and passed several resolutions, among which were these:—"We will revere and hold sacred and inviolate the Constitution of the United States, and also the Constitution of this State. We will visit the Mormons residing in our vicinity, and require them to give up their guns; and such as do it shall dwell here in peace; but those who will not do it may have thirteen days to leave in; and if they are not off in that time, we will drive them." The above is the substance, but perhaps not the very words. They also swear that the Mormons shall never raise another crop in that region, &c., &c.; and further this the deponent saith not.

ORSON HYDE.

Subscribed and sworn to before me this 28th of December, 1843.

W. W. PHELPS, Clerk, M. C."

Daniel Avery having made affidavit of the cruel treatment he had recently received at the hands of the Missourians, I here insert it:—

"State of Illinois,)
City of Nauvoo,) ss.

On the 28th day of December, 1843, came Daniel Avery before me, Joseph Smith, Mayor of the city aforesaid, and after being duly sworn, deposeth and saith that on the 2nd day of December, 1843, he was unlawfully arrested by force and arms, and kidnapped at Doty's Mill in Bear Creek precinct, Hancock County, and State aforesaid, by Colonel Levi Williams, his son John Williams, of Hancock County; John Elliott,

a schoolmaster, from four-and-a-half miles below Warsaw; William Middleton and Joseph McCoy, of Clark County, Missouri, and four others. Colonel Williams held his bowie-knife to his breast. Six of the others stood with their pistols cocked and their fingers upon the triggers, muzzles presented at his body, ready to fire; and two stood with clubs, and amid the most horrid oaths and imprecations, took and bound with silk handkerchiefs your said affiant, and led him away between two men, one holding a savage bowie-knife on one side, and the other a cocked pistol on the other side, (having taken away your said affiant's weapons while binding him in the Mill,) and led your affiant about a mile. Your affiant refused to walk any further, and they put him upon a horse, and tied his legs under the horse; and John Elliott, the aforesaid schoolmaster, led the horse as fast as he could make his way, through a thicket and by-way to the house of the aforesaid Colonel Williams. Here the kidnappers eat and drank; and after they had unbound me, (for they had bound me so tight that I was in great pain,) I was also suffered to partake.

They then put me upon the horse again, and bound me, and started for the river, the said schoolmaster Elliott leading the horse. When we came near a school-house where there was a meeting, they came to a halt, sent messengers to the meeting, and in the course of half-an-hour they returned with an armed mob, with rifles and other weapons, sufficient to make the whole company number about twenty. Being all on horseback, they formed a circle, with your affiant in the centre, (who up to the time had acquainted every man he saw that '*they were kidnapping him,*') and marched in that order to a house on the point below Warsaw; and as I was very cold from being bound, they took me into the house to warm. I now called for a trial, as I had told them all the way that I never resisted legal authority. They said they were hunting a magistrate. Says I, 'I understand you; you mean to force me into Missouri.' McCoy returned, and said, 'We are ready.' It was about midnight. We went about three hundred yards up the river to a skiff. I refused to cross, as they had promised me a trial. They forced me into a skiff and bound me, and five men put me across. Their names, so far as I could ascertain, are William Middleton, William Clark, Joseph McCoy, John Elliott, and

Charles Coolidge. They landed at the tavern on the south side of the Des Moines, and took me into a back room, threw down a buffalo robe for my bed; but as my arms were bound so tight that I could not rest, I complained: told Middleton that was not the way he was used at my house. They felt at my arms and exclaimed, 'By God, they are not too tight!' I begged to have one arm liberated, and finally they untied both, and I slept (under guard) on the buffalo robe before the fire.

About noon they got ready and started with me, guarded upon a horse, for McCoy's, in Clark County, Missouri, about twelve miles distant. It being night when we arrived, and I unwell through fatigue and confinement and the abuses before received, I went to bed. They had sent runners ahead; and after I had been in bed awhile, the Sheriff came up from Waterloo, the county seat, a distance of about two miles, to arrest me and take me before a magistrate that night; but Middleton and McCoy objected, as I was sick. The Sheriff, however, executed his writ, and left me in their care till morning. It being late before we breakfasted, he came in the morning and made the second scope of his authority and took me. He quizzed me the night before, to draw something out for testimony; but as innocence cannot be affected with truth, he was as wise at one end of the story as the other.

At Waterloo I was examined by a magistrate, who committed me upon the substance of an affidavit made by my son in duress with a bowie-knife at his breast, and upon a promise that he should be liberated from Monticello gaol, where he was confined after being kidnapped some three or four weeks previous. My bonds were fixed at \$1,000; and as I had no bail in such a strange place, I was started for Palmyra Gaol, in Marion County. The Deputy-Sheriff took me to Musgrove, the Sheriff, a distance of ten miles. Here I sued out a writ of Habeas Corpus, but the Judge remanded me to prison.

At Monticello my chains were taken off, and I was at liberty (!) in the midst of a strong guard to view the town. Here a lawyer agreed to take me and my son through court (as the Missourians say,) for a horse. Saw my son in the prison; said he was forced at the point of a bowie-knife to make an affidavit against me; but he knew I was innocent.

I tried to be left with him in gaol; but no, I was compelled to go to Palmyra, where I arrived the next evening. The Sheriff thrust me into the dungeon without waiting to eat, warm, or anything else. The next morning the blacksmith came into the gaol and ironed me to the middle of a

great chain that was fast to the floor, where I remained in the horrid gloom of a Missouri prison two weeks.

From thence the Deputy Sheriff started, with one chained upon the horse in this wise. He then chained my right leg, and then passed the chain up to my left hand. In this way I travelled nine miles, when we stopped, and he changed the chain from my right hand to the horse's neck. We arrived at Monticello, and I was chained all night.

The next day I was conveyed to Waterloo, and delivered into the custody of the Sheriff of Clark County. I was kept under a strong guard by day, and at night chained to one of the guard or to the bed-post.

I was informed that Middleton and McCoy procured an indictment against me, by giving bonds to the amount of some two or three hundred dollars, that they would hunt up testimony to the point for next court, there being nothing against me but the affidavit of my son before alluded to; and so the grand jury found a bill.

Ellison, my lawyer, deceived me, and put over my case for six months, because, as I suppose, I, being kidnapped, had no fees for him. I objected to having my trial put off for six months. I did not fancy the dungeon of Palmyra Prison. The Court concluded to let me to bail under bonds of \$1,000, but this I could not obtain. Subsequently it was reduced to \$500, but all in vain, for I was unacquainted with the people.

This was on Saturday, and I was thus left to meditate on the mischief that may be made out of a little matter by meddling men.

On Monday I sued out a writ of Habeas Corpus; and after a fair hearing of the matter, I received the following order:—

'State of Missouri,
County of Clark, }
Dec. 25, 1843. } set.

Ordered by the Clark County Court that Samuel Musgrove, Sheriff of Clark County, discharge Daniel Avery from imprisonment, on an indictment found against him for the alleged crime of stealing a mare of Joseph McCoy's.

By order of Court.

Witness—Willis Card, Clerk of {
L. S. } said court, and seal of office, this
25th of December, 1843.

Done at office in Waterloo, date above.

WILLIS CURD, Clerk.

Hons. John W. Dewellin, }
Henry Snively, } Judges.'

Very early on Tuesday morning your said affiant started for Nauvoo, and arrived the

same evening about sundown, a distance of near twenty miles, so crippled from the iron bondage and hard usage of Missouri, that he is hardly able to walk. To those who assisted your said affiant to obtain his release from bondage, he tenders his grateful acknowledgments; and further your affiant saith not.

Subscribed and sworn to before me, this 28th day of December, 1843.

DANIEL AVERY.

W. W. PHELPS, Clerk, M. C."

(To be continued.)

Liverpool was visited with another of those destructive fires for which that town has of late been so unfortunately famous. The large sugar refinery of Sir Thomas Brancker, with all its adjacent buildings, and a stock of sugar to the value of £60,000, was totally consumed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 1, 1860.

TO THE PATRONS OF THE STAR.—Feeling a desire to encourage our patrons in the exercise of that privilege which has been before extended to them by our predecessors, we take this occasion to renew the invitation and solicit the continuation of such articles, essays, &c., as they may furnish us for publication in the columns of the *Star*, feeling that it will not only aid us in our labours in this department, but will also be the means of forming an acquaintance with those whom our present duties and calling in the ministry have associated us with in this land. We desire the concurrent action of the Priesthood and Saints in all matters of importance, feeling that nothing will facilitate the accomplishment of this, and secure the united and harmonious action of all, better than a frank and liberal expression of their views. As we may not have the opportunity, for some little time to come, of visiting the different parts of the Mission, we feel desirous of using the next best means afforded us of becoming acquainted with the character, talent, and ability of those with whom we are so intimately associated in our labours; and that confidence which it shall be our earnest endeavour to promote can only be predicated upon the intrinsic worth of the object upon which it is bestowed. That our mutual labours and acquaintance may prove to be every way worthy of such confidence, is our sincere desire. Much good may accrue to our patrons by availing themselves of the opportunity now offered them, by committing their thoughts and reflections to writing, which will enable them to systematize their views and harmonize their ideas and principles by consecutive arrangement, which they would not be likely to do so beneficially to themselves by alone extemporaneously discoursing upon them.

For some time past our readers have been furnished with a large assortment of reading matter from our patrons. We trust they have been generally profitable both to our contributors and readers. It is not our present purpose to pass any critical strictures upon such contributions further than to set ourselves and the communications which may hereafter appear in the *Star* in their proper light before our readers. The *Star* not unfrequently falls into the hands of those who have but a limited acquaintance with our principles, and it is not uncommonly the case with writing as with speaking, that some particular or favourite notion of the author may lead him to treat the subject which he may have under consideration in an extended and elaborate manner, without showing its relative connection and association with

other principles. In failing to harmonize and point out such connection, it sometimes occurs that an inference is drawn by the reader quite different from that which the writer wished to convey. For this reason, all articles or communications appearing in the columns of the *Star* with the names prefixed or affixed thereto should be regarded, in all such disparities, as only reflecting the views and feelings of those whose signatures they bear.

The instruction which we design for the guidance of the European Mission, and to which we wish to direct the Priesthood and Saints, will for the present appear in the Editorial column, as well as in the articles found upon the first pages of the *Star*. All articles *not having a signature* will come from the Editorial department, and embrace such doctrines and principles as we wish to present for the consideration of the Saints, and all others that are desirous of becoming acquainted with our views, or wish to govern and regulate their actions by our counsel. We therefore wish our patrons to continue to send us their reflections and thoughts, both in prose and poetry, as formerly. We shall, however, in the publication thereof, reserve to ourselves the right of giving place to such communications and articles as we in our judgment may think will be the means of doing the greatest amount of good to our readers. In all corrections which we may think proper to make, we shall endeavour to preserve, as far as practicable, the ideas and principles of the authors. All contributions must be original, and bear the full names and addresses of their authors.

A DISCOURSE

DELIVERED BY ELDER JACOB GATES, LONDON, JULY 22, 1860.

I feel glad this morning for the privilege of meeting with the Saints in a Conference capacity, and to have the opportunity of standing before you to give a reason for the hope that is within me. I desire to so live that I may at all times and in all seasons be able to give a tangible reason for the hope that is within me as a Saint and servant of the living God, and also to be able to do my duty with credit to myself and honour to the God whom I profess to worship.

I feel very much pleased to hear from the brethren this morning concerning the success of the kingdom of God and its progress in this Conference; for that kingdom circumscribes all the interest of my life. If the kingdom of God should fail, then I fail; but if the kingdom is successful, then I must be successful also. The principles of the Gospel have become the great fact of life, and I can look forward with my mind's eye to a day of sure triumph for the Gospel of Jesus Christ. But there is an individual object which has to be accomplished, the success of which entirely depends upon our own acts. In the exposition

of the Prophets which we find in the Old and New Testament, the universal triumph of the kingdom of God is emphatically declared, and has reference to the kingdom as a whole, and not so particularly to those who may be the individual members of the same. It will never do for us only to be able to bear testimony of the truth of this work. This is no sure test that we are progressing in that knowledge which leadeth unto eternal life; for many in all dispensations have been able to do this, and have turned away from the truth.

My reflections upon the history of many who have been in this Church make me feel like saying, with the Apostle of old, "Let him that thinketh he standeth take heed lest he fall." I have watched the history of this people closely for upwards of twenty years, and my entire experience bids me declare to you that nothing will enable any one to stand but purity and righteousness. The Saints must add to their faith virtue, temperance; and all the characteristics of the Holy Spirit; and if these things be in them and abound, they will not be barren nor un-

fruitful in the knowledge of God; neither will they stumble upon anything which is to be found in the kingdom of God, for the principles of truth will light up their entire being and become part of themselves, and they will feast as it were upon the bread of life continually. Otherwise, how are the Saints to become the light to this generation? There are many who have been in the Church for years, and who at the present day know no more than when they were first baptized. They have become as the salt which has lost its savour. It is good for nothing but to be cast out and trodden under foot, figuratively speaking. What is the difference between the Latter-day Saints in this condition and the world of mankind around us? They have professed religion for centuries, and what knowledge have they gained by it? None at all; at least, none of that which belongs to God and godliness. The things of man they understand very well; but there is that connected with the Gospel which is beyond man, and is not to be found out through any other channel than that appointed of God. This the Saints profess to grapple with, and the obtaining of it ought to have their most serious and unremitting attention. To come short of obtaining this knowledge is to lose everything, for it is beyond the common research of man. But man is a creature of revelation, and he does not know it. While he studies that which is called corporeal, he is able to gain intelligence of that kind; and upon the same principle, if he were to drink in of the Spirit of God, he would be enabled to comprehend the spiritual things of the kingdom of God,

and be as satisfied of their real existence as he could be of any earthly object. But mankind have not studied spiritual things. They have become as it were a prey to the powers of darkness, and have been so long accustomed to grovel in ignorance and sin, that the voice of the Spirit of God to them is as the voice of a man's friend who has been long separated from him, or as an entire foreigner who speaks to us, and we know not what he is talking about.

I wish to apply these things to the Saints as well as to the world. The Saints are called to be the saviours of mankind, and I wish you to understand that it is no small thing to be a saviour. To be a saviour, a man must possess the power of God. How many there are who have been set apart for this purpose, but, instead of being the saviours of men and women, have been their destroyers! It would have been better for such if they had never known the Lord. To fulfil the high and responsible duties required of the Elders, they ought to call upon the Lord from the rising till the going down of the sun.

I realize my own weakness in these things, and I call upon you and myself to rise up and seek unto the Lord, that we may have the bread of life to administer to the children of men who yet lie in darkness. I call upon you to keep the fear of God before you continually; and I promise you that if you do so, you will never sin to any great extent.

I pray God that his Spirit may continue to increase with us throughout this day, and I bless you in the name of the Lord. Amen.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES, LONDON, JULY 22, 1860.

There is, perhaps, no principle of our faith which we should more fully understand than the operations of the Holy Spirit upon intelligent beings. This principle is of vast interest to all mankind, for the Spirit of truth and revelation is extended to all the creations of God: through every grade of intelligence, it presides over all his works, and is in and through all things, both

that which is termed animate and inanimate, although I hold that there is no such thing as inanimate existence, for the very fact of existence proves animation and life. Without doubt or question, the Spirit of the Lord is through all his works, and is the power by which all things are governed and kept in order as they are, whether it be the earth we tread upon, or that which moves or lives

upon its surface, or swims in its waters, or whether we ascend to the starry constellations and examine the planetary system,—from the smallest animalcule to the myriads of worlds that revolve in the immensity of space, the Spirit of God is the life, the light, and the power by which they are governed and controlled. But man is more especially blessed with this Spirit. He enjoys more of it than all the other orders of creation. How necessary, then, is it that we should understand the dictates of that Spirit! Jesus said it was the light which enlightened every man that came into the world. Although the Spirit of the Lord is upon every man, and is an attendant upon him from the cradle to the grave, it does not follow that he will be guided by it in his actions.

Man is capacitated to act according to the intelligence which is within him, and that intelligence is capable of eternal increase and expansion, unlike the things of man's formation. Human inventions and mechanisms perish with the using. The more the intelligence of man is used, the more it will increase and the faster it will multiply.

Such is the organization of the human mind. The world, instead of following the dictates of the Spirit of God, have rejected them, and followed the traditions of men. Hence they have not found that good to result from the possession of it which they otherwise would have done. It is giving heed to that Spirit which has caused them to adopt many good principles; but because they have not followed up the Spirit and its dictates, they lack that light and revelation which would have enabled them to organize those principles to their present and eternal advantage.

The world believe in Jesus: so do we. "Where, then, is the difference?" you will ask. It is here: The world believe in the simple necessity of faith alone as being necessary to salvation. We believe in the application of that faith in Jesus to an observance of those laws and principles laid down by him for the salvation of mankind.

Many instances might be cited to show that more is required than faith. While the Apostles were passing through a certain city, two individuals followed who were possessed of unclean spirits, and they saluted the Apostles as the servants of

Jesus Christ. The Apostles turned and rebuked them. The knowledge which these possessed of the Apostles' being the servants of God was through an evil spirit. Here we have the testimony of those who were under the influence of evil spirits that the Apostles were the servants of God. If this knowledge could have saved them, it was certainly very wrong for the Apostles to rebuke those spirits. Who amongst the present generation could be able to detect whether it was correct or not? With their present views, it is impossible for them to do so.

How important it is that we, as Latter-day Saints, should study the operations of the Spirit upon our hearts, and consequently its operations upon others! It is our object, in speaking of these things, to inform them concerning the truth. If an error has had the usage of ages to make it sacred in the eyes of men, that does not make it truth; yet such is the principle of judgment exercised by the present generation.

When we declare that God has in this age of the world revealed to men the great plan of salvation, it seems to take them by surprise: they cannot understand it. For ages it has been the acknowledged doctrine that God would never more speak to the children of men. I hold in my hand the record of the Jewish and Gospel dispensations. More than eighteen hundred years have passed since the things written in this book were revealed. Since that time no certain communication has been received from God. Shall we now, after that lapse of time—that long night of darkness, shut the mouth of God by saying that he will never more speak to the children of men? If we do so, we place ourselves in a position where the blessing of God can never reach us. If the history of the past dealings of God with the children of men be any criterion for us to judge by, whenever the Lord has chosen to perform any work on the earth, he has invariably communicated a knowledge of the same to the Prophets and his chosen people. Congregations of men may assemble and call themselves the children of God; but does that make them so? Certainly not. It is the acceptance of a people by the Almighty in the communication of his mind and will unto them that is the true evidence of the people of God. What we have to say of ourselves is, that the Gos-

pel of Jesus Christ has been revealed, and that the Holy Ghost from on high has been shed abroad upon us, and has borne testimony of its truth; and we are made as sensible of these things as of anything else with which we are surrounded.

I wish to apply these things to the Latter-day Saints, and ask them, Do you understand these things for yourselves? This is what we should look after, for it is the cultivation of an acquaintance with the things of God and gaining a knowledge of the same that will form the foundation of our future exaltation in the eternal worlds.

We might go on to show still further the operations of the Spirit of God upon the human heart. Paul says that in the last days perilous times would come, when men would be lovers of their own selves, &c. This was the Spirit of revelation in the Apostle which enabled him to comprehend what would be the condition of men in the last days. We should possess the Spirit of revelation like the Apostle Paul. If we did, we should be able to discern the thoughts and intents of the heart. The Spirit of truth has the power to measure the things of God and man. No man can enjoy that Spirit and remain in his sins. Here lies the great difference between the spirit of evil and the Spirit of truth. In the world they have their mediums of communication; but you may take the most pious and the most wicked, and they are equally good mediums. Not so with the Spirit of revelation from God, for no man can enjoy that who does not keep the commandments of God. Who are

witnesses of the truth of this work? Those who keep the commandments of God. You may say they are interested parties: but who, I ask, were the witnesses of the Saviour and his Apostles? Those, of course, who kept the commandments of God. The testimony is parallel. You may ask if these things which are spoken of can really exist, and we not know of it. Yes. How many knew of Noah's mission, or that of Moses or of Jesus? Would they have put the Saviour to death, if they had known who he was? Certainly not. Yet, by the power of God, through his instrumentality, the dead were even brought to life, and many other notable miracles were wrought: but the Jews did not know him. The same has been the case in all ages of the world when the message of salvation has been proclaimed; and here in London it has been proclaimed for many years, and it may be so till the very stones will cry out in judgment against you, and still you will not know it, unless you repent of your sins and seek to enjoy the light of the Holy Spirit.

I bear my testimony to the truth of the mission of Joseph Smith—to his being a Prophet of the living God, as is also his legal successor, Brigham. I was personally acquainted with Joseph Smith; and I knew him to be a moral, virtuous, and noble-minded man,—also a Prophet of God. These things I know by the revelation of God's Holy Spirit. May the blessing of the light of the Holy Spirit rest upon this congregation, is my prayer. Amen.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The condition of Naples at the declaration of the state of siege is represented as having been one of extreme anarchy and confusion. Every one who could leave the city was doing so; cart-loads of furniture and valuables were being removed from it in all directions. An official despatch, dated Naples, August 18th, reports that a Garibaldian brig, laden with arms and ammunition, was fired upon, stranded, and taken by the Neapolitans on the Calabrian coast on the 14th ult. On Garibaldi's leaving Sicily, accompanied by 1,000 men, it is said that he announced his departure in the following address to the National Guard of Messina, delivered from the balcony of his house:—"I am summoned elsewhere by my duty, and must quit you, O Sicilians! It is now time for Sicily to think seriously and vigorously of her own defence. Yes, you must henceforth defend yourselves alone against whoever may attack you! I have done for you all that was possible for me to do. At present Italy requires that I should go elsewhere. Diplomacy has not been able to check me, and I will positively not come to a compromise with it." The *Globe's* Paris correspondent mentions, amongst the arrivals of volunteers at Genoa for

Garibaldi, that of eighty-five Prussians, with knapsack, rifle, and bayonet, forwarded for shipment to Sicily by a committee at Berlin. A Liege paper states that one of Garibaldi's aides-de-camp has personally given an order for 20,000 shells. News has been received of the landing of a number of Garibaldians in Calabria, who joined the insurgents and attacked Reggio. 130 Sicilian vessels, it is said, disembarked Garibaldi and his army at Bagnara. The telegraph lines between Palmi and Reggio have been cut. A provisional Government has been established at Potenza. The elections have been adjourned until the end of September. The Parliament is to be assembled on the 20th October. Austria has crowded Venetia with troops; even the smallest villages are garrisoned. 3,000 soldiers, formerly in the service of the Duke of Modena, have entered the service of the Pope. Disturbances connected with the enlistments have been suppressed. A telegram from Beyrout reports that in the environs of Damascus attempts against the life and property of the Christians are of daily occurrence. Accounts from Berlin state that the potato crop is diseased, and that the rye and barley on the ground are in danger of perishing. In the Douro district of Portugal the vine disease has been disastrously prevalent. The Russian journals all describe the prospects of the harvest as very unfavourable; and in addition to the violent storms, the locusts have made an extraordinary onslaught. In Bessarabia the population were called out, and a military cordon of 20,000 men formed against the swarms. In the Chersonese, notwithstanding like caution, the result was doubtful. The locusts had also appeared near Odessa. The greatest anxiety is manifested in St. Petersburg as to the state of the national finances, which are reported to be in a very unsatisfactory position. It is even rumoured in several directions that the empire is on the eve of bankruptcy. Much discontent prevails in the Russian army in consequence of the soldiers not receiving their pay. The Imperial Guards alone have been five months without money. Two hundred ships are assembled at Nicolaieff for the transport of troops to Turkey.

AMERICAN.—The Prince of Wales is continuing his course with unvarying *eclat*, winning popularity wherever he goes. On the 4th ult. he was at Frederickstown, and was received most enthusiastically, and on the 6th he received an address from the Government of New Brunswick, and inaugurated a new park. He attended the Government House. The *Nebraskaian* of the 6th June says—"The most violent storm that has occurred in this Territory within the memory of the 'oldest inhabitant' visited Omaha and the Platte Valley on Tuesday, the 5th instant. At least two-thirds of the Capitol and about one-fourth of Pioneer Block were unroofed; several chimneys were blown down; two or three barns destroyed; and a dwelling-house blown from its foundation. The rain fell, not in torrents, but in a solid sheet of water; and the hail, though small, fell in large quantities." At Bellevue, twelve miles below, the storm was more severe. The hail fell as large as hen's eggs, demolishing three fine brick buildings, breaking about 5,000 panes of glass, and seriously injuring the crops. The entire damage done in the Territory is estimated at \$13,000. A destructive tornado has visited Kansas, destroying a great amount of property. San Francisco dates to the 25th July report disturbances on the north coast of Mexico. A serious insurrection of the negroes at Lonhero Gnano had caused some excitement among the merchants interested in the guano business, both in Baltimore and Petersburg (Virginia). A letter received at the office of the *Austin State Gazette*, from Dallas, details the particulars of a most diabolical abolition plot in Northern Texas. The particulars briefly are, that the fires occurring in various parts of the country on the 8th instant aroused the attention of the people. On the house of Mr. Crill Miller being burned, suspicion fastened on his negroes. They were arrested, and in the course of the examination the particulars of the plot were elicited; namely, that it was determined by certain abolition preachers, who were expelled from the country last year, to devastate, with fire and assassination, the whole of Northern Texas; and when it was reduced to a helpless condition, a general revolt of the slaves, aided by the white men of the North, in our midst, was to come off on the day of election in August. The object in firing the town of Dallas was to destroy the arms and ammunition and provisions known to be collected there. The stores throughout the country containing powder and lead were to be burned, with the grain, and thus reduce this portion of the country to helplessness. When this was accomplished, assistance was expected from the Indians and abolitionists. The *Pittsburg Post* says that the Hon. R. P. Flenniken, of Pittsburg, has accepted the appointment to the office of U. S. Judge for Utah, and will shortly leave for Utah, accompanied by his son, who will act as clerk. The *Deseret News*, in reporting the arrival of Captain A. B. Miller, in Great Salt Lake City, on the 10th July, says—"By the Captain, we learn that Judge Kinney has been appointed Chief Justice of Utah, and Alexander Wilson, one of the Associate Justices." It also says—"As the Captain was leaving St. Joseph, a company of 600 Saints arrived in that place *en route* for this Territory. A very large emigration is reported on the north side of the Platte."

MEMORABILIA.

"ATLANTIC" OCEAN.—This ocean, lying between Africa and America, was so named from the *Atlas* range of mountains, in Africa.

SCYLLA AND CHARYBDIS.—The former is a dangerous rock, and the latter a dangerous whirlpool, opposite each other, in the narrow strait running between Italy and the island of Sicily.

"PACIFIC" OCEAN.—This ocean, lying between Asia and America, was named "Pacific" by Magellan, who sailed for nearly four months in one line through it, without seeing land, it being during that time pacific or peaceful.

PARNASSUS.—The celebrated Mount Parnassus, in Greece, sacred to Apollo and the Muses, was famous for its Castalian Spring and Temple of Apollo, and was accounted by the ancients the middle of the world.

THE MUSES.—The *Musæ*, in mythology, were the nine daughters of Jupiter and Mnemosyne—namely, Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania. They were supposed to preside over music and poetry, and were mistresses of the sciences.

TO TELL THE AGE OF HORSES.—After the horse is nine years old, a wrinkle comes on the eyelid at the upper corner of the lower lid, and every year thereafter he has one well-defined wrinkle for each year of his age over nine. Thus, to tell the horse's age, add the number of wrinkles to nine. If, for instance, a horse has three wrinkles, he is twelve; if four, he is thirteen.

THE STOCKS.—To explain the nature of speculation in the National Stocks, we will suppose a case. "Three per cent. consols, 93 $\frac{1}{4}$," simply means that *one hundred pounds* invested in the Stocks, and bearing a yearly interest of *three pounds*, (three pounds per hundred, or *per centum*;) may now be purchased for £93 5s. (93 $\frac{1}{4}$.) Suppose A. has purchased £300 in the 3 per cents, and receives £9 yearly for the capital he has invested. Should he require money to meet an emergency at a peculiar time, such as war time, when persons are afraid to speculate, he cannot obtain £300 for his £300, but must take for *each hundred* what B. offers him—£93 5s., or, for the whole, £279 15s. Under more favourable circumstances, he would perhaps have procured £98, £99, or even £100 per hundred. In the latter case, money fetches its full value, and consols would be said to be at *par*. Now, if B. buys £100 for £93 5s., and, after a month or two, watching a favourable opportunity, sells it again for £98 5s., his gain would be £5 on the transaction. It is just buying in a cheap market to sell in a dear one that constitutes the whole mystery of speculating in the Stocks.

VARIETIES.

ACCORDING to Dr. Ridge, in his work on Health and Disease, insects, being without nerves, are devoid of any feeling of pain.

COMPOST FOR HYACINTHS.—The soil which suits hyacinths best is one part well-rotted leaves, three parts cow-dung, at least two years old, four parts good sound loam, and four parts coarse sea or river sand.

REPROOF.—If one that is a friend tell thee of thy failings or faults, grow not angry, nor deny the thing, nor extenuate, nor excuse it, but heartily thank him; for it is a sign of a singular friendship to venture the hazard of thy displeasure to do thee good.

LOGIC.—As a specimen of the utility of logic, we give the following:—A sharp student was called up by the worthy professor of a certain college and asked the question—"Can a man see without eyes?" "Yes sir," was the prompt answer. "How sir," cried the amazed professor, "*can* a man see without eyes? Pray, sir, how do you make that out?" "He can see with *one*, sir!" replied the ready-witted youth; and the whole class shouted with delight at his triumph over metaphysics.

CAN A MAN BE HIS OWN GRANDFATHER?—There was at a school at Norwich a *boy* who was his own grandfather! There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was therefore mother to her husband's father, and consequently grandmother to her own husband. They had a son, to whom she was great-grandmother. Now, as the son of a great-grandmother must be either a grandfather or a great-uncle, this *boy* was therefore his own grandfather!

SCALDS AND BURNS.—Mix milk of sulphur and common oil (seal oil is best,) to the consistency of cream; then with a feather apply it to the affected parts as often as possible; until the pain is gone. The mixture will form a crust, and must not be washed or touched, but allowed to remain until it peels off, which it will do without leaving any scar.

SYMPATHETIC INKS.—By means of these, we may carry on a correspondence which is beyond the discovery of all not in the secret. With one class of these inks, the writing becomes visible only when moistened with a particular solution. Thus, if we write with a solution of sulphate of iron, the letters are invisible. On the receipt of the letter, you rub over the sheet a feather or sponge wet with solution of nutgalls, and the letters burst forth into sensible being at once. If we write with a solution of sugar of lead, and you moisten with a sponge or pencil dipped in water, impregnated with sulphuretted hydrogen, the letters will appear with metallic brilliancy. If we write with a weak solution of sulphate of copper, and you apply ammonia, the letters assume a beautiful hne. When the ammonia evaporates, as it does on exposure to the sun or fire, the writing disappears, but may be revived again as before. If you write with oil of vitriol very much diluted, so as to prevent its destroying the paper, the manuscript will be invisible, except when held to the fire, when the letters will appear black. Write with cobalt dissolved in diluted muriatic acid: the letters will be invisible when cold, but when warmed they will appear of a bluish green. We are almost sure that our secrets thus written will not be brought to the knowledge of a stranger, because he does not know the solution which was used in writing, and therefore knows not what to apply to bring out the letters. Other forms of elective affinity produce equally novel results. Thus two invisible gases, when combined, form sometimes a *visible solid*. Muriatic acid and ammonia are examples; also ammonia and carbonic acid.

POETRY.

THE FOURTH OF JULY, 1860.

(From the "Deseret News.")

The stars and stripes with radiance glow
In the light of our mountain home;
Here the blessings of union and freedom flow—
Here the deserts like roses bloom.

All hail to the Fourth—the glorious Fourth;
All hail to their memories dear,
Who erected the standard of heavenly worth,
That lifts its bold beacon here.

And here let it rise in the midst of the brave
Who've escaped from oppression's rod:
While our nation is digging fair freedom's grave,
We are waving its banner abroad.

The goddess of peace and liberty dwells
On high in the pure mountain skies,
Great Salt Lake City.

And waves her bright wand o'er these mountain
dells,
And here her bold eagle flies.

The rich Independence our noble sires
Bequeathed as a boon from heaven,
On the lap of their eastern sons expires,
And its banner is almost riven.

But it lives—yes, it lives in these mountain vales,
With the statesmen whose hearts are true;
Where its spirit and power and peace prevail,
With its justice and honour too.

The stars and the stripes may proudly wave
As an emblem of LIBERTY dear!
The patriot's hope—the reward of the brave—
'TIS NO LIBEL TO LAUD IT HERE.

E. R. SNOW.

MARRIED.—In G. S. L. City, by Bishop Callister, Mr. Samuel Read, late of London, England, to Laura Ann Gibbs, of Utah.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GOSPEL.—No. 2.

Continuing our examination of the Gospel, we are brought to the consideration of its ordinances and the relationship they bear to the accomplishment of the objects for which it was ordained and revealed to man. That which demands our consideration and standing, first in its relationship to and connection with the great purposes of human existence, is that of matrimony. This, however, in the minds of some, may be regarded as an innovation upon opinions that have grown hoary with age, while they have been cherished as truths in the credulity of the ignorant. A little reflection in the right direction, however, cannot fail to lead to the discovery of the only reason for the existence of such opinions in the ignorance of their possessors of the purposes of God in the creation of man and his ordinances for their accomplishment.

And further, we are led to discover in the development of the design of God for the exaltation of human intelligencies to glory, that this ordinance is invested with inestimable value and importance, from its relation to and position in the great plan of human existence and happiness. In support of this view, we would suggest that which is evident to every reflecting mind—that if men were not, their necessities would not exist, nor their chances of life, happiness, or glory,—all

of which (as may be most clearly seen by the foregoing,) must of necessity exist as secondary to and dependent upon this leading feature in the great scheme for the development of human happiness—namely, the creation and perpetuity of the race.

It may, however, be urged by some that the production of the race does not depend upon the ordinance of matrimony. This we would not for one moment deny, but would urge that, in order to man's production upon a principle and in a manner to accomplish fully the purposes of his creation, the law of his being must be most scrupulously observed. We have been led to adopt this opinion of the matter from the great care that God has bestowed on man through all the stages of his existence subsequent to his development on the stage of life as an active, intelligent being; for all of which, we will be told by the advocates of Christianity, there exists a necessity in the fact that man's salvation could not be achieved without it. This is true.

And further, that man's earliest necessities were the subject of paternal solicitude, we infer from the history of the dealings of God with him on the occasion of his introduction to the earth as his home. Thus, when he had caused the

sins." We further learn, in regard to this ordinance, that, however great its value, it is entirely of a derivative character, originating in its relationship to the accomplishment of the great scheme of man's highest exaltation.

Our consideration of the ordinances before-mentioned brings us to treat of those that follow, the first of which in the order of our treatment of the subject under consideration is baptism, in the treatment of which it is not our intention to be governed by the opinions of others on this matter, but simply to give expression to our own, adopted as the result of our study of the Gospel as a system of life and purity revealed for the benefit of mankind. In order that we may have this matter clearly before our minds, we will consider it as mentioned by the Saviour in his charge to the Apostles—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 15, 16.) From this text of Scripture we see that the preaching of the Gospel was to be universal, thus extending to the entire family of man. So far as the enunciation should be received, it must follow as a consequence that all believing would believe alike, for the reason that all were taught the same. The preaching and the belief of that which was preached were calculated to bring men to see eye to eye, or, in other words, to believe and understand alike, and to bring all alike to a knowledge of God, which is eternal life. Thus would be developed or established but one Church or association of the disciples of Jesus. To lay the foundation for and perpetuate this unity of belief, there must of necessity be given to the ordinances of the Gospel not only a name, but also a definite form for their administration. To satisfy ourselves that such was the case with regard to that of baptism, we may refer to the declaration of Paul, who says—"Therefore we are buried with

him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) By the foregoing designation of baptism as a burial, this truth is most forcibly impressed upon the mind—that the individual being buried by baptism should first become dead unto sin, that rising from the baptismal grave he should rise to newness of life, and, according to Paul's declaration, "Lie not one to another, seeing that ye have put off the old man with his deeds." (Col. iii. 9.) Thus it is most clearly shown that death unto sin was simply ceasing to sin, and that the life unto righteousness was the practice of the truth, that *the liar should lie no more*. In short, he should regulate all his actions by the truth, that his death to sin should be as true as its baptismal illustration was perfect. This, in short, is the truth that is taught by the ordinance of baptism, showing forth a full and complete death to sin, and a corresponding perfection of life unto righteousness. Thus baptism becomes, in the Gospel plan of life, a silent, yet not the less impressive expositor of its truths and purity, rendering evident to the reflecting mind the truth and consistency of the saying of the Saviour—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Hence we see that baptism, in all its features, is an expressive index to the truth and perfection of the system of life, to which its observance and administration was an introduction. Thus as purity of life was required by the Gospel, water, as indicative of that purity from its tendencies to cleanse and make pure, was chosen. And as the perfect and complete purification of man was required by the Gospel, we see that water, as an emblem of purity, was not applied in stinted quantity, but the candidate was buried, thus showing a death to sin and a life of purity and truth.

(To be continued.)

CHESS.—"By playing at chess we learn—1st, foresight; 2ndly, circumspection; 3rdly, caution, not to make our moves too hastily. We learn, also, the habit of not being discouraged by present bad appearances in the state of our affairs, the habit of hoping for a favourable change, and that of persevering in the search of resources."—Dr. Franklin.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES.

(Reported by David Evans.)

My Brethren and Sisters,—It has again fallen to my lot to address you for a short time. I hardly know to what subject I shall call your attention. I am quite satisfied, however, that whatever remarks I may offer will be something pertaining to the work in which we are engaged. I trust that they may be edifying and instructive to you. My desire is that I may be able to say something that will add to your present store of knowledge and increase the light of truth within you, that we may be mutually edified, instructed, built up, and strengthened in the knowledge of God. Such are my feelings. I am thankful for the opportunity I have, and embrace it with much joy and pleasure. We can always find, in our reflections on the work in which we are engaged, many subjects that are interesting. They are unlike the doctrines and principles of the world, which, in reviewing them, become old and stale. There is a freshness and a spirit accompanying the investigation of the principles of the Gospel of Jesus Christ which render them always interesting to the Saints. If it were but a form of words—a system or routine of doctrines emanating from the institutions of men, they would get worn threadbare, and we should feel that we had but little relish for them; but there is a spirit accompanying the preaching of the principles of life and salvation that inspires our hearts and creates within us a continued love and desire to hear them investigated. If we are living our religion, they form a part of our lives and are embraced within our experience. Hence, in speaking of them, we speak of them as matters of fact—matters of real life to the Latter-day Saints. This is that which makes them of interest to us as a people. They may not appear in this light to the world. I am satisfied that they do not. The world is not capable of judging of the principles and doctrines of the Gospel of Jesus Christ. The spirit by which they judge them is not a righteous one: it is the institutions, education, and traditions of men judging the Gospel of Jesus Christ. For

this reason, their judgment and strictures upon the Gospel are not just.

There is not, perhaps, any one subject that we should be better acquainted with than that of the operation of the Spirit of the Lord. If we have the inspiration of the Holy Ghost, we have within us that which will regulate our actions and govern us in our intercourse with each other and with the world—that which will correct our judgment, and impart to us knowledge, and place within our reach the means of overcoming the many obstacles, temptations, and difficulties with which we are surrounded in this life. Then it is all-important that we should become acquainted with this Spirit. There is an influence accompanying the preaching of the Gospel that does not accompany any system embraced within the doctrines of men. Nothing proceeding from the institutions of men carries with it that influence and power which accompanies the preaching of the Gospel. This the world have been able to discover. They have discovered that there is an influence connected with the Latter-day Saints which they cannot comprehend. Hence they have been led oftentimes to speak of it as delusive and fanatical, saying that an evil spirit is deceiving the people. They are not capable of judging of that influence—of that Spirit which governs and controls the Saints. We should study to become thoroughly acquainted ourselves with the Spirit that we have received and the influence that surrounds us as Latter-day Saints. In speaking of the Spirit of the Lord, the subject opens up before me; but I hardly know where to commence. It embraces so much, and has such an extended range for thought and reflection, that I am at a loss to know where to begin.

In our reflections, we will consider some of the relationships which the Spirit of the Lord bears to the creature man. We find man possessing the same Spirit of God which pervades all his works, but in a higher degree. Man's endowments are superior to all the rest of the workmanship of God. They are capable of

understanding, and of reason, and reflection. Hence a greater portion of the Spirit of God and more of the laws of life are embraced within their organization. Paul, in writing to the Romans, calls the Spirit of the Lord "the law of life." It is the Spirit of God which is in them that bears witness to the truth when it is communicated to them by the Spirit of truth. Hence the Spirit of God, which is the Spirit of truth that animates all intelligent beings bears witness to the truth when it is communicated. It is that which produces conviction in the mind: it is that which leads men to repentance and to a consciousness of sin, when they have violated the laws of God. It was said by one anciently that the Spirit of God was like the wind, which "bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth." Yet of its existence no one can have a doubt, for we feel its influence—we feel its operation on our minds. Although we cannot see it, we cannot doubt its existence. Its influence is that which convinces our judgment; hence we cannot doubt that such a Spirit exists. This Spirit is that which pervades all the works of God. It is that which Job referred to when he said, "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." There is no place free from this Spirit. As the Psalmist intimated, "If I take the wings of the morning and fly to the uttermost parts of the earth, thou art there; and if I make my bed in hell, behold thou art there." All the Prophets spoke of it as though God was omnipresent—as though he was over all the works of his hands; and Job understood and declared that the heavens were garnished with it. Moses says it moved upon the waters, and it was that which organized the world in which we live and move. That Spirit pervades all orders and degrees of the workmanship of God: it pervades and acts upon all in their place and calling, according to their sphere and capacity. This Spirit of the Lord is operating upon the world of mankind. Paul, in writing to the Romans, says—"The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Mark you, "the invisible things

of God from the creation of the world are clearly seen." We find, then, that in this world, as it exists in its present form, there is a Spirit that pervades all forms, orders, and classes of the workmanship of God, and that the material organization which we behold is but a delineation, a type, a representation of that which is invisible. Not only is this the case in the material world, but in the creature man also. It is said of man that he was created in the image of God. So that not only the invisible things of God pertaining to the world are clearly seen and understood, but also with regard to man, who is formed, organized, and created in the image of the invisible God, and has within him a spirit, of which the bodies and faces I now behold are a delineation: they are a representation of that spirit which I cannot see. For illustration, suppose I set down a row of figures on a slate, and I add these figures up to the total, and by this the result is ascertained. It matters not how many times I run up the column, the result is the same, providing I work mathematically. After I have totalled these figures, if I draw my sponge across them and wipe them out, I ask what have I proven? Does not the principle exist just the same? Then, I ask, what are the figures? I answer, A delineation of the principle. They represent the principle to the eye, and of themselves are not the principle; but are a representation of that which you cannot see. The figures are necessary to bring the principle to the eye, that you may understand and have a clear comprehension of the principle. You understand very readily that, when I wipe out the figures from the slate, I don't change the principle, but only that which represents it. The principle exists just the same as if the figures had never been made. So, in like manner, is it with the invisible things of God from the creation of the world: they are clearly seen, being understood by the things that are made. Then the things that are made are a representation or delineation of that which is invisible. This invisible Spirit, or law of life, runs through, animates, and pervades, all organized existences.

Now, with the Latter-day Saints, this should be plain. What is the difference, then, between us and the world? I will say that all men enjoy this Spirit in a greater or less degree. All enjoy it so

far as this, that when they have received the truth, or when they have had an opportunity to receive the truth, that Spirit of life is unfolded to their understanding, which is the "light" and "life," as John the Apostle calls it, of all who come into the world. This will witness to them that the principles they have heard are true; and if they refuse to obey them, they sin against this testimony—against the witness of that Spirit; and, by doing so, they forfeit the claim which they had upon eternal life: an evil influence takes possession of them; their minds become dark and benighted, and they are left to that evil influence. What, then, does the Gospel propose? I will tell you. To all who will receive its teachings and covenant with God to keep his commandments, and all those who will step forward and obey them in all honesty of purpose before God, the Gospel proposes to increase the Spirit of the Lord upon them. Now, the Spirit of which I before spoke is not the gift of the Holy Ghost; but the Spirit which pervades all the works of God. The gift of the Holy Ghost is a greater measure of that same Spirit. The Gospel promises to those who obey it that they shall receive the gift of the Holy Ghost, the Comforter, who, when he is come, shall guide them into all truth. This is the inducement that is held out to those who obey the Gospel; and this is the cause of the Latter-day Saints becoming familiar with the gift of the Holy Ghost, which is a continuation of that Spirit in a greater degree, just according to their faithfulness and obedience to the truth, and is promised only on condition of such obedience. The world cannot get in possession of this Spirit. You recollect that, in the days of the Apostles, one of the magicians saw Peter laying hands on certain brethren whom he had baptized, for the purpose of conferring upon them spiritual gifts and blessings. The magician asked Peter to sell him that gift, and offered him money. But it cannot be purchased with the corruptible things of earth: no individual can attain to that knowledge—no man can get possession of that Spirit, except through his own faithfulness and obedience to the truth.

There is only one instance that I am aware of where there was a departure from this principle: that was in the case of Cornelius, and was for a certain specified purpose. Cornelius had this gift

of the Holy Ghost poured out upon him before he embraced the Gospel. He was a Gentile. The tribes of Judah and Benjamin, from whom came the Apostles, but chiefly from Judah, believed that the Gentile nations had neither part nor lot in the matter of salvation: they believed that salvation belonged exclusively to the Jews, and that the Gentiles had nothing at all to do with it. They were very contracted in their ideas, and thought it belonged only to the House of Israel. Such were the feelings of Peter, the chief Apostle. His prejudices ran to such an extent that the Lord had to satisfy him with a vision and by the voice of his Spirit that the Gentile nations could be saved in the kingdom of God. Hence, he let down before Peter, in vision, a vessel in appearance like a great sheet knit at the four corners and containing all manner of four-footed beasts and creeping things. It showed him a great variety of the workmanship of his hands, and a voice accompanying the vision said, "Arise, Peter, kill and eat." Now, mark Peter's prejudices. "Not so, Lord," said he, "for nothing common or unclean hath at any time entered my mouth." The voice was again heard saying, "What God hath cleansed that call not thou common." When the vision had been three times repeated, Peter still did not understand it. Although there was a voice accompanying it and giving instruction, still he could not comprehend it. Just at that time a messenger called him, desiring that he should go to the house of Cornelius. Peter went, the Spirit within him bidding him go, nothing doubting. He obeyed that Spirit; still he did not understand the purposes of God. However, he went with the messenger to the house of Cornelius; and when he arrived there, he beheld, to his astonishment, that the gift of the Holy Ghost had been poured out upon Cornelius, who was a Gentile. What was Peter's first remark? Said he, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him." You see, then, (through the vision, and the constraint of the Spirit of the Lord upon Peter, and also the gifts of the Holy Ghost poured out on Cornelius,) that Peter was induced to believe in the fact that the Gentiles had something to do with the Gospel. That was the first

introduction of the Gospel to the Gentile nations. Peter then ordered that Cornelius should be baptized. We find that after this occurrence, the rest of the Apostles were not satisfied about it; and, when Peter went up to Jerusalem, they called him to account, and said that he had given the children's bread to the dogs, by taking to the Gentiles the Gospel which they thought belonged to the Jews only. Peter had to explain the whole circumstance to them, and concluded his narration by saying, "What was I, that I could withstand God?" This is the only time that I know of where an individual has received the Holy Ghost without first rendering obedience to the commandments of God. We have not the promise of it without first obeying the Gospel; and the purpose in view, in this instance, is clearly manifested in the narration already given.

The Latter-day Saints should try and form an acquaintance with this Spirit—the gift of the Holy Ghost; for if we only receive it in a small measure and become satisfied with the testimony we have, and never seek to increase it, that testimony will be taken away. We are required to improve upon it—to grow and increase in the knowledge of the truth. We must so live that the Spirit can be increased upon us continually. If we do not, we shall retrograde and lose the claim we have to that which was conferred upon us by the laying on of hands. It will be taken away from us and given to those who are more worthy. We must increase and improve in the knowledge of God and in the growth of that Spirit upon us.

This is the gift of the Holy Ghost: this is the blessing that is promised to the faithful in Christ: this is that which Paul tells us is an earnest of our inheritance hereafter. It is the Holy Spirit of promise that is given to the obedient over and above the rest of the world. It is that which you should have within you to regulate your lives and conduct, and to give you an assurance that you are accepted with your God. Without it, you are liable to be overcome by the influences of the powers of darkness—their operations on the minds of the children of men to lead them astray. Their temptations are continually set before you; and unless you have within you that knowledge of God—that experience—that acquaintance

with these principles, you will, sooner or later, be overcome by an evil influence.

Now, you to hasten or should understand the importance of having this testimony within you. Let me ask you a question: How far are you removed from satisfaction? If you have not within you even hints that will bring knowledge and testimony to you, and that would be communicated to you by the gift of the Holy Ghost, how far are you removed from the Kingdom of God? Well, it would be a very nice discrimination to tell; first you would be considerably less than the Lord's bread-baker. It would be as certain as the Lord's will that it would not be that Gospel that Paul said was the power of God unto salvation to every one that believes. To the faithful, the Gospel of Jesus Christ is the power of God, for they grow and increase in the knowledge of God. Peter, although he was once he was an eye-witness to the transfiguration of our Saviour on the Mount, and saw Moses and Elias, and saw the Majesty of the heavens, and heard a voice from the excellent glory, saying, "This is my beloved son,"—although he saw and heard these things, yet, without that, he was not satisfied. Now, suppose any of us had received such a testimony, would we not rest satisfied that we were in possession of sufficient knowledge to save us? We should be, provided we made use of all the rest of the knowledge communicated to us from time to time. Peter went on explaining that the gift of prophecy—the Holy Ghost, by which the ancients both wrote and spoke, was an essential part. That should be in the Latter-day Saints. This is what we live for—what we should strive for by day and by night. Now, it is not the work of a day, or a month, or a year. To obtain this, it requires in us a steady, fixed, and firm purpose. We must progress step by step, receiving a little now, and a little again,—line upon line, here a little, and there a little. But as the little comes—as the principles are unfolded to our understanding, we should appropriate them to our own use, treasure up the knowledge we receive, gather it together, item by item, and thus become filled with a knowledge of God; and that Spirit will be within us as the Spirit of inspiration—it will be within us as a fountain of life, to govern and control us in all our actions and communications with each other.

How different is this from the world! How different is this from the influences with which we are surrounded!! The world have not this knowledge. Although the spirit of life that is in them is the Spirit of God, they have not that increased measure that is promised to the Latter-day Saints. If they could, by any wisdom or sagacity of their own, as the magicians tried to do anciently, buy this authority,—if they could buy it in this day, they would become acquainted with God, with the Gospel, and with the principles and institutions thereof. So it is with that knowledge imparted to us: we get it through our faithfulness and obedience to the truth. When we get it, we cannot confer it upon another. Others must get it as we have; you cannot transfer it. You may speak by its influence, and you may extend that influence over the hearts and minds of those with whom you associate; you may strengthen their faith, and prompt them to move forward and obtain the same things; but you cannot impart that knowledge which you have in your experience. If the world could get possession of this knowledge, they would, ere long, come to a knowledge of the Gospel of Jesus Christ. The world by their wisdom never knew God, neither can they find him out.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 8, 1860.

It has been the earnest desire of those whose duty has called them to visit this land to implant within the minds and affections of those who have obeyed the Gospel that just value and appreciation to which the knowledge of God is so pre-eminently entitled. Nothing would be more pleasing than to see those who profess to regard the truths of the Gospel steadily pursuing that course which will alone bring to their understandings that inestimable treasure—the knowledge of God. It is that alone which will enable them to successfully resist the many temptations and evils with which they are surrounded. This knowledge in the hours of darkness, when the lurking clouds of evil are hovering around, will shine like a bright spot in our pathway, administering comfort, joy, and peace through the toils and vicissitudes of our journey through life.

Many who have professed to follow the teachings of those who have been placed over them have only done so nominally; consequently, they do not find that knowledge in their experience which is so necessary for the progression of the Latter-day Saint in the knowledge of God. Hence what they know of God is what they have been taught by others. And too often, for the want of this knowledge, they have placed their confidence in those who have ministered to them, instead of placing it upon God and in the principles of truth and righteousness which they have professed to believe in and follow. Hence it follows that the imperfections of men have been looked upon by all such as the faults and imperfections of the system. The faults of men have been contrasted with their profession, and the verdict given against the truth. At the present stage of this work there cannot be any palliation offered for the Saints misunderstanding the true spirit and genius of the Gospel so far as to wholly place their faith and confidence in men and judge the truth by what they might look upon as their sins and follies. If those whom they look upon as examples should fail to be living illustrations of the principles which they teach to others, many may be ready, in consequence of this, to condemn the principles of the Gospel as being

untrue. So long as the faith of any is predicated upon the actions of men, they are continually unsettled in their faith and feelings, and are unstable in all their ways, ever learning, and never able to arrive at a correct knowledge of the truth. Unless they take a step in advance of this, they will sooner or later deny the profession which they have made and return to the sins and corruptions of the world as ignorant of the Gospel of Christ as they were before they professed to believe it. Many of the Saints in this country have fallen into this error in their feelings, believing that while here it was of but little use for them to seek a knowledge of God for themselves. Many are satisfied to remain in this condition; and to console and comfort themselves, they indulge in the hope that when they get to Zion they will live their religion better than they do here. They expect when they get there to find the object for which they have so long toiled and sought done up in precious parcels and distributed amongst them as presents, as a reward for their having obeyed the Gospel.

Let us give the Saints a little advice upon this subject as the result of the experience which we have had in these matters. Do not follow such vain and foolish imaginations; for in doing so you will only deceive yourselves. You will find that every blessing which it may be your good fortune to enjoy will come to you in consequence of the obedience which you render to the law that gives you the right to enjoy it, and this obedience cannot be so rendered and you be in ignorance of how or why it was done.

Many of the Saints in this land think it strange to hear of those who have emigrated from this country apostatizing and leaving the Church. This, we feel assured, will be no marvel, if they will but turn their thoughts and reflection upon their own feelings, faith, and condition, and in sincerity ask themselves these questions: What knowledge have they received of the Divine sanction of those things which they profess to follow? What knowledge have they received from God regarding the truths of the Gospel? Have they not become settled in their feelings and reconciled in the anticipation that when they get to Zion it will be all right with them, and that they will then live more faithful to their God and their religion than they have done here? If such feelings as these cross their minds, why should they marvel because others turn away from the Church? They no doubt were of that class who thought, while from the Church, that it was necessary for them to go to Zion before they could live their religion; but when they got there they soon forgot the promise which they had made with themselves, and consequently were just as far from living their religion after they had arrived there as they were before starting. If any entertain feelings of this character, we exhort them to stop and reflect and think seriously of the hopes and feelings which they are indulging in. Ponder well the path of your feet, and remember this fact and treasure it up in your hearts—that all who will not live their religion in this country will not do it when they get to Zion. The day of repentance and reformation is not alone to be found among the Saints in Zion, but is equally the privilege of the Saints in this land. Many have thought, if they could only get to Zion and see the First Presidency of the Church and the Twelve, that they would consequently know all about the Gospel. Nothing can be more apparent than the fallacy of such a conclusion. We will further illustrate the principle by comparison. For instance, we may be fascinated with the magnificent appearance of some work of art as an edifice of grand, stately, and massive dimensions. We may admire its style of architecture and the symmetry of its outline, as well as the colossal grandeur and the corresponding proportions of its harmonious detail; and in our ecstasy of wonder and delight we may exclaim, "Where is the

man who was the author of so grand a design?" We turn from the contemplation of the magnificent edifice to behold the men. But what do we see? A per-centage, perhaps, that, were it not for his name, we should not be able to distinguish from any one of the great throng which we meet in everyday life. There is nothing marking him with prominent distinction above that of his fellow-men—other to point him out as one of the great and great gifts of God to his world. If we do understand and contemplate the man in his true character and mission, we learn to fully the detail of the magnificent structure which he has erected. Hence we learn him. Here we behold that which justly claims for him, or dignifies him. Here we can estimate his true character and worth. Many, in contemplating the Gospel have beheld in its principles great and sublime truths, and the foundation of justice, righteousness, and equity which they form the basis of the entire system; and in their ecstasy of delight and joy they have turned from the contemplation of the grand and sublime principles of life and truth, to behold the men who represented them for their consideration, supposing that what they saw and beheld would be personification of all knowledge and a combination of the excellencies which they had beheld in their contemplations of the grand system. But behold, when they see them, they are only men—beings that belong to this earth and of our own race, who in their personal appearance are not at all unlike other men, with nothing in their appearance which points them out as the Prophets of God. In fact, they are so much like other men that, from their personal appearance, the beholder would not be able to tell whether they enjoyed the gift of revelation and communion with God, or not. If we would place a proper estimate upon these great men, we should contemplate upon and follow the principles which they represent and teach. By doing so, we learn the principles which the great and magnificent spiritual house is constructed; we become acquainted with the design of the great Architect, and learn this important fact—that the superstructure which we have so much admired is built upon the foundation of Apostles and Prophets, and that a proper understanding, knowledge, and appreciation of its principles is derived from the system, and is alone what will benefit us. That knowledge should be as much sought for in this as in any country upon the face of the earth.

Many have gone from this and other countries with the feeling deeply implanted in their minds, that if they could only see the First Presidency of the Church, their knowledge would be full; but after they had arrived at the place of gathering and seen them, they were just as ignorant of the truths of the Gospel as they were before starting from their homes; and many have remained in the same state of ignorance in our midst for years, and finally left the Church. It could not truthfully be said that they apostatized, for they had nothing to apostatize from. This should be a salutary warning and lesson to all, proving the fallacy of that notion which many too often entertain—that when they get to Zion they will reform, and live their religion more faithfully than they do here.

We can assure you, brethren, that if you have not the knowledge that this is the work of God, and that Joseph and Brigham are his Prophets, you need not go to Utah thinking to obtain that knowledge through a different channel from what you can here. If it is needful for you to repent of your sins and reform, we advise you to do it here, and to commence now. Your contrition and repentance will be just as acceptable in the sight of Heaven here as it will be in Utah or any other part of the world. Whatever may be your condition in life, whether it is amongst Saints or sinners, Jews or Gentiles, you will find but one way by which you can

obtain the knowledge of God, and that way is available to you now, and is quite as near as you will find it to be at any point this side of the spirit-world. We do not wish you to spend years of toil, labour, and anxiety for the purpose of emigrating to Utah that you may apostatize. If you are going to do it at all, we want you to do it in this country, which will be a great saving of time and trouble to us.

Mankind have so long disbelieved in the revelations of God that it is with much difficulty they can be made to feel the importance of knowing something about God for themselves. Mere belief in such principles of the Gospel as suit their notions and whims is all they feel to be necessary in the matter. The present condition of the religious world is such that anything suits them better than realities in matters of religion. Anything that exists in prospective, or pertains to beings in a state or condition so far beyond the present that they are of necessity ignorant of its reality, suits their speculative fancy; and in their pious reflections upon their future Elysium, they will become exceedingly happy. Such a prospective happiness and mystic future is all they manifest any particular interest or concern about. A system of religion that requires practical purity of life and calls upon them to repent of their sins, having within it the power to renovate and cleanse them from all their sins, and a practical application to their present wants, reaching to every state and condition of fallen humanity, has no place within them. Such a system embraces too much truth, too much power, too much of the knowledge of God, to suit their sinful and vitiated proclivities.

In consequence of the feeling of mankind having been alienated from God through their traditions and false teachers, it is exceedingly difficult for them to understand the eternal realities of the Gospel of Christ. If we are ever saved in the eternal kingdom of our Father, we can look back upon our past experience and see and feel that we have ourselves travelled the road that has led there, and in our remembrance we shall be able to call to mind every milestone which we have passed on the road. The very footprints of our pathway will be remembered, and in our reflections we shall have this consciousness—that through the entire journey we have been administered to, encouraged, and strengthened while on the way, and in turn have strengthened and ministered to others. Thus shall we have received strength for strength, grace for grace, and knowledge for knowledge; and the privilege alike of receiving and imparting will be found to have been predicated upon the pure and immutable principles of private morality, virtue, goodness, and the integrity of our own motives and actions.

NOTICE.—We particularly request our correspondents and contributors, (especially referring to the former,) in all their communications to this Office, not only to express their sentiments and business matters clearly, but also to write legibly. We not unfrequently find much embarrassment, and consequently little pleasure in the perusal of the letters of our correspondents.

ARRIVALS.—We take great pleasure in announcing another arrival of Missionaries from Utah. On the 26th of August, twelve Elders arrived in Liverpool per ship *Middlesex*. The disposition of these Elders to their several fields of labour is as follows:—England, 2; Scandinavian Mission, 8; Cape of Good Hope Mission, 2. We wish these brethren much joy and satisfaction in their future labours, and pray God to bless them in their ministry and crown their efforts with abundant success.

HISTORY OF JOSEPH SMITH.

(Continued from page 553.)

[December, 1843.]

The Mayor said—

Friday, 29th. At home. In the forenoon, W. W. Phelps called and gave us a lesson on eloquence, and read my Appeal to the Green Mountain Boys, and also a new year's hymn without rhyme.

Three, p.m., I related to Dr. Bernhisel and Joseph H. Jackson my commencement in receiving revelations. Mr. Jackson said he was almost persuaded to be one with me. I replied, I would to God he were not only almost, but altogether.

At four, p.m., I met with the City Council.

Having selected forty men to act as city policemen, they met with the Council, and were sworn into office to support the Constitution of the United States and the State of Illinois, and obey the ordinances of this city and the instructions of the Mayor, according to the best of their ability.

Names of police called by Captain Jonathan Dunham, as follow:—

Jonathan Dunham, High Policeman,
Charles C. Rich, 1st Lieutenant,
Hosea Stout, 2nd Do.,
Shadrack Roundy, 3rd Do.,
John Pack, Ensign,
Jesse P. Harmon, Orderly Sergeant,
John D. Lee, 2nd Do.,
Daniel Carn, 3rd Do.,
Josiah Arnold, 4th Do.,
James Emmett, 1st Corporal,
Alexander Mills, 2nd Do.,
Stephen H. Goddard, 3rd Do.,
William Pace, 4th Do.,
Abraham P. Hodge, Pioneer,
Levi W. Hancock, Fifer,
Daniel M. Repsher, Do.,
Richard D. Sprague, Drummer,
Samuel Billings, Do.,

Abraham O. Smoot, Dwight Harding,
John Lytle, Simeon A. Dunn,
Andrew Lytle, Appleton M. Harmon,
Howard Egan, James Pace,
Benjamin Boyce, Francis M. Edwards,
Lorenzo Clark, William H. Edwards,
Davies McOlney, Moses M. Sanders,
Abram Palmer, Warren A. Smith,
Isaac C. Haight, George W. Clyde,
John L. Butler, Vernon H. Bruce,
Elbridge Tufts, Armsted Moffet,
Truman R. Barlow, Arza Adams.

"It is expected that a part will be on duty while others rest. It might be expected that thieves had crept into the Church for the purpose of concealing their wickedness under the garb of sanctity.

It is an abominable thing to set a thief to catch a thief; and I would look upon men who do this as guilty of a mean or cowardly act with the utmost contempt.

Some city councils have taken thieves out of their prisons, and employed them as policemen, under the old and foolish adage—'Set a rogue to catch a rogue,' which is decidedly wrong, and is corrupt in policy.

You will act under the direction of Jonathan Dunham—we will call him High Policeman. In reality he is the captain of the police: but as men are apt to be frightened at a military title, we will use a civil title, as these policemen are all civil officers of the city.

Captain Dunham is the man to send after a thief. He will not come back, after following him a mile, to ask if he may shoot him, if he resists. Some men have strange ears and changeable hearts: they become transformed from their original purity and integrity, and become altogether different from what they were.

If the bloodthirsty hell-hounds of Missouri continue their persecution, we will be forbearing, until we are compelled to strike; then do it decently and in good order, and break the yoke effectually, so that it cannot be mended. The mob have been so repulsed in their last attempt at kidnapping, they may stand in fear, at least for a short time.

We will be in peace with all men, so long as they will mind their own business and let us alone. Even 'Peace with Missouri' shall be the motto of the Church of Jesus Christ of Latter-day Saints, from this time forth, if they will stop their persecution and oppressive warfare against us. Let them alone, for they stink in the nose of the Almighty: let them alone. Porter Rockwell has come home clear. A Missouri grand jury could not find a bill against him even in Jackson County; and that proves me clear of the charge of being accessory of shooting Lilburn W. Boggs. Many of our difficulties from the State of Missouri are hurled upon us through the influence of some of our near neighbours.

Governor Ford has boasted of being a

law-abiding man. A governor certainly should be law-abiding. It is therefore our best policy to acquaint the Executive, by affidavits, of every violation of our rights, so that when the onset comes, he will be obliged by law to send the Militia to our support. Let us keep cool as a cucumber on a frosty morning. Do not be excited. Say nothing about Missouri's oppression. 'Soft words turn away wrath in the heart of fools: grievous words stir up anger.' Therefore we 'poor pussy' this generation.

Keep a strict account of the time you serve as policemen. Have the ordinances of the city always in your possession, and study them, and ferret out all grog-shops, gambling-houses, brothels, and disorderly conduct; and if a transgressor resists, cuff his ears. If anyone lifts a weapon or presents a pistol at you, take his life, if need be, to preserve your own; but enforce the ordinances, and preserve the peace of the city, and take care of your own lives. Let no horses be taken away out of the city, or anything else stolen, if you can help it.

Let Missouri alone. Keep out of her territory. Don't go over there on any business whatever. Any of this people would be subject to cruel abuse, if found in that State, in the same manner that Porter Rockwell has been. He was seized in St. Louis while attending to his lawful business, picked up and ironed, and thrown in gaol without any form of law, conveyed to Independence in the custody of a ruffian who swore falsely in the hope of getting a reward, kept in irons all the way, lodged in Independence Gaol without even the form of an inquiry, chained double in a filthy, damp, unventilated dungeon,—chained hand and foot, so that he could not straighten for months, till his body was reduced to a mere skeleton, and he unable to walk when the irons were taken off, and he had to be led,—half fed on the refuse of what dogs would not eat: his case presented to a Jackson County grand jury, and not evidence enough to warrant them in even finding an indictment. After which, the Missouri Court, in the plenitude of their justice, transmitted the innocent and unindicted man back to the dungeon, without fire, provisions, or any other comfort,—hoping by this torture, no doubt, to produce death, or force him to accede to an infamous proposition, 'that whether Jo Smith was guilty or innocent, only come out against him, you shall have your liberty, and receive a liberal reward.' After months have passed away, without any shadow of law, the door is opened, and he is told to 'slip off privately, or the people will hang you.'

Keep out of Missouri, if you don't want such treatment as this; for the Averys, Rockwells, and many others have been thankful to get away with their lives.

If any man attempt to bribe you in any way whatever, or persuade you to neglect your duty, tell the same to me. Let us have a reformation.

There are speculators in this State who are wanting to sell revolving pistols to us, in order to fight the Missourians, and at the same time inciting the Missourians to fight us. Don't buy: it would be better to buy ploughshares and raise corn with them.

My life is more in danger from some little dough-head of a fool in this city than from all my numerous and inveterate enemies abroad. I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests, and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live AS CÆSAR MIGHT HAVE LIVED, WERE IT NOT FOR A RIGHT-HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us enjoy our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and, by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads. All the linc-and-ery of the chief priests and elders against the Saviour, could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of God, until Judas said unto them, 'Whomsoever I shall kiss, he is the man; hold him fast.' Judas was one of the twelve Apostles, even their treasurer, and dipt with their Master in the dish, and through his treachery, the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

The Mayor then blessed the police:—

"It shall be said in time to come, Where are our old policemen? Let us have one of the old police to stand at our window, guard our interest, and protect our families, and we shall be safe.

If you will magnify your office, the full confidence of Israel shall be the blessing that shall be conferred on you in time to come."

Counsellar Hyrum Smith spoke of the importance of the police office.

The Mayor said that if any one offered a bribe to a policeman, the city will pay that policeman twice the amount offered for the information, when reported to the Mayor.

(To be continued.)

CORRESPONDENCE

IRELAND.

Belfast, August 23rd, 1860.

Editor of *Millennial Star*,

Dear Sir,—I have much pleasure in informing you that on the 16th inst. Elder E. H. Blackburn (from Utah), accompanied by Elder Teasdale (from Scotland), paid us a visit. We were much pleased to see these brethren, as it has been more than two years since the Irish Saints were thus favoured.

On the 19th instant, a Conference was held in Belfast; and although the Saints had but three days' notice, our little hall was filled. The usual Conference business was attended to with a unity of action that has ever characterized the meetings of the Saints. We learned from the Presidents of Branches that some of the Saints do not enjoy so much of the spirit of the holy Gospel as is their privilege, on account of their scattered position. But those whose situation permitted them to assemble with the Saints felt exceedingly well; after which, Elder Blackburn addressed the meeting. He stated that he felt to sympathize with the Saints in Ireland on account of the many unfavourable circumstances by which they are surrounded, and stated in much plainness the necessity of the Saints possessing within their own hearts the Spirit of the Lord.

In the afternoon, Elder Teasdale delivered a very interesting address, showing the Saints the necessity of knowing God for themselves; after which, Elder Blackburn testified to the truth of the remarks made, and added that "Mormonism" was a living fact with him, that Joseph Smith was and is a mighty Prophet, and that the kingdom set up by him will roll forth and fill the whole earth, and will stand for ever.

In the evening, Elder Blackburn delivered a discourse upon the Gospel, as being the power of God unto salvation; after which, Elder Teasdale spoke upon the first principles of the Gospel, and instructed the Saints to impress the principles upon the minds of their children, by which they could become wise unto salvation, and called upon them to live pure and spotless. The Saints felt that these brethren did not speak during this day by the wisdom of man, but by the power of the Holy Ghost. They looked exceedingly well, and left with their very souls fired up by the fire of truth.

This closed one of the best Conferences that has been witnessed in Ireland for many years; after which I had the honour of adding two to the Church by baptism.

I feel, dear brother, that we may from this time expect better things of Ireland.

I am yours very respectfully,

THOMAS CRAWLEY.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—In consequence of the unfavourable prospects for the ensuing harvest in England and Ireland, the Archbishop of Canterbury has addressed a circular to the clergy of his diocese, recommending special service in their respective parishes, and prayers for fine weather; and on Sunday, August 26, a note from Dr. Cullen concerning the unfavourable prospects of the harvest was read from the altars of the Roman Catholic churches and chapels of the city of Dublin. The note commences—"Rev. Brethren,—As the continual rain menaces us with the destruction of the fruits of the earth, and with consequent distress or famine, it is our duty to have recourse in fervent prayer to the throne of the Almighty, imploring of him to avert the scourges of his anger, and to preserve his people from impending calamities. You will therefore be pleased to continue the prayer for fine weather which for some time you have said in the mass." Prince Murat has addressed

a declaratory letter to some of his adherents, and there is a suspicion that the French Government will, if possible, obtain for him the throne of the Two Sicilies. A rumour is current in France that the King of Naples has left Naples, and that the Piedmontese had occupied the fortress. *The Pegasus* says—"The latest despatches from Naples represent the situation as more serious than ever. The international movement spreads rapidly in the provinces, and the desertion of the troops goes on in daily increasing proportions. A panic pervades all minds, and the soldiers are standing the material tranquility hitherto maintained in the city. The King, according to *Fraser's*, in this almost desperate situation, will soon be obliged to leave the capital. The rumor of the last news from Calabria and the attitude of the army are said to have induced the King to seek safety in flight." According to the latest news, "The royal troops in Calabria have again been defeated. The insurgents of Basilicata are advancing towards Salerno. It is believed they will join Garibaldi and march against Naples." From an official dispatch we learn that "The Neapolitan troops were attacked by the Garibaldians at Piale (the telegram says on Piale), by whom they were surrounded and defeated. An armistice was then proposed. The commanding officer referred this proposition to the General-in-Chief. In the meantime the enthusiasm of the Neapolitan troops melted; they became disorganized, and dispersed, leaving the batteries without any defence." A Vienna letter of the 20th instant states that an interview is to take place next week between the Emperor of Austria and the King of Wurtemberg. "The reconciliation between Austria and Russia," says the correspondent of the *Morning Herald*, "is a fact accomplished." The Pope is said to have expressed to the Duke of Gramont his readiness to agree to the proposal of an Italian confederation. Prince Napoleon will shortly visit England. His object is said to be to study agriculture.

AMERICAN.—The *Herald* says—"Ever since the holding of the National Conventions to nominate candidates for the Presidency and Vice-Presidency, the people of the United States have manifested the most remarkable apathy in regard to the issue of the contest. Such inattention can only be ascribed to that thorough disgust with which the whole batch of petty politicians, North, South, East, and West, have impressed the community. The fight, therefore, seems to have been entirely abandoned to the politicians, the people standing by with folded arms, watching the contest, without taking part in it, and apparently caring very little which of the five Presidential aspirants should eventually find his way to the White House." It further remarks—"But while this disreputable five-sided fight is going on between the politicians, the people ought not, in their disgust at the spectacle, to close their eyes to the vitally important question involved in the result. That question is one of no less magnitude than the continuance of this Government, or the disruption and dissolution of the Federal Union. No matter how indifferently we may choose to treat the subject, there are few thoughtful men who do not realize and admit that we are drifting—fast drifting to a point where we will be startled by that dread question—"To be, or not to be?" That brave old veteran, General Sam Houston, has announced his determination to stand as a combatant in the great Presidential battle. The election of Mr. Lincoln, the Black Republican, is considered certain; and it is expected that the united electoral vote of the North will be given to him. It is said that Senator Seward has so thoroughly joined in a common cause with Lincoln, that he is preparing speeches in his behalf, which he intends delivering in almost every town and city in the North and West. The *Herald* says—"Henry R. Croby has been appointed Judge for Utah, *vice* Harden. declined. It is not known that any of the federal judicial officers are now in that Territory."

VARIETIES.

A COCKNEY conducted two ladies to the Observatory to see an eclipse of the moon. They were too late; the eclipse was over, and the ladies were disappointed. "Oh," exclaimed our hero, "don't fret. I know the astronomer very well. He is a very polite man, and I am sure he will begin again."

A HEALTHY BEVERAGE.—Take half a pound of hops and three ounces of common ginger bruised, and put them into five quarts of water; boil gently for four hours. Boil also three gallons of water, and put it into a pan to cool. Strain the water from the hops into the other water, and add two pounds of sugar and one pound of treacle. Stir the whole well together, and when lukewarm add to it nearly two teacupfuls of yeast. Let it stand in a warm place for twelve hours; then skim it, and put it into a small earthen barrel, or into jars. It will work for a day or more; it should then be closely corked, and kept cool, and it will be ready for drinking in a week.

TO BORE A HOLE THROUGH THE BOTTOM OF A GLASS BOTTLE.—A drill supplied with emery and water is better than a diamond for making small holes in glass. As emery does not improve the edge of a drill, a piece of iron wire may be substituted. A diamond will cut out circles, making large holes, but is quite unsuited for boring. Common glass may be drilled with an ordinary bow drill, by keeping one or two drops of spirits of turpentine on the glass at the point of the drill. Of course, care must be taken not to apply too much pressure, or you will break the glass.

CHLOROFORM.—“The administration of chloroform is still, it is to be feared, too often entrusted to the hands of inexperienced persons, who are not sufficiently conversant with the indications of danger, or the means of averting it. There are many who still think that chloroform may be administered conscientiously upon a loose handkerchief, without any means being taken to regulate exactly the intensity or the quantity of the dose. We are of another opinion. It is true that there are a few men of large experience who have, by observation, attained to a sort of rule of thumb, and who are enabled to manage the handkerchief so as to admit always a good and sufficient proportion of atmospheric air. But these are exceptional in their power.”—*From the “Lancet.”*

POETRY.

THE MOTHER'S BIBLE.

(From the “Deseret News.”)

She smiled and placed it in his hand,
When last she bade him go,—
When the last blessing left her lip,
So softly breathed and low.
She pointed to a penciled page,
And smoothed his shining hair:
“My child, should danger cross thy path,
Thy mother's words are there.”

He took the gift, and turned to dash
The trembling tear away,
That dared to start from his full heart,
Though manhood bade it stay:
And then went forth alone and trod
A rugged path and high,
Flung burning words in falsehood's face,
And dared it to reply.

But dark temptations bade him turn
From virtue's cause away,
And scorn's proud sneer was in his ear,
And flattery bade him stay;
And he—forgive him—once he paused,
But woke with shuddering start:
His eye was on his mother's gift;
Her words were in his heart.

G. S. L. City, June, 1860.

“I know thy soul is honour's home;
I know that thou would'st dare
To cross the boiling waves of death,
If duty called thee there:
But there is One who saith that none
Who tread this crumbing sod
Can stand alone beneath his throne:
Remember God!”

Forget—ah, if thou wilt forget
The friends that love thee true;
Forget—yes, I must speak it, yes—
Forget thy mother too:
But oh! in joy's bright hour, or when
Thy spirit feels the rod,
My boy, my darling, only boy,
Remember God!”

He stood for one brief moment there,
With trembling lip and pale;
He seemed to shrink from danger's brink,
And felt his spirit quail:
Then bent his knee, and formed a prayer
Of broken words and wild;
And then went forth, but not alone,
His mother's rescued child.

S. E. CARMICHAEL.

ADDRESSES.—Joseph Silver, } 8, James Street, Bedford.
Daniel Matheson, }
George Cooper, Mr. Samuel Chandler's, Crown Street, Eynesbury, St. Neots, Hants.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GOSPEL.—No. 2.

(Continued from page 563.)

In continuing our reflections on baptism, we become more and more impressed with a sense of its value from the fact of its being so perfectly illustrative of the great truths on which are founded the hopes of the Saint and also the imperishable superstructure of his perpetual and ever-increasing happiness,—thus enforcing this truth, that the Gospel as revealed to man is a system of education to guide humanity to a knowledge of its own divinity, and thus lead to the development, in all their infinity of greatness, the inherent principles of man's nature.

Our consideration of the ordinance of baptism as alluded to by the Apostle leads us to notice this feature in the Gospel economy—namely, that the Holy Ghost was promised as following its observance. This we may see by reference to the Apostle Peter's declaration to the inquirers on the day of Pentecost, where he said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 38, 39.)

the conditional promise of the Holy Ghost was co-extensive with the preaching of the word "in all the world to every creature;" and that as the promised forgiveness of sins had its outward sign of the baptismal burial, so also the promised Holy Ghost had its corresponding sign in the laying on of the hands of the ministers of God called to this ministry and clothed with authority for its accomplishment, as may be seen by reference to Acts xix. 6:—"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." From this we understand that not only was the Holy Spirit promised, but the manner in which it was sealed upon the believer was also defined by the laying on of the hands of the Apostles. The consideration of this feature of the Gospel leads us to notice, as we have before done, its tendencies to produce only one belief, thus developing but one faith, one Lord, and one baptism, thus building up one Church or one family, or kingdom of God. Hence we arrive at this conclusion—that the Gospel was and is a system of peace harmoniously adapted to the accomplishment of the objects of its institution for the development of the constituent principles of power

By the foregoing we understand that

and happiness, and for the permanent and ever-progressive improvement and exaltation of humanity. Hereby is opened the way which will lead man onward and upward to the infinity of Divine excellence, of which himself is the brightest and most perfect reflex, in all the wide range of the exercise of creative power for the organization of the native elements, that they might reflect that principle of intelligence which is of itself uncreated, and which imparts to the sun its glory, and to all varied nature its equally varied beauties; and, more than all, it imparts to the spirit of man understanding, thus developing in the soul the wellspring of light and life.

Having followed as we have been led in the consideration of the parts of the Gospel that make the whole, we are now brought to consider the last of its ordinances given by Jesus previous to his death, as recorded by Luke:—"And he took bread and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke xxii. 19, 20.)

The reason for the introduction of the ordinance alluded to in the foregoing is shown in the injunction connected with its institution—"This do in remembrance of me." Hereby is shown that he would have them admonished by the observance of this institution of the character of him who gave it for their benefit, not merely to preserve in their recollection the single fact of his life or his death, but the purity and truthfulness of his character, and the principles he revealed and taught while he was yet with them, that the truths so taught might receive the support of a corresponding example in the consistency of the life and actions of their author. All of this evidently was designed to be kept constantly before the mind by the observance of the supper.

With a view to still further impress upon the mind of the disciple or student of truth the principles involved in the subject under consideration, we shall have occasion to repeat or allude to in detail, much of what is embraced in our general view of the subject already expressed.

From this general view it is obvious that not only must Jesus be remembered as the Son of God, but also in his relation-

ship to the high position which he occupies. And further, it must be considered whether it is inherent with him or acquired. If inherent, in this there is no encouragement to faltering humanity—no example of the triumph of right or the power of truth. But what says the Apostle on this point? "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. ii. 10.)

From the above we learn this truth—namely, that Jesus was made perfect. If this is true, he was not perfect until made so, as declared in the Scripture we have quoted. Another truth, equally plain, is this: He was not alone, but one among many sons whom the Father designed to bring to glory, as declared above. The Father has not informed us that there is any difference in bringing his many sons to glory more than there will be difference in their being joint-heirs to his glory and dominion when their salvation shall have been consummated.

Now let us inquire if the principle of progressive improvement or the merit or demerit of actions had an application to Jesus as the Son of God like as it was designed to have its application to all. For information on this point, we may cite the saying of Paul—"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. i. 9.) From this we learn that there is but one difference between Jesus and those with whom he stands connected in the relationship of son and brother. That difference is this—namely, that the throne he has gained the many yet seek, and the power over death that exalts him others are struggling to gain, for whose encouragement his example of victory is presented.

To gain still another assurance from the Scriptures that our views are correct, we quote from Paul as follows:—"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. ii. 11.) By this we are taught, for our comfort, that whatever of difference did exist between Jesus and those he came to redeem, that difference existed between brethren.

The reason for the freedom in which we have indulged in our consideration of the Gospel has been a desire on our part to lessen the distance that improper religious teaching, with other causes, have placed between man the creature and God the Creator. Thereby will be invited and promoted a more intimate communion of man with the Fountain of all good, thus preparing the way for the emancipation of the soul from the bondage of ignorance and the concomitant train of evils that exist as the result of its influence in that soul.

By encouraging this freedom of inquiry after the truth, the wayward soul is turned from its evil way, and the intemperate from his intemperance. The liar ceases his lying, the corrupt man is turned away from his corruption, and in a life of practical purity he realizes the blessings of the liberty of the Gospel to

do right and no wrong. This is the practical purity of life (consisting of actions regulated by a knowledge of the truth,) that should be impressed upon the minds of the Saints by the observance of the Lord's Supper in remembrance of of Jesus and the virtues reflected in his life of obedience to the will of his Father.

If we would combine all the energies, strength, and influence of all who love virtue and truth in one great and united exertion to expel sin from society, then let them embrace the Gospel that leads to all truth and embraces every good. Thus will be laid a foundation for a social organization as the Church of the Saints, the members of which, individually and collectively, are required to live in reference to their own and their brother's interests in the great work of the development of purity of life, and thereby repel sin from the earth.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES.

(Concluded from page 568.)

How is it, in the selections the Lord made anciently, as well as in modern times, of those called to be the messengers of the Gospel to the nations of the earth, that he has chosen those who have not been educated according to the customs and manners of the world,—at least but very few? How is it that the Gospel does not reach those who move in the higher circles of society? Men of education and erudition—why does not the Gospel reach them? I will tell you why, my friends. It is because their traditions, education, and the circumstances by which they are surrounded, and in which they have been brought up and trained, are so woven around them—have formed a net round them to such an extent, that the Gospel of Jesus Christ possesses no charms for them. They cannot see it. The principles of which I have been speaking, although plain, they can neither perceive nor understand. They are led by a different influence—they are led by the operations of evil: the power of darkness is the ruling power among the nations. Why are they the ruling

powers? Because they have not obeyed the laws of life and light; they are given over to the influence of an evil spirit to work unrighteousness: hence when the laws of light, the laws of the Gospel, are made known to them, they cannot see or understand them. It is for this reason the Lord has chosen those who have had the least tradition; that is, their education and traditions are such that they have less of them to turn away from.

We know it is impossible that the principles of truth (the institutions of the Gospel of Jesus Christ) can ever have fellowship with the world. The doctrines and principles of men are at variance with the principles of the Gospel: those things wherein they are learned are at variance with the principles I have been laying before you to-night. They cannot be induced to forsake the world, with its vain philosophy, false doctrines, and traditions, and to embrace the Gospel of Jesus Christ. Hence the world, by their wisdom, never can find out God—can never know him—can never come to a knowledge of the truth. They have tried for

over six thousand years past, and the orders and systems of men have multiplied and increased to an alarming extent in the present day, numbering many hundreds. Instead of combining their knowledge and wisdom with the principles of the Gospel that would save them, they are continually splitting up and spreading division more and more. Instead of giving their adherence to the laws of life—to the principles and institutions of the kingdom of God, they get further and further from it. They can never attain to this knowledge and receive the gift of the Holy Ghost that will enlighten their minds and impart to them that knowledge, only through a repentance of their sins and forsaking the traditions and false notions which they have imbibed from the institutions of men. This is right: it is proper that it should be so, from the fact that men could not otherwise be rewarded for obeying the laws. If the good and the evil were not set before them, how could there be honours and rewards conferred upon the obedient, and the transgressor of the law with justice be reprov'd for his sins? It is right for good and evil to be set before them. There is an influence of evil that prevails over and operates upon the minds and hearts of the people continually. The Devil has power to a great extent over this earth and over the minds and hearts of the people,—sufficiently so that the good and the evil are constantly before us. It is right and of necessity that it should be so. If it were not, how could we choose? Does not the intelligence which we possess come in consequence of contrasting the good with the evil? Through that we discover the difference between them. If we never became acquainted with the evil, how could we judge of the good? If we never became acquainted with the good, how could we judge of the evil? Not that it is necessary, because sin and the powers of darkness are in the world, that we should partake of them and commit sin in the sight of Heaven. No; but it is necessary that we should have an acquaintance with that power and know its operation on the minds of men, that we may be prepared to resist it. The operation of the Holy Ghost on the minds of those who receive it and practise it in their lives imparts to them that necessary information and gives that acquaintance with the spirit and powers of darkness. It imparts

to them knowledge—it increases their intelligence—it makes them acquainted with the principles of the Gospel of Jesus Christ, the laws of life, and qualifies them to judge of their own works and of the influences by which they are governed. It also gives the information by which they can judge of the operations of all spirits, whether they be good or bad. It is a constant fountain of intelligence springing up in the mind. The principles that bring that intelligence to the understanding are practicable: they are those things we obtain in our experience. We get them by applying ourselves to the principles of the Gospel, making them plain matters of fact—matters of real life.

If there was but one influence in the world, and that was good, how could there be justice administered? It is an act of mercy to save the creature; yet justice has its demands. If Mercy would claim the creature and say he should be saved, Justice would say that the penalty of the transgression of the law must be inflicted. Sin is a transgression of the law: the penalty must be inflicted. God is a God of justice as well as mercy. Hence the necessity of the two laws; hence the necessity of our being placed just as we are, with the good and the evil set before us. When we act, it is from choice; when we advance in the scale of our being, it will be with a full knowledge of what we are doing. That wisdom and intelligence is increased to us day by day: we form an acquaintance with the Spirit of God, with its influence and operations on our own hearts, as well as with the influence of evil that is operating on the hearts of the children of men around us. It is right that it should be so: it has been so from the beginning. As far as history gives us any information on the subject, it gives us this knowledge—that wherever an individual has been called to an important work, he has been made thoroughly acquainted with the influences of these two powers. Our Saviour, if you remember, before he entered on his mission, fasted forty days in the wilderness, when the powers of evil gathered around him, and the Devil took him on the pinnacle of the temple and showed him the kingdoms of the world, and told him that if he would fall down and worship him, he would give him all those kingdoms; and when he

knew he was hungry, said he, If thou be an hungered, command that these stones be made bread. Our Saviour replied, It is written that man shall not live by bread alone, but by every word that proceedeth from the mouth of God. The Devil continued tempting him and said, If you are a servant of God—if you are his son, cast yourself down from the pinnacle of this temple; for it is written, I will give my angels charge concerning thee, lest at any time thou dash thy foot against a stone. The Devil desired that he might cast himself down, to see whether the Lord would send his angels to preserve him. Our Saviour rebuked him, and finally said, Get thee behind me, Satan; for it is written, Thou shalt not tempt the Lord thy God. Then Jesus entered on the duties of his mission. During his labours we often find him oppressed and sorrowful in his feelings. What was it that cast him down? I will answer, It was the operations of the Evil One trying to get him to sin and violate the commands of his Father, though he had that knowledge of the laws of eternal life that he could lay his body down and take it up again. It was an acquaintance with those principles of which I have been speaking. These principles bring knowledge to our minds. Knowledge is power, and we gain that knowledge item by item in our experience.

Jesus had a knowledge of the laws of life, and power to lay his life down and take it up again; yet we find the powers of darkness continually striving with him. On one occasion, when in the garden, the powers of darkness tempted him to forsake that law of life, and he feared he had sinned. This is what the Devil was striving to do, that he might have a claim upon him. Was it necessary and important for the Saviour to be thus buffeted and tempted? Yes. Paul says, He was made perfect through suffering, and thereby became the author of eternal salvation. He had the good and the evil continually before him—the powers of light and darkness; yet he had in himself the power to lay down his life and to take it up again. Why, then, the necessity of being under the operation of the two powers? To perfect that which could not be perfected otherwise. So, in like manner, was it with Joseph Smith before he was allowed to take the record con-

taining the Book of Mormon from the place where it had been deposited, when the stone was removed, showing to him the breastplate and the Urim and Thummim. The angel showed him the Devil and all the retinue of the damned in their lost and fallen condition. The visions of eternity were also opened to him; he beheld the spirits of the departed; he saw the wretchedness and despair of the evil spirits and the agencies which exist in the spirit world; he became acquainted with them and their influence. The angel gave him the reason why he made him acquainted with these principles. It was that he might understand that there was not anything in that condition of things which was desirable, and that there was no inducement in those principles to cause him to sin. It was necessary for him to have that knowledge and acquaintance with those principles to qualify and prepare him to hold the high trust, responsibility, and station which he filled. It took that experience to prepare and make him successful against the powers of darkness. Hence we find him starting alone, combatting the errors of ages, and contending with the powers of darkness. We find him as an individual measuring arms with the powers of darkness, because he possessed that knowledge that enabled him to resist and turn them aside. He could never have obtained that knowledge had he not had an acquaintance with that spirit and those influences. Yet we see he could form that acquaintance with evil, and not sin.

Hence it is that the good and the evil are laid before us. Because evil exists in the world—because the Devil is not dead, do not get faint-hearted if he stirs up persecution and strife among you. Some that have no love of the truth in them apostatize from the faith. Don't get faint-hearted: their salvation has nothing to do with you; you stand or fall for yourselves. Improve wisely the moments, the days, and the years allotted to you; be faithful to that which is committed to your charge; live your religion in all honesty and integrity before God; increase in the Good Spirit, and you will increase in a corresponding ratio in wisdom, knowledge, and in power to resist the temptations of evil. It is only in this way you can receive it. If your neighbour, friend, brother, or sister has a knowledge of these things, it does not follow

as a matter of course that you have: it is not obtained in that way. You cannot live by the light of others; you must have it within yourselves; and you can only have it by faithfulness and obedience to the truth. When you do this, you enjoy this Spirit, and the blessings which characterized the Gospel eighteen hundred years ago begin to develop themselves in your midst; and, as Paul said, some will have a psalm, some a hymn, some a revelation. How many of us have a revelation? Supposing the Spirit should make its appearance in our midst, and some should commence prophesying or speaking in tongues, how many would have that knowledge of the Spirit of the Lord to know whether it was of God or the Devil? It is necessary, right, and proper that you should have such knowledge; for the time is fast approaching when the influences of evil that exist in the world will not only prophesy, but will work miracles; and those who have not the knowledge of God in themselves will be overcome by this power. This spirit of evil, this power of darkness is growing and increasing. Within the last twenty years it has grown to an alarming extent. Men can visit the spirit-world and commune with the spirits of the departed, and they are manifesting their revelations and works to the world. Is the Spirit of God less powerful? Is our holy religion and the faith we have embraced without the power to impart that necessary intelligence to firmly implant us in the truth? If it is not, it is sectarianism. If we do not possess this knowledge, the fault is ours; it is neither the fault of God nor our religion, for I bear witness that it has all the power to confer upon you the blessings which you desire: but you must live for them—you must live faithful to that which is committed to you.

Many, very many that have embraced this Gospel, and have seen the constant labour and exertions that were required on the part of the Saints to obtain a knowledge of the Gospel, could not endure, and have gone out of the Church. How many have had a testimony of its truth when they received the Gospel, and have then gone away because the requirements of the Gospel were more than they could bear! The love of the truth had no place in them; they loved darkness rather than light—chose the

evil instead of the good. This is the reason why many thousands who have obeyed the Gospel are to-day outside the pale of this Church. Let me tell you we have no assurance that we shall remain steadfast only as we continue in the things committed to us day by day. That is what will build us up and make us men and women in Christ Jesus. Had not the living principles of this faith and this religion been deeply and thoroughly implanted in the hearts of the Latter-day Saints in Utah, they would have been overcome by the powers of darkness. They know by their experience and practice in their lives that these things are so. It is necessary and important that they should, and that you should have the same knowledge. These are some of the privileges which you can enjoy in this land: you can receive a testimony for yourselves; you can enjoy the Spirit of inspiration—the power of God for yourselves—to know of your own works, whether they be right or not. This is your duty and privilege: without it, you have no guarantee that you will remain long in the Church.

Brethren and sisters, let me exhort you to become acquainted with this Spirit—to become acquainted with this power—to increase in light and in the knowledge of its principles. The world knows nothing of these things; they by their wisdom cannot find them out: they are only to be obtained by those who keep the commandments of God. If you turn away from the truth, you will find nothing but sorrow, bitterness, and anguish follow you all your days. Those who take such a course are doing that which will bring upon themselves death. If they sin against light and knowledge—if they receive the testimony of the Holy Ghost, and have the witness within them that this work is true, and then depart from it, they will be dissolved, both body and spirit, and go to the elements from which they were organized. They have forfeited all claim to eternal life—they have forfeited all claim to exaltation and happiness hereafter. These are principles of the kingdom of God. How often have we prayed for the kingdom of heaven to be established on the earth! How often do we pray, night and morning, for God's kingdom to be increased in power and influence! How do you expect it is to be

done? Are we looking for the development of that kingdom in some particular personage? Although such a personage may possess the spirit of prophecy—may be a Leader and Seer, and the mouth-piece of the Almighty to this generation, yet it is necessary that you should partake of the same influence and spirit. In this way is the kingdom of God built up and strengthened. The kingdom of God is a system of principles by which the Almighty governs and controls the works of his own hands—laws by which he governs the organization of life and controls the worlds in which he dwells. Those laws and principles are given to us as the workmanship of his hands, and we are endowed and clothed upon with that capacity and ability by which we can adopt those laws which will, if we honour them, exalt us to the capacity of Gods. How can this be done unless we improve on that which is committed to us? How do you expect those laws which are the laws of the kingdom of God to be made applicable to us? Our Saviour taught his Apostles the principles by which it will be done when he taught them to pray, saying, Our Father which art in heaven, thy kingdom come, thy will be done on earth as it is done in heaven. This kingdom can only be established here by the same laws and principles that control and rule in heaven. These principles should be engrafted in the hearts of the children of men, and thus they will govern and control their actions. It cannot be done otherwise; and the people must grow and increase in the knowledge and influence of that truth. We find that these laws emanate from the eternal kingdom of our God. We find also that many of the ancients saw this and rejoiced and were glad. They died without having the privilege and opportunity which we enjoy. It led Isaiah to say that the knowledge of God should cover the earth as the waters cover the sea. This knowledge is the development of those principles of the Gospel. I have been trying to lay before you this knowledge, and, if possible, to induce you to practise upon it in your lives, that it may be developed in you, that you may become the possessors of every principle of righteousness

and truth, and that they may be in you principles of real life. This is how the kingdom will be built up, and the way that the knowledge of God will cover the earth as the waters cover the sea.

How do you expect power to save yourselves or to be saved in the kingdom of God? I will answer: You will only have it in accordance with your knowledge and acquaintance with the principles and institutions of that kingdom. Then, I again say, Become acquainted with God—with his laws—with the principles and institutions of his kingdom, that you may have that full and complete salvation which you desire. It is for this reason that these principles have been revealed from heaven. They are not founded in the scales of common knowledge; they come to us through the channels of the holy Priesthood which God has ordained; they are the keys of the everlasting Priesthood revealed to man on the earth. They are not founded in the institutions and learning in our midst, neither are they in the traditions of our fathers. They are nowhere to be found, only in the revelations of God; they are germs of the imperishable riches of Christ handed down to us in the day in which we live by messengers authorized from the courts of glory, and borne witness to by none less than the voices of Moroni, Peter, James, and John, and by the Prophet Elijah, who held the keys and sealing power of that Priesthood, and committed it to the children of men, that they might thereby bind the hearts of the fathers to the children, and of the children to the fathers, forming a chain—a connecting link running back to the generations of the dead. That responsibility rests upon you, Latter-day Saints: it rests upon you to magnify that calling—to make honourable that Priesthood. Then see to it; see that you discharge with fidelity and honour that trust and responsibility committed to you as Latter-day Saints.

In conclusion, I pray that the Spirit of the Lord may be increased upon you and inspire your hearts with knowledge and understanding in the great work in which we are all engaged, in the name of Jesus Christ. Amen.

ITALIC WORDS IN THE BIBLE.—Some words in the Bible are printed in italics, to show that they are introduced by the translators to help out the sense of the passage where they occur, as they were not in the original Hebrew or Greek.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 15, 1860.

THE liberty and agency which the Gospel contemplates is compatible with the object to be accomplished by its introduction. It is for the exercise of that agency we are held accountable. The liberty of the Gospel does not imply the unrestrained indulgence of our appetites or passions. Through the operation of the Spirit of the Lord, our minds become enlarged, and by it we are enabled to understand that in doing right we have all liberty, but none whatever to do wrong. In the violation of the requirements of the Gospel we unavoidably incur the consequences of transgression; hence we infer that the only liberty which the Gospel gives is to do right. The free agency or choice to keep the law or to transgress it is the inalienable right of all intelligent beings. It is the only principle by which they can be exalted to happiness and glory. All intelligent beings have this agency of right in themselves: it exists in them as the germ of an infinite and Godlike prerogative, forming a part of their temporal and spiritual organizations. This principle having been given to us, or embraced within our organization, makes us accountable for its use, which accountability is in justice governed by the ability, capacity, understanding, or judgment and appreciation of this agency. All liberty of choice or agency that is or may be of right the property of one should, by the same parity of reasoning, be in favour of all, according to their capacity or ability to apply, appreciate, or enjoy such agency.

This great system being the result of design instead of chance, there follows a necessity for certain great governing rules and principles. In order that such principles may meet with a proper response from his creatures, it is necessary for them to be revealed. This necessity is made more apparent in the fact that all we know of such principles we have learned through the agencies which have administered to us. Whether such agencies have been our brethren or the still small voice of the Spirit of the Lord, it matters not: in either case we have been taught them. In the ignorance of men is found the necessity why they have been called to officiate as ministers of these principles. In the adoption and practice of these principles is found all the liberty which the Gospel gives us to do right: hence the liberty given is only compatible with the object to be accomplished, which is the salvation and exaltation of man. It is too often the case that, in the exercise of our ministerial labours in the midst of our brethren, we overstep the liberties given us by the Gospel. Those who have been called to administer these principles should, above all others, take the deepest draught from that fountain of justice and mercy which has been so graciously opened for erring humanity by the Giver of all good. If those who are called to minister wish to be the means of doing good, let them treat with kindness the faults and errors of mankind, remembering that to err is but human. Extend to them that mercy which you would like in turn to receive; and when you have occasion to speak or write about their faults, let it be tempered with that spirit of kindness which the Gospel inculcates. If any have thought it was part of their duty to be continually chastising or reproving the Saints or the world, we say to all such, Refrain from this course, for it forms no part

of your labours or ministry. If we are permitted to judge of the liberties of the Gospel wherein we are made free, we should say they are of quite a different character from what many of the Elders have supposed them to be, judging from their writings and teachings.

As ministers of the Gospel, we have no higher duties to perform, or responsibilities to discharge, than to administer in those things which have been instituted for the salvation and redemption of the family of man. If we take a course that alienates their feelings from us as ministers of salvation, and consequently from those truths entrusted to us, and which we should represent, how far do we accomplish the work of salvation or discharge our duties? It must be apparent that by taking this course we defeat the very object which we are professedly striving to promote. When the faults and errors of men are continually harped upon and made the sole topic of criticism and investigation, it results in evil and alienates their feelings further than ever from the truth. Such a course stirs up the worst passions of the human heart. It is the calling of the ministry to labour for the salvation of the people; and when their labours do not tend to this object, they have departed from their duty. How far should we accomplish the purposes of God in the salvation of his creatures, if we presented the principles of the Gospel in such a manner that no one would believe in them? Not very far. Mankind are agents to themselves, and their agency consists in the power of choice, without which no intelligence can be exalted; nor without such agency can there be justice in rewards or punishments: hence the necessity of presenting the truth in that manner which will secure for it a favourable consideration.

All men are not alike: they differ in their opinions, judgments, and capacities, and because of ignorance, that which may be a source of joy and gratification to one, may perhaps be to another a cause of contempt and hatred. Men are governed by their views and opinions, however much those views and opinions may be at variance with each other. When the opinions of men are not treated with that respect and courtesy which is due to all intelligent beings who have the right to exercise their agency, it is impossible to be the means of doing them that good which we may desire. The agency of man consists in the power of choice in all matters of opinion and belief which do not in their exercise curtail or abridge the same free use and exercise of the opinions of others. When we attack the opinions of others in a hostile or ungenerous manner, it will be the means of eliciting from them such resistance as will for ever preclude the idea of their giving the principles which you would present to them a favourable consideration. We do not mean to say by this that we wish any dissimulation; but we do mean to say that the truth can and should be presented in a manner which will not give offence and arouse the worst feelings and passions of the human heart against it. Our advice to the Elders, then, is—Preach the Gospel, and let the opinions and religious tenets of men alone. If others differ from you in their opinions, remember that they have the right to do so. It is only your duty to preach the Gospel and bear your testimony to what you know of its truth, and then leave the result in the hands of God.

TRACES OF DREAMS.—“There are few who have not occasionally felt certain vague and fleeting impressions of a past state of mind, of which the recollection cannot by any effort take a firm hold, or attach them to any distinct points of time or place.—something that does not link itself to any part of life, yet is felt to belong to the identity of the being. These are not improbably the shades of former dreams—the consciousness, from some casual association, wandering back into that strange world of thoughts and feelings in which it has existed during some antecedent time of sleep, without memory of it at the moment, or in the interval since.”—*Sir H. Holland.*

HISTORY OF JOSEPH SMITH.

(Continued from page 574.)

[December, 1843.]

Friday, 20th. My clerk made copies of five affidavits made yesterday by Elder Orson Hyde, Mr. Daniel Avery, and others, and sent the same to the Governor, with the following letter:—

“Nauvoo, December 30, 1843.

Sir,—I forward to your Excellency a number of affidavits relative to the late kidnapping of the Averys, and upon other matters. When the mob made efforts to resist the laws, Joseph Smith, as Mayor, gave notice to Major-General Law to hold a portion of the Nauvoo Legion in readiness; and Aaron Johnson, Esq., called for some troops to maintain the laws: but I am happy to say, none were ordered to march, as it was deemed most advisable to let Colonel Levi Williams and his mob flourish until indictments could be made at the Circuit Court of Hancock County.

We shall continue to keep your Excellency informed upon all matters of moment touching the premises.”

Saturday, 30th. At nine, a.m., held Mayor's Court. Two boys, Roswell and Evander White, were brought up for stealing six hens and a rooster. They were sentenced to pay for the fowls, and to ten days' hard labour each on the streets.

In the afternoon, met in the Assembly Room with the Quorum. William Law and wife were not present. Warm and rainy.

Sunday 31st at home.

In the afternoon, called with Elder P. P. Pratt to see his wife.

At early candle-light, went to prayer-meeting; administered sacrament; after which I retired. At midnight, about fifty musicians and singers sang Phelps's New Year's Hymn under my window.

Warm and rainy. No ice to be seen.

The subjoined list shows a few of the publications for and against the Saints during the year.

The *Alton Telegraph* published several very severe articles against the Church.

Edward Brotherton published a scurrilous pamphlet at Manchester, England, entitled

“Mormonism—its Rise and Progress, and the Prophet Joseph Smith.”

The *Richmond Palladium* published an amusing and favourable article on “Mormonism.”

The *Boston Bee* published a series of articles favourable to the Saints, which had a beneficial effect in putting down prejudice and misrepresentation.

A favourable account of a visit to Nauvoo was published by Samuel A. Prior, Methodist minister.

The *Morning Star*, a Freewill Baptist paper, published a long and bitter article against the Latter-day Saints, entitled “Mormon Perversion.”

A favourable article, entitled “Nauvoo and Mermonism,” was published by a Traveller.

The *Quincy Whig* published several bitter articles against me.

The *Warsaw Message*, and subsequently the *Warsaw Signal*, published a continual tirade of abuse, misrepresentation, and lies against the Saints.

The *New Haven (Conn.) Herald* published a favourable account of the “Mormens” in Nauvoo.

Monday, January 1st. A cold, blustering rain-storm ushered in the new year.

At sunrise, Thomas Miller, James Leach, James Bridges, and John Frodsham were brought before me by the police, charged with disorderly conduct. Fined Miller \$5: the others were discharged.

A large party took a new year's supper at my house, and had music and dancing till morning. I was in my private room with my family, Elder John Taylor, and other friends.

Tuesday, 2nd. Two, p.m., Hiram Drayton was brought before Mayor's Court for disorderly conduct in resisting and abusing the police: fined \$25 and costs. His son, Lysander Dayton, for the same offence, was sentenced to ten days' hard labour; and subsequently, for contempt of court, ten days more, on the public streets.

Snow one inch deep.

I here insert Mr. Calhoun's answer to my letter of inquiry, dated November 14, 1843:—

"Fort Hill, 2nd December, 1843.

Sir,—You ask me what would be my rule of action relative to the Mormons or Latter-day Saints, should I be elected President; to which I answer, that if I should be elected, I would strive to administer the government according to the Constitution and the laws of the Union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the Executive department, all should have the full benefit of both, and none should be exempt from their operation.

But as you refer to the case of Missouri, candour compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers.

With respect, I am, &c., &c.,

J. C. CALHOUN.

Mr. Joseph Smith."

To which I wrote the following reply:—

"Nauvoo, Illinois, January 2, 1844.

Sir,—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and that you and your friends of the same opinion relative to the matter in question may not be disappointed as to me or my mind upon so grave a subject, permit me, as a law-abiding man, as a wellwisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say *I am surprised* that a man or men in the highest stations of public life should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come.

To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper. And who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the Constitution and laws; and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned according to merit or demerit. But why—tell me why are all the principal men held up for public stations so cautiously careful not to publish to the world that they will judge a righteous judgment, law or no law? for laws and opinions, like the vanes of steeples, change with the wind.

One Congress passes a law, another repeals it; and one statesman says that the Constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam-boat, makes the show of a bright cloud at first; but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, 'according to your view, the Federal Government is one of limited and specific powers,' and has no jurisdiction in the case of the 'Mormons.' So then a State can at any time expel any portion of her citizens with impunity, and, in the language of Mr. Van Buren, frosted over with your gracious '*views of the case*,' though the cause is ever so just, Government can do nothing for them, because it has no power.

Go on, then Missouri, after another set of inhabitants (as the Latter-day Saints did,) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil; and let the Legislature, as in the case of the 'Mormons,' appropriate a couple of hundred thousand dollars to pay the mob for doing that job; for the renowned Senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so *specific and limited* that it has no jurisdiction of the case! O ye people who groan under the oppression of tyrants!—ye exiled Poles, who have felt the ironhand of Russian grasp!—ye poor and unfortunate among all nations! come to the asylum of the oppressed; buy ye lands of the General Government; pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation: but remember a '*sovereign State*' is so much more powerful than the United States, the parent Government, that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the Legislature sanction it,—yea, even murder you as an edict of an emperor, and it does no wrong; for the noble Senator of South Carolina says the power of the federal Government is so *limited and specific*, that it has no jurisdiction of the case! What think ye of *imperium in imperio*?

(To be continued.)

THE VISITOR.

A TEACHER'S VISIT.

One fine Sabbath morning, in the spring of 1830, being invited to a walk with Elder Diligent, I accepted the same, and we roamed through the fields and meadows, whose flowers scented the air, while the birds, perched on the branches, or flitting from place to place, warbled forth their sweetest notes,—the whole presenting a most captivating scene for the admirer of nature's beauties. Elder Diligent informed me that he intended visiting brother Slack, and wished me to report the substance of our visit, provided we were successful.

Said I, "Elder Diligent, my time and abilities are at your disposal."

At this time we caught sight of the residence of brother Slack, and were soon at the cottage door, at which Elder Diligent gave one genteel rap, which was answered by sister Slack, who bade us welcome to the house, and evinced great pleasure at our visit.

"Sit down," said she, placing a chair for Elder Diligent, and another for me.

We inquired if brother Slack was at home.

"He is taking a walk in the orchard, with the baby in his arms," she answered, "while I have been getting the other children ready for school." Then addressing her little girl, she continued—"Lucy, go and call your father."

"Good morning, brother Slack," said Elder D., as the latter entered. "How are you?"

Brother S. "I am well in health, and better than in spirits."

Elder D. "But why are you dull, brother? What has gone wrong?"

Brother S. "Well, I can hardly tell, only that I feel 'Mormonism' to be a burden to me."

Elder D. "You feel 'Mormonism' to be a burden? I beg liberty to say that it is *not* 'Mormonism' which seems a burden; but it is an influence that is not good."

Brother S. "I hope you will not charge me with having imbibed any false notions in regard to the work of God, and thereby infer that I do not understand it."

Elder D. "Dear brother, I have no wish to hurt your feelings, but I will refer you to the sayings of Jesus upon the subject:—'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.'"

Brother S. "I feel convinced, from your observations, that it is not 'Mormonism' which is the burden, but that it is my own neglect of duty which has made it appear so; for when I first embraced the Gospel, all things were easy to me; and I will now receive and obey any counsel you may have to give."

Elder D. "I am glad to hear you say so. I shall be most happy to be the humble instrument in the hands of God in giving any counsel to you which his Spirit may dictate, and of removing any impediment which is likely to impede your progress in the work of God."

Brother S. "I am equally glad in having met with one whose interest seems interwoven with mine; for, while I am thus talking with you, I feel my burden being removed, and the real spirit of the Gospel seems to be creeping upon me."

Elder D. "Well, dear brother, what are the things which you trouble you and keep you from doing your duty?"

Brother S. "I must confess that I have taken too much care in looking after my brethren, and have *thought* that I saw something wrong in them. But what I thought wrong in *others* was perhaps only *imaginary*, and what *was real* was in *myself*."

Elder D. "An honest confession, I have reason to believe, although of a painful nature. In this you are somewhat like the drunkard, who, while under the influence of intoxicating liquor, thinks that everything he sees goes round, or is in motion, which in reality is *not* the case, but is merely the effects of the drink he has taken."

Brother S. "Dear brother, there are two prominent features in my case, which I will name: First, I have neglected prayer

in the times and seasons thereof; secondly, I have omitted contributing to the work."

Elder D. "I am very sorry that such is the case, and I am bound to tell you that the features you have named are the very characteristics of apostasy. Jesus told his disciples to watch and pray, lest they should enter into temptation; and one of the Apostles says that men 'ought always to pray, and not to faint.' It is no wonder that men get into darkness when they neglect to pray. It is then that the enemy gains power over them and leads them where he pleases. Their minds being dark, they know not where they are going: the light of the Holy Spirit is extinguished, and every Godlike principle is crushed out of them. Men have to become decided for God, and to cling to his work, if they would be saved in his kingdom. Again, you have neglected to pay Tithing. What is the cause of this? Are you too poor, or have you no income? Let me hear your reasons, if you please."

Brother S. "Neither of the things which you have named is the cause, but I have thought that the Lord did not require the Saints to pay Tithing in these lands. In fact, the brethren who came from the Valley said that Tithing is no test of fellowship."

Elder D. "'If the light which is in you,' said Jesus, 'be darkness, how great is that darkness!' Our brethren never wished to be understood that Tithing was unnecessary; but their object was to repeal the law of compulsion, that all might have the means of proving their loyalty to the cause of God. The Prophet Joseph said, 'He that waiteth to be *commanded* in all things is a slothful servant.' Jesus said to his disciples, 'When ye have done all that ye are *commanded*, then say, We are unprofitable servants.' The Apostle

James calls the Gospel a 'perfect of liberty.' God our Father does not design that his Saints should be coerced, but wishes them to enjoy liberty in doing right."

Brother S. "I now see the necessity of reforming. I see my own folly, and desire to amend; but I am really at a loss how to commence so as to be acceptable in the sight of God. Will you have the kindness to direct me? I am willing to do all in my power to gain the favour of God and the confidence of my brethren."

Elder D. "Dear brother, I am happy to see you so willing to be taught, and so desirous to reform. You say that you have neglected to pray. From this time make prayer the leading feature in all your engagements. You have neglected the payment of your Tithing. To this I would say, Reckon up how much you owe the Lord, and pay up all arrears, and you will be blessed in so doing. You will then possess that peace of mind which you desire. Cultivate all the time a spirit of prayer, and the Holy Spirit will assist you."

Brother S. "I am thankful that we have had such an interview this morning. I will endeavour to practise what you have taught me. But before you leave, I wish you to pray with me, invoking the Holy Spirit to rest upon me and give me power to do my duty."

We then sang, at the request of brother Slack, the first and last verses of the hymn commencing on the 108th page of the hymn-book; and Elder Diligent prayed for the blessing of God to assist us all to do right. We then left the family much refreshed and strengthened, and leaving behind an influence which, we trust, will not easily be erased.

JOHN SEARS.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Leipsic was visited on the 27th ultimo with a storm, which only lasted a quarter of an hour, but during that time committed the greatest havoc. Some of the hailstones weighed from 2½ ounces to 5 ounces, and although they fell at half-past six o'clock p.m., encumbered the streets and roads on the following day. Every pane of glass facing the west was instantly broken. The trees were stripped of their leaves and fruit. The town museum has greatly suffered. Horses and men were killed, waggons and carriages, although heavily laden, were overturned, and several children were missing when the report left. On the same day, but some hours earlier, another calamity occurred at Gotha, where the castle of Friedenstein was discovered to be in flames, and about four

o'clock had to be battered down with cannon. The castle contained a church with a vaulted burial-place for royal persons, a theatre, halls of session for holding of councils, a museum with a library of 200,000 volumes, a cabinet of coins, a collection of objects in natural history, a Chinese collection, and another of casts from antique statues. It was not known whether the edifice and its contents were insured or not. The Austrian *Gazette* says that the first plenary sitting of the Council of the Empire will be held on the 10th instant. A revolutionary committee has been discovered at Verona. Its members have been arrested, and papers seized which throw a surprising light on the proceedings of a neighbouring power. A revolutionary movement in Salerno is announced as imminent. The Pro-Dictator at Potenza has furnished arms to 10,000 inhabitants of the province of Basilicata. Disturbances at Naples are considered unavoidable. Appeals to the people to rise in revolt are publicly distributed. The kingdom may now be said to be almost in full insurrection, and classes are divided against classes by civil war. The news from the provinces is most afflicting. Conspiracies, conflicts, and bloodshed, are the facts which are daily and hourly communicated; and insurrection and reaction proceed with equal steps. The *Debats* states that 39,000 Sardinian troops are under orders for Naples; and the *Patrie* says that 30,000 men will immediately sail to Genoa, to be ready for any contingency. Turin is garrisoned by the National Guard, all the regular troops being stationed away from the capital. A despatch from Rome says that a political manifestation took place at Civita Vecchia on the occasion of the obsequies of Ahbrandi, chief of the revolutionary committee. Several arrests have been made. The cholera in Spain has broken out with increased violence at Malaga, 600 persons having been attacked in one day, and fifty of them died. The harvest in Poland is a total failure. Letters from Beyrout of August 12th report the condition of the Christians in Beyrout as most deplorable. The French and Russian authorities appear very anxious to clear the Christians out of Syria. The landing of a foreign force will, it is feared by many, lead to a general massacre of Christians. At Lashaya, out of 3,000 inhabitants, only 1,100 have been found alive, and of these only 76 were men. At Hasbeya, out of 3,200 Christians, only 1,400 were found remaining, nearly all women and children. The corpses remained unburied. The Serai was full of the r, and in the upper rooms they were piled in heaps five to six feet high. Out of 167 individuals arrested for taking part in the late massacres at Damascus, 56 have been found guilty and hanged; the rest have been shot. Among those condemned were individuals belonging to the highest families in the country, who were executed without distinction. One hundred Mapal Kaffir hunters had been massacred in Zululand. The frontier Kaffirs are unsettled, and horse-stealing is greatly increasing.

AMERICAN.—A correspondent of the Cincinnati *Gazette*, under date of Evansville, Aug. 8, says:—"We were visited this morning, at twenty-two minutes past nine a.m., by an earthquake, which continued about fifteen seconds, though there were wide differences as regards the duration of the shock. It was accompanied by a sound similar to that made by a heavy laden train of cars running slowly through a depot. Doors and windows rattled, and buildings jarred as if agitated by the moving of heavy goods on the same floor. In one hardware store on Main-street the shock was so severe as to throw over a large circular saw standing against the wall at an angle of twenty-five degrees. The shock was still more severe in the coal-mines, about one mile west of the city, on the Ohio river. The employes say it continued fully five minutes. The workmen were very much frightened, more so than hurt, there not being a lump of coal or earth disturbed. At Henderson, Kentucky, the shock was even more severe, though not of so long duration." At Louisville, July 23, a tornado from the north-west unroofed buildings, prostrated trees, and blew vessels from their moorings, causing considerable damage. At Cleveland it destroyed the railway depot and several houses and barns, and killed two ladies. Large trees were uprooted and hurled through the air. Other damages were done at Cairo. The town of Salisbury, Somerset County, Mo., was nearly destroyed by fire on August 8th. Upwards of forty dwelling-houses, stores, &c., were consumed, including the Episcopal Church. The excitement in Texas in relation to the supposed conspiracy in that State is on the increase. One individual had been hung for giving strychnine to the slaves to poison the wells. Three others, accused of abolitionism and inciting the negroes to insurrection, had met with the same fate. The *New York Herald* of the 18th ult. publishes two manifestos from men of influence and high distinction in the South, stating their conviction that, in the event of the election of Abraham Lincoln, the Republican candidate, to the Presidency, the Cotton States will secede from the Union. In the *Herald's* column devoted to "Affairs in Utah—Our Salt Lake City Correspondence," occurs the following passage:—"While in other parts of the Union complaints are heard of great drought and the consequent apprehension of the failure of

crops, the citizens of this Territory have been most remarkably favoured with fine growing weather—so much so, that they are high in hope that the wilderness yet will become a fruitful field, and the desert blossom as the rose, in reality, where beforetime it only existed in the imagination. The past winter was long and severe, but the summer has been the most favourable, thus far, beyond anything ever experienced in the mountains."

MEMORABILIA.

TO TELL WHETHER A ROOM IS DAMP OR NOT.—Place a weighed quantity of fresh lime in an open vessel in the room, and leave it there for twenty-four hours, carefully closing the windows and doors. At the end of twenty-four hours, re-weigh the lime; and if the increase exceeds one per cent. of the original weight, it is not safe to live in the room.

NYMPHS.—In mythology, the Nymphs were an intermediate class between human and celestial (and infernal) beings, possessing powers superior to the former, but inferior to the latter. They were of various classes. The *Oxanides* were the 3,000 daughters of Oceanus and Tethys, and dwelt with their parents in their grotto-palace beneath the ocean. The *Nereides* were the 50 daughters of Nereus and Doris, and dwelt in the sea. The *Naiades* inhabited fountains or springs. The *Fluviales* or *Potamides* dwelt in rivers and brooks. The *Limniades* dwelt in lakes and ponds. The *Oreades* abode in the mountains. The *Napææ*, in the valleys. The *Dryades* lived in the woods and forests. The *Limoniades*, in the meadows. The *Meliades* watched over flocks of sheep. The *Hamadryades* were born, lived, and died with the trees.

IMPERIAL WEIGHTS AND MEASURES.—By an Act of Parliament passed in the year 1824, and which came into operation on New Year's Day, 1826, it was settled that thenceforward the yard measure that had been constituted by order of Parliament in 1760 should be adopted as the legal standard of length for the kingdom; and that in case this standard should be lost or injured, it might be recovered from the knowledge of the fact that the length of a pendulum oscillating in a second, *in vacuo*, in the latitude of London, and at the level of the sea, was 39.13929 inches (or twelfth parts) of this yard. Also that the imperial pound troy should be the legal standard of weight; that of the 5,760 grains which this pound contains, the avoirdupois should contain 7,000; and that in case this standard should be lost or injured, it might be recovered from the knowledge of the fact that a cubic inch of distilled water, at the temperature of 62° Fahrenheit, and when the barometer is at 30", weighs 252.358 grains. Also that the imperial gallon should be the legal standard of capacity, and should contain 277.274 cubic inches; and that in case this standard should be lost or injured, it might be recovered from the knowledge of the fact that 10lbs. avoirdupois of distilled water, weighed in air, at a temperature of 62°, and when the barometer is at 30", will just fill this space.

VARIETIES.

GAME OF SQUARING.—The following are specimens of the art of squaring words:—

AISLE	CREST	MIGHT	SCAR	CHIEF	JUST
IDIOM	REACH	IDLER	CUBE	RAVE	UGLY
SIEVE	EAGER	GLIDE	ABLE	EVER	SLIP
LOVER	SCENE	HEDGE	REEL	WERE	TYPE
EMERY	THREE	TREES			

A SLANDER REFUTED.—A clergyman was charged with having violently dragged his wife from a revival meeting, and compelled her to go home with him. The clergyman let the story travel along until he had a fair opportunity to give it a broadside. Upon being charged with the offence, he replied as follows:—"In the first place, I have never attempted to influence my wife in her views, nor in a choice of a meeting. Secondly—My wife has not attended any of the revival meetings in Lowell. In the third place, I have not even attended any of the meetings for any purpose whatever. To conclude—Neither my wife nor myself have any inclination to these meetings. Finally—I never had a wife."
—*American Paper*.

THE SOAP PLANT.—The soap plant grows all over California. The leaves make their appearance about the middle of November, or about six weeks after the rainy season has fully set in. The plants never grow more than a foot high, and the leaves and stock drop entirely off in May, though the bulbs remain in the ground all summer without decaying. It is used to wash with in all parts of the country; and, by those who know its virtues, it is preferred to the best of soap. The method of using it is merely to strip off the husk, dip the clothes into the water, and rub the bulb on them. It makes a thick lather, and smells not unlike soap.

POETRY.

A PRAYER.

O Lord, I Israel, God of love,
Look upon us from above;
May we ever, ever be
A people proved, Lord, by thee;
Shine upon us from thy throne;
Save us, keep us, for thine own;
Bless thy servants, God of love;
Send thine unction from above;
May they ever, ever be
Faithful witnesses of thee,—

Heralds of salvation they,
Proclaiming the millennial day.
Bless our Zion, God of love;
O defend her from above;
May she ever, ever be
Home of all who trust in thee;
May she blossom as the rose,
Though a thousand hosts oppose.

St. Helens.

BARBARA PARR.

MONEY LIST, AUGUST 1—31, 1860.

J. T. Wallis per T. Crawley	£0 7 2	Brought forward.....	£79 2 0½
John Cook.....	11 9 10	Joseph Silver.....	3 15 10
C. W. Penrose	11 16 4	Mark Barnes.....	0 12 0
R. Aldridge	2 18 10	Hugh Evans	0 2 0
B. F. Cooke	2 4 3	Edwin Price	0 2 8½
W. Hopwood	1 1 0	Thomas Rees	0 3 6
James McGhie	8 7 7½	John Griffiths	1 3 0½
John C. Graham	2 15 0	E. Burgoyne	1 10 10
Thomas Liez	1 10 0	W. Coslett	0 18 0
Edward Neill.....	5 0 0	David Davies.....	0 6 7
Abraham Orme	2 0 0	John Davies	0 16 9
Aaron Nelson	2 15 0	Barry Wride	2 0 0
Edward Hamham	4 18 4	J. Stanford.....	2 5 3
George Reed.....	3 1 0½	S. Francis	2 3 5½
Thomas Mumford	1 2 0	H. W. Barnett	0 18 6
William Moss	3 0 0	John Reed	4 9 6
Lewis Bowen.....	2 8 5	E. L. T. Harrison	2 0 0
John Redington	1 8 3	Charles Turner	1 18 2½
Willet Harder	2 12 7	John Clarke	4 15 0
John H. Keson	1 17 10	William Halls	3 10 4
William H. Pitts	0 18 6½	James D. Hirst	1 5 0
Samuel Pyne.....	5 10 0	W. T. Cromar	0 18 3
Carried forward.....	£79 2 0½		£114 17 4½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 38, Vol. XXII.

Saturday, September 22, 1860.

Price One Penny.

A DISCOURSE

DELIVERED BY ELDER AMASA LYMAN AT THE BIRMINGHAM PASTORAL CONFERENCE,
AUG. 5, 1860.

(Reported by Sydney W. Darke.)

I can say, my brethren and sisters, and that truly, that I feel highly gratified in the opportunity afforded me of meeting with you and of expressing on this occasion some of my sentiments. I have listened with pleasure to the reports which we have heard from the Presidents of Conferences, and to their testimony as to their success in awakening the Spirit of God in the people. I may say, this morning, that I do not intend taxing your patience with listening to a long sermon upon matters of doctrine, but simply to tell you something of the spirit in which we have come to you, and the views which we entertain; and I shall speak those things particularly to the brethren of the Priesthood, as well as for the edification of all. We have to administer the truth. It is for this that we are called, and it is for this that we labour. Then we, as ministers, should understand the truth, and not lack that which we should have to impart to others: therefore we should labour to acquire it, not only as we follow the rules of others, but we should have developed the words of life and salvation within us, and by them we should regulate our actions.

It is our wish, in entering upon the duties of our mission in this land, that our views and feelings be understood by those who are called to be the ministers of the Church, that we may be able to act in harmony together. This is desirable, inasmuch as we wish to increase our strength and faith. We have the best of all reasons for saying that all the principles of truth are ours. The ministers of life must have a knowledge of them, so as to be fathers to the people, that they may be able to save the poor and the needy, comfort the distressed, and administer salvation to the benighted sons of men. No matter what is the name by which those brethren are officially designated,—they ought to be ministers of life and salvation and blessings to the people. I do not wish the brethren to think, when I make these remarks, that I am casting reflections upon them. I am simply telling you what I desire you to be. You should understand and know the value of these principles. We send you forth to administer salvation, and we say, Be merciful in the midst of the people. We wish you to understand that it is your duty to know something

of the principle of right, and to act upon it in all your ministry with the people. Never act towards them in a way in which you would not like others to act towards you. Be patient and long-suffering with them. One of the brethren, this morning, spoke of a place where the people are cold and indifferent, except when the brethren visited them and warmed them up; and then, when they left, the people were as cold as before. This is because the fountain of life is not in their hearts, and the day of their salvation has not yet dawned within them. I would say to the brethren, Visit them as often as you can, ever having with you the Spirit of God and a feeling of charity; and if you find but a spark of good dimly burning in their hearts, fan it until it shall kindle and burst forth into a living, lasting flame, and the principles of light and life will be generated and remain in their hearts. There may be individuals whom you think not worthy of your exertions—whom you have given up in your feelings, because they are slow to receive the words of life. Act towards them as you would to a little child to whom you were teaching the alphabet. You would show the child the letter A; and if it did not at once comprehend your instructions, you would say A again and again, until it could understand and remember the letter distinctly. Teach the people in this spirit, and say A for the thousandth time as kindly and patiently as at the first, and cultivate a spirit of never-dying charity. This is the course we want you to take: then the people will be drawn towards you. This will attract the attention of the stranger, who has been thinking that “Mormonism” is everything that is hideous. It will woo those who have erred and wandered away, and they will yearn to come back again. It will save those who are in the Church, and encourage strangers to investigate the principles of the kingdom. I again say, Be merciful in the midst of the Saints. Do not have any vain pride of feeling amongst you: it is not right. If you ask why, I will say, Because it does not save the people. Your business is to save the people. You have no higher calling: there is no higher consideration that should influence the minds of the servants of God. It is for this that we have come amongst you; it is for this that we want you to labour

in conjunction with us. Then let us live like Saints of God, and let our chief object be to do the people good, to comfort and bless them, and to unloose the chains with which they are bound.

One brother alluded to a number of Saints having been out of employ for some time. Wherever such things occur, do be merciful. Do not grind them until they can scarcely be said to exist. Do not say to them, Do this thing or that, until you really know that they *can* do it. Do not set them to do more than they are able to do. I wish you to be merciful.

Now, because I say this, do not you brethren and sisters stop paying what is required of you by the Church. I would hate to hear that any man had become neglectful of his duties because of what I have said. I want you not to relax at all in your exertions. Yet, my brethren, I want you to know all the time the circumstances of those who are placed under your care. There are many people that cannot possibly do anything, and yet they might have a good good supply of charity. If they have not means to give, how can they give? Or if, by giving a little, they render still poorer the poor pittance upon which they subsist, do as a considerate father does with his children under such circumstances. I want you to remember that our success is not dependent upon the means that can be raised in a given time, but upon the power of God and our faithfulness. By this we shall overcome, and by this we as a people shall be preserved in the midst of the changes and disruptions that are taking place amongst the nations. Let us seek for that power, and let us try to be faithful. The door is still open by which blessings come; the way is still open in which we may walk. However dark and gloomy the clouds may be around us, all will be well while the Lord is with us. Then let us reflect upon these things in our labours. Do not study to know how you may best work to some definite line of action, but live so that you may always be under the influence of the Spirit of God. That Spirit will be with you if you live your religion. It will guide you in all your duties, and show you how to act in the ever-varying circumstances in which you may be placed. You will grow wiser from day to day; you will grow better, and your pleasure will increase in your

labours. One man cannot do all the work there is to be done. One man cannot enjoy the blessing of eternal life for all. If it were so, we might confine our preaching and labours to the finding out of that one individual, and the salvation of all the rest would be secured. But that is not possible. The revelations were given to tell us all how to live so as to gain eternal life. These principles are not confined to a few individuals, but are for the understanding and benefit of all. No system will save the people, unless the principles of life and truth are developed therein. They must know and understand for themselves; for, without knowledge, they cannot be saved. Then you must labour to implant in the people the principles by which they may be redeemed. The ministers of life must lead the people by the light of truth continually, until they have light of their own to guide them. It is not designed to be an eternal task for you to teach the same people after you have led them till the light of heaven is within them and they have sufficient knowledge of their own to do right. One of the ancient Apostles said—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in

a dark place." We did not expect you to have a fulness of the Spirit of God that leads to eternal life. If you had, we might have been spared the labour of coming. We came here to try and save the people, and to invite all the ministry of the Church and all the Saints to work with us.

Brethren and sisters, pray for us, and let your faith and all your sympathies be with us, that there may be an increase of the Spirit of the Lord, that the work of God may break forth, and that a great salvation may be wrought out for Israel. We earnestly desire to see the people gathered; but we also wish them to be prepared to gather, that when they get to Zion they may stay there. You will never get to heaven unless you are prepared for it; and unless you desire to live aright before God, you might as well stop here and die as to go to Zion and die and go to destruction. Keep the commandments of God here, and then you will be most likely to keep them in Zion.

Brethren and sisters, I have discovered that the wheels of time have not stopped; and as we cannot stop them, I must stop my talking, with the hope that you will receive the hints that I have thrown out. May God bless you! Amen.

INSTRUCTIONS TO THE SAINTS.

(From the "Deseret News.")

On the 29th of January, in the Tabernacle, Elder Orson Pratt, senior, addressed the Saints; and, through an oversight, a portion of his remarks was printed in Vol. IX., No. 51, of the *Deseret News*, previous to being carefully revised. Since then, those remarks have been examined by brother Pratt and the Council, and are now printed as agreed upon by them, as follows:—

REMARKS BY ORSON PRATT, TABER-
NACLE, JAN. 29, 1860.

I will read a passage of Scripture to be found in Isaiah 52nd chap., 8th verse—"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

I will, this morning, take the words of

the ancient Prophet as the foundation for a few remarks, applying them more directly to myself. And if they should be applicable to the congregation before me, I hope that they, together with myself, will be benefited by the same.

It is very evident from this passage of holy Scripture that there is a period of time to come in the last days, in which all of the Elders of Israel and all the watchmen of Zion will understand alike, see alike, and have the same views in regard to doctrine and principles, and all division of sentiment will be entirely done away. Then that scripture will be fulfilled recorded in our Lord's prayer, where he taught his disciples how to pray:—"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is done in heaven."

When I reflect that in heaven there is a perfect union of spirit and feeling among the

celestial throng; when I reflect that in that happy place there is no disunion one with another—no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a great revolution on the earth. Where are there two men abroad in the world that see eye to eye—that have the same view in regard to doctrine and principle—that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world.

How is it among us, the Latter-day Saints? One thing is true in regard to some few of them—shall I say few? No; I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle to which we must all come. What is that heavenly standard or principle? It is the restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,—that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing.

It matters not how much information any man may have before he comes into this Church; it matters not how extensively he may be taught in the arts and sciences of the day—how extensively he may be taught in regard to various branches of learning; it matters not how much natural wisdom he may be qualified with; it matters not whether he has occupied a high station in the eyes of the world, or a low one; it matters not what his prior condition may have been, when he repents before God and enters into a covenant with the Father and the Son and with his brethren, and manifests before them and the whole world that he forsakes the world and the wisdom thereof, (that is, that which is called wisdom by the world,)—that he is willing to forsake all things which are of the world that are inconsistent with the character of God, his attributes, his word, and his kingdom,—that very moment he comes to that point and goes forward in baptism he becomes subject to a different power from what he had before been subject to. He becomes sub-

ject to a certain authority that is different; he becomes subject to an authority which has come from heaven—not an authority ordained of man—not an authority which has been originated by human wisdom or by the learning of mankind—not by inspired or uninspired books, for books never yet bestowed authority, whether inspired or uninspired.

The authority of Jesus Christ sent down from heaven, conferred upon man by his holy angels, or by those that may have previously received Divine authority, is the true and only standard here upon the face of our earth; and to this standard all people, nations, and tongues must come, or be eventually taken from the earth; for this is the only standard which will endure, and this is the only authority which is everlasting and eternal, and which will endure in time and throughout all eternity.

This brings to my mind a revelation which was given in a General Conference on the 2nd day of January, 1831, the Church then having been organized about nine months. All the Saints were gathered together from various little Branches that had been established in the house of Father Whitmer, whose sons became conspicuous in this last dispensation as being witnesses of the Book of Mormon,—whose house also became conspicuous as the place where the Prophet Joseph Smith received many revelations and communications from heaven. In one small room of a log-house, nearly all the Latter-day Saints (east of Ohio) were collected together. They desired the Prophet of the Lord to inquire of God and receive a revelation to guide and instruct the Church that were then present. Brother Joseph seated himself at the table. Brother Sidney Rigdon, who was at that time a member of the Church, having just arrived from the West, where he embraced the Gospel through the administration of some of the Elders, was requested to act as scribe in writing the revelation from the mouth of the Prophet Joseph. I will read a portion of this revelation:—"And again I say unto you, Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there; and looketh upon his sons and saith, I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, Be one; and if ye are not one, ye are not mine."

This I consider is a very important item. Behold, "I say unto you, Be one; and if ye are not one, ye are not mine."

This is very pointed, plain, and definite language, that no man can misunderstand.

Upon what principle are we to be one? It is by hearkening in all things to that eternal and everlasting Priesthood which has been conferred upon mortal man upon the earth. When I say that Priesthood, I mean the individual who holds the keys thereof. He is the standard—the living oracle to the Church.

"But," says one, "suppose that we hearken to the word of God in the Old and New Testament—suppose that we hearken to the word of God in the Book of Doctrine and Covenants—suppose we hearken to the word of God in the Book of Mormon, and at the same time we feel disposed in our hearts to lay aside the living oracles, what then? I would answer, in the first place, that the premises are false. Why? The very moment that we set aside the living oracles we set aside the revelations of God. Why? Because the revelations of God command us plainly that we shall hearken to the living oracles. Hence, if we undertake to follow the written word, and at the same time do not give heed to the living oracles of God, the written word will condemn us: it shows that we do not follow it according to our profession. This is what I wish to bring home to myself as an individual; and if the same thing will suit any other person in the congregation, I hope that he will take it home to himself.

"But," inquires one, "how is it that you are going to apply this to yourself?" I will tell you. But first let me quote from another revelation contained in the Book of Doctrine and Covenants. Perhaps I had better read the passage which I wish now to bring to your understanding:—"Behold, there shall be a record kept among you; and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father and the grace of our Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which Church was organized and established in the year of our Lord, eighteen hundred and thirty, in the fourth month, and in the sixth day of the month which is called April. Wherefore, meaning the Church, thou shalt give heed unto his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word shall ye receive as if from mine own mouth, in all patience and faith."

Here, then, we perceive what is binding upon the Church of the living God, what was binding upon them thirty years ago, and what has been binding upon them ever

since, from the day that it was given, until the day the Prophet was martyred, down until the year 1860, and until the present moment of time. All this time there have been a kingdom and Church of the living God on the earth, and a man placed at the head of that Church to govern, direct, counsel, preach, exhort, testify, and speak the truth to the people, and counsel them in the things pertaining to their duties and pertaining to the kingdom of God.

Now, then, let me get back again.

The great subject before me this morning is the words I have been repeating before you, and how they apply to myself. There have been a few things wherein I have done wrong—wherein I have disobeyed these instructions that are here laid down—wherein, no doubt, I have offended the Lord, and wherein I have, no doubt, grieved the feelings of my brethren; and inasmuch as I have done this, no doubt I have also brought at many times darkness upon my own mind. I want to make a confession to-day. I do not know that brother Brigham, or any of the rest of the Twelve who have come here this morning, except brother Benson, knew of my intentions. I did tell brother Benson I thought of making a confession this morning, but the others were not aware of this. There are a few things which have been a source of sorrow to myself, at different times, for many years.

Perhaps you may be desirous to know what they are. I will tell you. There are some points of doctrine which I have unfortunately thrown out before the people.

At the time I expressed those views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren that some of the doctrines I had advanced in the "*Seer*," at Washington, were incorrect. Naturally being of a stubborn disposition, and having a kind of a selfwill about me, and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error. Now, was this right? No, it was not. Why? Because the Priesthood is the highest and only legitimate authority in the Church in these matters.

How is it about this? Have we not a right to make up our minds in relation to the things recorded in the word of God, and speak about them, whether the living oracles believe our views or not? We have not the right. Why? Because the mind of man is weak: one man may make up his mind in this way, and another man may make up his mind in another way, and a third

individual may have his views; and thus every man is left to be his own authority, and is governed by his own judgment, which he takes as his standard.

Do you not perceive that this would, in a short time, cause a complete disunion and division of sentiment throughout the whole Church? That would never fulfil the words of my text—would never bring to pass the sayings of Isaiah, that their watchmen should lift up their voice, &c.

In this thing I have sinned; and for this I am willing to make my confession to the Saints. I ought to have yielded to the views of my brethren. I ought to have said, as Jesus did to his Father on a certain occasion, "Father, thy will be done."

"You have made this confession," says one; "and now we want to ask you a question on the subject. What do you believe concerning those points now?"

I will answer in the words of Paul: "I know nothing of myself; yet am I not hereby justified; but he that judgeth me is the Lord." So far as revelation from the heavens is concerned, I have had none in relation to those points of doctrine.

I will tell you what I have had revealed to me: I have had revealed to me that the Book of Mormon is from God; I have had revealed to me that the Book of Doctrine and Covenants is also from God; I have had revealed to me that this is the Church and kingdom of God; I have had revealed to me that this is the last dispensation of the fulness of times. These things are matters of knowledge with me: I know them to be true, and I do know about many things in relation to God and to future events. But, when I reflect upon the subject, I have very little knowledge concerning many things. What do I know, for instance, about much of what is revealed in the last book of the New Testament, called John's Revelations? What do I know about much written in the book of Daniel? Some few things are quite plain: but what do I understand in relation to some few of the predictions in the 11th chapter of Daniel? I doubt whether there is a person, unless he has been favoured with direct revelation from heaven, who knows but very little about John's Revelations. What do I know about many things in relation to the celestial kingdom? Has the celestial kingdom been opened to my mind? No. Have I gazed upon it in vision? No. Have I seen God sitting on his throne, surrounded by his holy angels? No. Have I knowledge of the laws and order and government and rule which regulate that kingdom? No. If the revelations seem to apparently convey this or that idea, still I may be entirely mistaken in regard to the meaning of those revelations.

There is one thing I will assure you of—God will never reveal anything to me, or to any other man, which will come in contact with the views and revelations which he gives to the man who holds the keys. We never need expect such a thing.

"But," inquires one, "have you not felt anxious that the Church should follow your ideas as laid down in the *Seer*?" I have not. If I had, I should have preached them; I should have tried to reason with you to convince you of their apparent truth.

I have always been anxious the Church should be governed by him who has the right to govern it, to receive revelations, and to give counsel for its guidance, through whom correct doctrine comes and is unfolded to the children of men.

God placed Joseph Smith at the head of this Church. God has likewise placed Brigham Young at the head of this Church; and he has required you and me, male and female, to sustain those authorities thus placed over us in their position; and that authority is binding on all Quorums and individuals of Quorums. He has never released you nor me from those obligations. We are commanded to give heed to their words in all things, and receive their words as from the mouth of God, in all patience and faith. When we do not this, we get into darkness. God has placed them where they are, and requires you and me to continue in our faith and patience to receive the truth at their hands. I am going to do it. I am going to repent. I arose this morning to unburden my feelings in regard to these matters.

What is repentance? Is it merely to say we will do thus and so, and then go and do directly to the contrary? When I say I am going to repent of these things, I mean that I am going from this time henceforth, through the grace of God assisting me, to try and show by my acts and by my words that I will uphold and support those whom I do know God has placed over me to govern, direct, and guide me in the things of this kingdom.

I do not know that I shall be able to carry out those views; but these are my present determinations. I pray that I may have grace and strength to perform this. I feel exceedingly weak in regard to these matters.

I know what I have got to conquer. I have to conquer my natural disposition and feelings and bring them to bow to the authority God has instituted. I see no other way. That is the only way for me and the only way for you. I see no possibility for the words of my text to be fulfilled and brought to pass in any other manner. You cannot devise or imagine any other way.

The world have tried for six thousand years to become united, and they never have been, and never will be able to do it, if they should continue to remain as nations, kingdoms, and peoples for six millions of years to come. They never can bring about this oneness of sentiment and feeling by each man being his own standard. No: it never was ordained by the Almighty to be brought about in that way.

The only way for us is to have a true standard, which must be from heaven—a standard ordained of God, which we can follow with the utmost confidence—a standard we can have faith in—a standard to which all human wisdom and human judgment must give way. Such a standard only will be eternal, and will prevail when all other standards will fail.

Do my ideas suit anybody else? It matters not whether they do or not: they suit me, and I am going to put the coat on. I am preaching to myself this morning. I did not come here to preach to the world, nor particularly to preach to the Saints; but I wanted to preach to myself and see if I could not convert myself; and when I can get converted myself, perhaps I may do some good in preaching to the Saints and to the world.

Inasmuch as there may have been any feelings in the hearts of the Latter-day Saints that are now before me, I desire to do all in my power to bring about a complete reconciliation. I wish the whole Territory were here, and all the good people of England, and all the Saints that have ever seen any of my writings or read my views; I would say to them all, Brethren, I make a confession: I have sinned; I have been too stubborn; I have not yielded as I ought; I have done wrong, and I will try to do so no more. And if the whole kingdom of God can be reconciled with me, I shall be very glad. At least, I will do all I can to obtain their reconciliation.

These are my feelings to brother Brigham. I will make reconciliation to the Presidency, and to the Twelve, and to the Church, so far as it is in my power, so far as I have not yielded to my brethren.

I consider these to be true principles. However imperfect I may have been, it has nothing to do with the principles: the principles are from heaven. Amen.

Elder Pratt sustains an unimpeachable character, so far as strict morality, tried integrity, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned; but it will be readily perceived, from his "Remarks," that he does not claim exemption from

liability to err in judgment in relation to "some points of doctrine." Brother Pratt's preachings and teachings upon the first principles of the Gospel are excellent.

With regard to the quotations and comments in the *Seer* as to Adam's having been formed "out of the ground" and "from the dust of the ground," &c., it is deemed wisest to let that subject remain without further explanation at present; for it is written that we are to receive "line upon line," according to our faith and capacities, and the circumstances attending our progress.

In the *Seer*, pages 24 and 25, par. 22, brother Pratt states:—"All these Gods are equal in power, in glory, in dominion, and in the possession of all things: each possesses a fulness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy, and justice towards all. The fulness of all these attributes is what constitutes God." "It is truth, light, and love that we worship and adore: these are the same in all worlds; and as these constitute God, he is the same in all worlds." "Wherever you find a fulness of wisdom, knowledge, truth, goodness, love, and such like qualities, there you find God in all his glory, power, and majesty. Therefore, if you worship these adorable perfections, you worship God." *Seer*, page 117, par. 95:—"Then there will be no Being or Beings in existence that will know one particle more than what we know; then our knowledge and wisdom and power will be infinite, and cannot from thenceforth be increased or expanded in the least degree." Same page, par. 96:—"But when they" (the Saints) "become one with the Father and Son, and receive a fulness of their glory, that will be the end of all progression in knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present, and to come." Par. 97:—"There are none among them (the Gods) that are in advance of the others in knowledge. Though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of but what every other God knows." "None of these Gods are progressing in

knowledge, neither can they progress in the acquirement of any truth."

In his treatise entitled "Great First Cause," page 16, par. 17, brother Pratt states:—"All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful, and eternal particles of substance. These eternal forces and powers are the Great First Causes of all things and events that have had a beginning."

The foregoing quoted ideas, and similar ones omitted to be quoted, with the comments thereon, as advanced by brother Pratt in an article in the *Seer*, entitled "Pre-existence of Man," and in his treatise entitled "Great First Cause," are plausibly presented. But to the whole subject we will answer in the words of the Apostle Joseph Smith on a similar occa-

sion. One of the Elders of Israel had written a long revelation which he deemed to be very important, and requested brother Joseph to hear him read it. The Prophet commended its style in glowing terms—remarked that the ideas were ingeniously advanced, &c., &c., and that he had but one objection to it. "What is that?" inquired the writer, greatly elated that his production was considered so near perfect. The Prophet Joseph replied, "It is not true."

This should be a lasting lesson to the Elders of Israel not to undertake to teach doctrine they do not understand. If the Saints can preserve themselves in a present salvation day by day, which is easy to be taught and comprehended, it will be well with them hereafter.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
DANIEL H. WELLS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 22, 1860.

THE most that can be done by any intelligent being, whether in heaven or on the earth, for the exaltation of men, is to teach them correct principles, leaving them to act upon their agency and govern themselves.

There is no other means ordained of God whereby men can be exalted to happiness and glory. When the Lord desired to sanctify the children of Israel, and bring them into his presence, he was not able to do so, because he had previously endowed them with that intelligence which placed within their comprehension the knowledge of right and wrong, thus giving them the right of choice. Moses had a fervent desire that the children of Israel should be exalted to eternal happiness and glory; and he thought that, if he could but get them into the presence of the Lord, they would be induced to honour those principles which would thus exalt them. But when he made known his wish to have them accompany him into the mountain and talk with the Lord for themselves, they refused and said, No, Moses; we know you are a great Prophet: you go and talk with the Lord, and we will believe what you say.

Thus the principles of life and death were laid before them, that they might have the privilege of choosing for themselves, to see if they would honour the law, that

they might be exalted ; or, if they violated it, that the penalty might be inflicted. They chose the latter, and their carcasses fell in the wilderness.

There is no law of exaltation, neither can there be, wherein men have not the right to exercise their agency ; and their accountability is, of necessity, governed by the amount of knowledge they possess. When a principle of exaltation is taught, and men in their feelings refuse to honour that principle, while they at the same time have a knowledge within themselves that it is of God, they forfeit all the claim that such principle could give them to that exaltation and happiness which its observance would bring. Because men have their agency to honour or dishonour a law, many have fallen into the error that their agency will continue with them the right to apply and appropriate to their own use whatever of good they might behold, as the result of certain principles, whether they ever honoured them or not. This conclusion is a mistaken one. The inscrutable justice of God's laws are such that the honours and rewards which they propose to confer upon all who honour them cannot be diverted from those who are justly entitled to them, or be appropriated to the use and benefit of those who are not entitled to them.

The agency of men only extends to the right of choice to such principles as they choose to adopt and follow. The practical carrying out of the principles of truth and righteousness will give to them the right to enjoy all the blessings which such principles have the power to impart. When individuals knowingly violate a principle which has the power to elevate them to happiness, the penalty of such violation must necessarily follow as the result of the action of the individual who has chosen to violate the law instead of honouring it.

So long as mankind are coerced into obedience, from any cause whatever, it is impossible for them to obtain exaltation by such obedience. Of right, the extent of man's agency is limited by the knowledge which he possesses. Ignorance and accountability cannot go hand in hand. If the creature is ignorant, he cannot be made accountable. Sin is a transgression of the law ; and where a knowledge of the law does not exist, there can be no transgression. Hence the agency of man must of necessity be governed by the knowledge he possesses.

After the principles of life and exaltation have been fully taught, and their requirements made known to the creature, if he manifests a disposition to do wrong, choosing that which can never bring peace and happiness, thus evincing strong predilections to evil, unless he repents, in humility and sorrow, he will fall, after the same manner of unbelief, as ancient Israel did.

So it appears to be with the Saints in this land. As soon as they were given to understand that the non-payment of Tithing was not a matter of fellowship, they in a great measure ceased to pay their Tithing. This is to us a matter of regret, that after they have been fully instructed upon these things, they choose to do wrong instead of right, simply because they have their agency and can do so.

ARRIVAL.—We have had the satisfaction of welcoming to the shores of Europe another Missionary from Utah in the person of Elder John S. Gleason, who sailed from New York August 25th, and arrived in good health and spirits in Liverpool, per steamship *Edinburgh*, on the 7th instant.

Two persons were once disputing so loudly on the subject of religion, that they awoke a big dog that had been sleeping on the hearth before them, and he forthwith barked most furiously. An old divine present, who had been sipping his tea while the disputants were talking, gave the dog a kick, and exclaimed, " Hold your tongue, you silly brute ; you know no more about it than they do ! "

HISTORY OF JOSEPH SMITH.

(Continued from page 587.)

[January, 1844.]

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any; for it is said, 'In the midst of counsellors there is safety;' and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States and paid for them, were expelled from a 'sovereign State,' by order of the Governor, at the point of the bayonet, their arms taken from them by the same authority, and their right of migration into said State denied, under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompense allowed; and, from the Legislature with the Governor at the head, down to the Justice of the Peace, with a bottle of whisky in one hand and a bowie-knife in the other, hear them all declare that there is no justice for a 'Mormon' in that State; and judge ye a righteous judgment, and tell me when the virtue of the States was stolen, where the honour of the General Government lies hid, and what clothes a senator with wisdom. O nullifying Carolina! O little tempestuous Rhode Island! Would it not be well for the great men of the nation to read the fable of the *partial judge*; and when part of the free citizens of a State had been expelled contrary to the Constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Joanna Southcott, Ann Lee, the French Prophets, the Quakers of New England, and rebellious niggers in the slave States, to hear both sides and then judge, rather than have the mortification to say, 'Oh, it is *my* bull that has killed *your* ox! That alters the case! I must inquire into it; and if, and if—'

If the General Government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants. And although you may wink to the priests to stigmatize, wheedle the drunkards to swear, and raise the hue-and-cry of—'Impostor! false prophet! God damn old Joe Smith!' yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their losses, according to

the known rules of justice and judgment, reciprocity and common honesty among men, that God will come out of his hiding-place, and vex this nation with a sore vexation: yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. Where is the strength of Government? Where is the patriotism of a Washington, a Warren, and Adams? And where is a spark from the watch-fire of '76, by which one candle might be lit that would glimmer upon the confines of Democracy? Well may it be said that one man is not a state, nor one state the nation.

In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, and honour enough to resent injustice and insult, and the money came; and shall Missouri, filled with negro-drivers and white men stealers, go 'unwhipped of justice' for tenfold greater sins than France? No! verily, no! While I have powers of body and mind—while water runs and grass grows—while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded, and damned to hell, 'where the worm dieth not, and the fire is not quenched.'

Why, sir, the power not delegated to the United States and the States belong to the people, and Congress sent to do the people's business have all power; and shall fifteen thousand citizens groan in exile? O vain men! will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property, relinquish to them, (the Latter-day Saints,) as a body, their portion of power that belongs to them according to the Constitution? Power has its convenience as well as inconvenience. 'The world was not made for Cæsar alone, but for Titus too.'

I will give you a parable. A certain lord had a vineyard in a goodly land, which men laboured in at their pleasure. A few meek men also went and purchased with money from some of these chief men that laboured at pleasure a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and

drink the fruit thereof,—when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many.

This barbarous act made no small stir among the men in the vineyard; and all that portion who were attached to that part of the vineyard where the men were robbed rose up in grand council, with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it.

Now, these meek men, in their distress, wisely sought redress of those wicked men in every possible manner, and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption; and those men, loving the fame and favour of the multitude more than the glory of the lord of the vineyard, answered—‘Your cause is just, but we can do nothing for you, because we have no power.’

Now, when the lord of the vineyard saw that virtue innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed these unfaithful servants, and appointed them their portion among hypocrites.

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to

to maintain right with any power, or to restore right to any portion of her citizens, it is the SUPREME LAW OF THE LAND; and should a State refuse submission, that State is guilty of *insurrection or rebellion*, and the President has as much power to repel it as Washington had to march against the ‘whisky boys at Pittsburg,’ or General Jackson had to send an armed force to suppress the rebellion of South Carolina.

To close, I would admonish you, before you let your ‘*candour compel*’ you again to write upon a subject great as the salvation of man, consequential as the life of the Saviour, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the 8th section and 1st article of the Constitution of the United States, the *first, fourteenth, and seventeenth* ‘specific’ and not very ‘limited powers’ of the Federal Government, what can be done to protect the lives, property, and rights of a virtuous people, when the administrators of the law and law-makers are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated tangling alliances—even like Cæsar’s wife, not only *unspotted, but unsuspected!* And God, who cooled the heat of a Nebuchadnezzar’s furnace or shut the mouths of lions for the honour of a Daniel, will raise your mind above the narrow notion that the General Government has no power, to the sublime idea that Congress, with the President as Executor, is as almighty in its sphere as Jehovah is in his.

With great respect, I have the honour to be

Your obedient servant,

JOSEPH SMITH.

Hon. (‘Mr.’) J. C. Calhoun, }
Fort Hill, S. C.” }

(To be continued.)

PRAYER.

BY ELDER JOHN WILLIAMS.

The word prayer, in its widest and most general signification, means an appeal, a petition, or the asking of some favour in an earnest manner. It is, however, rarely used in its general sense, being almost exclusively applied to certain acts in the worship of God by which the worshipper makes known his wants and desires; and as this limited meaning of

the word has the greatest interest for us as a religious body, we shall look at it in this light.

Prayer is an important element in all religious systems. It exists in one or more of its various forms, even among those who profess the lowest forms of religious belief; and the fact of its almost universal existence, from the faith-begotten prayer

of a believing Christian down to the grotesque incantation of a heathen priest, would seem to point to it as a necessity of man's inner life, because it helps to satisfy the yearning which men, at all times and under all circumstances, have felt for communion with some impersonation of purity, goodness, and truth, after something more exalted and holy than their senses recognized among the imperfect creations of earth.

Prayer is the most sublime act of the believer in the worship of God. It presupposes, on the worshipper's part, a fervent belief in God's omnipotent mercy and love, and a sense of entire dependence upon him for all good and perfect gifts. By bringing him into the presence of his God, it teaches him to feel the immeasurable distance between the Creator and the created—between the perfect God and the imperfect creature. Thus is his pride humbled, and the germ of true humility planted and fostered in his heart. Impressed with a sense of his own weakness and imperfection, self-examination becomes habitual to him; and, by a knowledge of himself, he is enabled to become more and more like unto the perfect type of man—Christ Jesus.

Prayer is an act which is also absolutely necessary to the spiritual life of the Saint. It is the only way in which his spiritual nature can be recruited and strengthened; and as the body would cease to perform the functions of life without food to sustain it, so the spirit will cease to give proof of its active existence, if the proper aliment which God has provided be withheld from it; and if the Spirit which God gives to those who ask it be not sought after, all that is good and beautiful in the garden of the soul becomes choked up with rank and noisome weeds; for the absence of good is the presence of evil, just as surely as the absence of light is the presence of darkness.

But there are also other motives which ought to induce us to come unto God in prayer. We owe it to him as a debt of gratitude for the bestowal of life, health, and the unnumbered blessings given us from day to day, and for his continued love and forbearance towards us who have richly merited punishment, instead of his continual favour. Our poverty and entire dependence upon him also oblige

us to pray in order to make known our wants,—not because he is unacquainted with them, but to testify our sense of them and complete dependence upon his mercy.

In prayer, as in very many other things, there is but one right way, while there are a great many wrong ones. Hence it is necessary not only that we pray, but also that we pray aright, and thus make our prayer and praise acceptable to God. The importance of our doing so was evidently felt not only by Jesus himself, but by all his Apostles, whose teachings are recorded in Holy Writ. The passages of Scripture in which reference is made to this subject are too numerous to be here quoted. Reference will therefore only be made to such as have some bearing upon the peculiarities of Christians in general, and of the Saints in particular.

From the tenor of these teachings, we find, first, that prayer should not be an occasional or rare thing, but, on the contrary, that it should be continual. We ought, in fact, to "pray without ceasing." From the inmost recesses of our hearts should go up continually the sweet incense of prayer and praise unto the throne of God. It is not always necessary that we should pray vocally. Indeed, the Saviour, in his Sermon on the Mount, cautions his disciples against such an ostentatious use of prayer, and teaches them to use the utmost secrecy, so as not to appear unto men to pray. This, of course, does not apply to the prayers used in the public worship of God, but condemns individual displays both in public and private, as evidence of a want of humility and earnestness. The necessity of these two elements is very forcibly taught in the Parable of the Publican and Pharisee: the one raised his voice in praise of his own virtues, in all the hollow vaunting of self-righteousness; the other, clothed in humility, raised from out the depths of his heart the cry for help and mercy; and the Lord declares that "he went down to his house justified rather than the other." Earnestness is usually accompanied by another of the characteristics of true prayer—namely, brevity. Indeed, it is the leading feature, there being little or no room in short prayers for cant and pretence. Solomon teaches it with an inspired tongue when he says, "God is in heaven, thou on earth; therefore let thy words be few." "A fool's voice is

known by a multitude of words." Therefore, if we would not grieve God's Spirit and be accounted fools, we should abstain from praying with a multitude of words; for we shall never be heard for our much speaking. Let us for the future endeavour to keep the commandments of Jesus in

this important particular, and, profiting by them and his examples, pray (in brevity) with humility and earnestness. Thus shall we obtain God's blessing upon us, and the answer of our prayers in the receipt of those blessings we seek, sanctified unto our eternal welfare.

CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, August 2, 1860.

Elders A. Lyman, C. C. Rich, N. V. Jones, Jacob Gates, and the Saints in the British Isles.

Dear Brethren,—We rejoice with you in the cheering reports of the healthy and prosperous condition, in your field of labour, of the great work in which we are engaged. It is a source of consolation and encouragement that the Elders are steadily improving in understanding and putting in practice the principle of being fathers to the people rather than masters, and that they are improving in wisely counselling and instructing them in their temporal affairs, rather than oppressing them, to pamper the unwise and unwarranted expenditure of the hard-earned means of the unemigrated poor, to gratify extravagance and vain desires. In your field, as here and elsewhere, the number who "seek first the kingdom of God and his righteousness" are fast increasing, and they are sensibly realizing the enjoyment attending a course so pleasant, easy, and wise.

In our time, as in all past and future, experience has proved, and will continue to prove, that we cannot "serve two masters," and that only the yoke of one is easy, and his burden light. As obedience to every saving requirement prevails, so will the Saints clearly discern the folly of endeavouring at the same time to walk as children of the world and as children of light; each will esteem the interests of his brother as his own, and each will strive to build up, comfort, and encourage all in the faith of the everlasting Gospel. An observance of this principle (since peace, through the overruling providences of our God, is again ours,) is

causing the honest in heart to gather home to Zion in increasing numbers. This alone proves that the Saints abroad are comprehending that emigration should directly follow faith, repentance, baptism, the laying on of hands, and tithing, so soon as the way consistently opens; and we doubt not that the great majority are becoming satisfied that tarrying beyond that period is encountering serious risk of never emigrating, or, if so, of emigrating to a comparative disadvantage. In this remark, we do not wish to be understood as advising unwise or precipitate movements, but that emigrating upon the first feasible opportunity directly follows obedience to the first principles of the Gospel we have embraced.

During my late visit to the settlements in Cache Valley and those intermediate, in company with brothers Kimball and Wells and several others, it was cheering to witness the industry and energy displayed in rapidly making and strengthening so many new settlements and improving the older ones, and to observe the unanimity and brotherly kindness pervading all to an extent not to be found outside our borders. And the rich products of the earth, so bountifully prolific in fields and gardens, afford grateful evidence that the Lord is graciously bestowing the increase. In several localities an abundant wheat harvest is nearly secured, and new wheat is being taken to the mills.

Faith, union, peace, and prosperity, through the blessings of our God, are increasing throughout all the settlements in Utah, and the influence thereof is gladdening all Saints throughout the world, so far as they live the religion that we profess and enjoy its spirit.

Your brother in the Gospel,

BIGHAM YOUNG.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The extraordinary events that are transpiring in Italy form the absorbing topic of the week. It seems that we are living in days when the angel of destiny has broken the seals of an awfully-important volume of grand and uncommon events, and when we must judge things by an uncommon standard, and hourly look out for such news by the side of which past history can place no parallel. This peculiarity of an extraordinary age has, during the last few months, been strikingly illustrated in the movements, revolutions, and developments of Italy. Not only has Garibaldi accomplished his astounding feat of emancipating Sicily with a few thousand patriots—a feat which, beforehand, most people considered to be a very mad attempt of a great hero rushing to a glorious death rather than to a successful issue;—not only has he pursued his course in spite of diplomacy, or the fear of armies, or the displeasure of the emperors and kings; but he has now triumphantly entered Naples, and linked her in his designed “United Kingdom of Italy,” under the sceptre of King Victor Emmanuel. Reuter’s telegram, dated Naples, Sept. 9, says:—“Garibaldi has entered Naples alone. Great enthusiasm prevails. He has disowned a national committee illegally constituted, and has ordered the prefect of police to punish its members. Garibaldi has consigned the fleet and the arsenal of Naples to the charge of Admiral Persano, and proclaimed Victor Emmanuel King of Italy. The Dictator has confirmed Romano as Minister of the Interior, and appointed Arditì Director of Police; General Cosenz, Minister of War; and Pisanelli, Minister of Justice. Since this, another act in the great Italian drama has opened, and 50,000 Sardinian troops have entered the Papal States. King Victor Emmanuel has issued a proclamation to his troops, commencing thus:—“Soldiers! You are about to enter the Marches and Umbria in order to establish civil order in the towns now desolated by misrule, and to give to the people the liberty of expressing their own wishes.” In consequence of massacres in the Papal States, without waiting a reply from Rome to the ultimatum sent to Cardinal Antonelli, 25,000 Sardinian troops entered Umbria, and were followed the next morning by 25,000 more. The Sardinian troops have attacked and taken Pesaro. Twelve hundred German soldiers under the command of Mgr. Bella, who were shut up in the fortress, have been made prisoners. The losses sustained by Cialdini’s corps are trifling. Mgr. Bella, who had ordered the sack of the town, has been brought to Turin. The pro-Russian paper *Le Nord* has published the important news, if true, that England, Austria, and Russia have engaged themselves—“1. To oppose any military intervention of France in Italy, under any pretext whatever. 2. To oppose any other military intervention of France in Europe, without a preliminary understanding with the powers. 3. To oppose any territorial extension of France, either by means of conquest or negotiation.”

AMERICAN.—The American news is rather meagre this week. The affairs are without novelty; for, although the *Herald* tells us that “the disunion character of the Breckenridge party is confirmed by the refusal to fuse with the Union men for the defeat of Lincoln,” there is no novelty or excitement in the matter. People have got so used to the disunion of the United States and their political parties, that all fresh manifestations of a factious spirit and chaotic parties seem all right and matters of course. The greatest and most exciting novelty that Brother Jonathan could show would be a return to union. The visit of the Prince of Wales continues to be not only the all-absorbing affair in Canada, but to be scarcely less so in the United States. His anticipated visit to the States is, doubtless, a relief to a people thoroughly disgusted with their politics and politicians, and will afford them some pleasant excitement. Filibuster Walker is again in Central America on another expedition.

MEMORABILIA.

ENDORISING.—To “endorse” a bill means to render yourself liable for the amount by writing your name on the back.

BRITISH STANDARDS OF WEIGHT AND MEASURE.—The standard British unit of length is the yard, being the length, at the temperature of 62° Fahrenheit, and at the mean atmospheric pressure, between two marks on a certain bar which is kept in the Office of the Exchequer at Westminster. The British unit of force is the standard pound avoirdupois, which is the weight, in the latitude of London, of a certain piece of platinum kept in the Exchequer Office.

THE FATES.—In mythology, the *Parcæ* or Fates were the three daughters of Erebus and Nox—namely, Clotho, Lachesis, and Atropos, as called by the Greeks; or Nova, Decima, and Morta, as called by the Romans.

"GIVING QUARTER."—The phrase "give quarter" originated from an agreement between the Spaniards and the Dutch that the ransom of any soldier or officer should be one-quarter of his pay. Hence to offer a quarter of their pay for their safety was termed *begging quarter*, and the non-acceptance of such terms of ransom was called *refusing quarter*.

"WALK YOUR CHALKS."—It has long been a custom with ale-house frequenters, when they have been drinking, to make a boast of being sober, and, in disputing the point with each other, to chalk a long straight line on the ground, and then endeavour, one after the other, to walk upon it without swerving to the right or left. Those who succeed are adjudged to be sober—that is, to have "walked their chalks." Addressed to a person whose company is no longer desired, the expression "Walk your chalks" will thus mean "Walk straight off."

THE SEA-GODS.—In mythology, the sea-gods were Neptune, Phorcys, Proteus, Triton, Oceanus, Nereus, Palæmon, and Glancus. *Neptune* was the son of Saturn and Ops; and when he came of age, and Saturn's kingdom was divided by lot, the maritime portion fell to him, and he thence became the great sea-king, whose chariot was a large scallop-shell, drawn by sea-horses, each having two feet like a horse, and a tail like a fish,—attended also by dolphins, which were animals resembling men in the upper parts, and fish in the lower. *Phorcys* was the son of Neptune and Thesea: he was vanquished by Atlas and drowned in the sea. *Proteus*, the son of Neptune and Phœnice, was the keeper of the sea-calves, and had the power of changing himself into all kinds of shapes when he pleased. *Triton* was the son of Neptune and Amphitrite: in his upper part down to his navel he resembled a man, and in his lower part was like a fish, his tail being cleft and crooked like a half-moon, and having two feet like the fore-feet of a horse. *Oceanus* was the son of Cœlus and Vesta, and had by his wife Tethys three thousand sons: the most eminent of these was Nereus, who dwelt in the *Ægean Sea*, and had by his wife Doris fifty daughters, who were called the Nereides. *Palæmon* was the son of Athamas and Ino, and became a sea-god when thrown into the sea by and with his mother to escape destruction from his father, who had torn to pieces his son Learchus, (*Palæmon* or *Melicertus's* brother,) and dashed him against the wall. He was formerly named *Melicertus*; but, on becoming a sea-god, was called by the Greeks *Palæmon*, and by the Latins *Portumnus*. *Glancus* was a fisherman; but on pulling the fishes, which he had caught, out of the net, and laying them on the shore, he observed that, by touching a certain herb, the fishes recovered their strength and leaped again into the water; and wondering at so strange an effect, he himself tasted the herb, and, on leaping into the water, became a sea-god.

VARIETIES.

THE Queen is Duchess of Lancaster. The Prince of Wales is Earl of Chester.

TO REMOVE MILDEW OR ANY UNPLEASANTNESS FROM LINEN.—To every four ounces of chloride of lime add two quarts of boiling water, and shortly afterwards six quarts of cold water. Steep the linen in this water for twelve hours, and every spot of mildew will be removed, and also all unpleasantness.

CRITICISM.—There is a well-known fable told of an ancient painter who opened a picture to public criticism, requesting that every person who observed a *fault* would put a mark upon it. When the artist came in the evening to take his painting home, he found it one mass of marks of disapprobation. Every critic had found in it something to condemn. The next day, having carefully erased the marks, the painter again displayed his work of art, requesting that every beholder who noticed a *beauty* would put a mark upon it. At evening he found the canvas was covered with signs of approbation. Every part had found its admirers in similar touches with those that had, only the day previous, been condemned by the critics. Is not this fable true of the world to-day? Do not the majority of those who criticise, either to praise or condemn, follow, each one, the bias of their own taste, rather than any just standard of literature or art?

MISERIES IN LIFE.—Passing through a narrow passage fresh painted. Hearing the bells ring for the marriage of your rival. Endeavouring to make violent love under the table, and pressing the wrong person's foot. Toasting cheese; and when it is more than half done, letting it fall into the ashes. Forced by politeness to leave a comfortable party for the purpose of accompanying a cross old maid to her lodgings. Making several memorandum knots in your handkerchief, and forgetting the important cause of every one of them. Drying a long letter, by holding it behind your back to the fire, as you converse with a friend; then, on turning round, beholding it all in flames.

RECONCILIATION OF THE APPARENT DISCREPANCY BETWEEN GENESIS xlii. 26, 27, AND ACTS vii. 14.—“Moses states that ‘all the souls that came with Jacob into Egypt, *which issued from his loins*, (besides Jacob's sons' wives,) were sixty-six souls.’ And this number is thus collected:—Jacob's children, eleven sons and one daughter, 12; Reuben's sons, 4; Simeon's sons, 6; Levi's sons, 3; Judah's three sons and two grandsons, 5; Issachar's sons, 4; Zebulon's sons, 3; Gad's sons, 7; Asher's four sons, one daughter, and two grandsons, 7; Dan's son, 1; Naphtali's sons, 4; Benjamin's sons, 10: total, 66. If to these sixty-six children, grandchildren, and great-grandchildren, we add Jacob himself, Joseph, and his two sons born in Egypt, (or four more,) the amount is seventy, the whole number of Jacob's family which settled in Egypt. In this statement the *wives* of Jacob's sons, who formed part of the household, are omitted; but they amounted to *nine*; for, of the twelve wives of the twelve sons, Judah's wife was dead (Gen. xxxviii. 12), and Simeon's, as we collect from his youngest son, Shaul, by a Canaanitess (Gen. xlii. 10); and Joseph's wife was already in Egypt. These nine wives, therefore, added to the sixty-six, gave seventy-five souls, the whole amount of Jacob's household that went with him down to Egypt; *critically* corresponding with the statement in the New Testament, that ‘Joseph sent for his father Jacob and *all his kindred*, amounting to *seventy-five* souls,’ the expression, *all his kindred*, including the wives who were Joseph's kindred, at least by affinity, make up the greater number, seventy-five; while the smaller number, *sixty-six*, was the amount of the immediate relations by blood, exclusive of the wives of Jacob's sons. Thus the number in Genesis agrees with the number in Acts.”—*Dr. Hales*.

POETRY.

SING NO MORE TO BABYLON.

TUNE—“*The Sunny Isle*.”

Sing no more to Babylon's hopes and power;
For her time soon comes, and her latest hour,
And her flow'rets bloom round the gulph of woe.
Shall we gather them, then? Oh never! Oh no!
For a blast will come, and they'll fade and die,
And the gatherer sink where the doomed ones lie.

But O sing to me of that distant land
Where the faithful go in a goodly band,—
Where two oceans spread round the realm of rest
Through long ages hid in the quiet West,
Whence the proud of yore have long passed away,
As the proud shall pass in this latter day,—

Where the Salt Lake rolleth its heavy waves,
And the red men sleep in the mountain caves,
And the stars look down from an azure sky,
As the night-watch fleeth in silence by,
Till the morning breaks through the balmy air,
And the Saints arise both to works and prayer.

And O sing still more of that lovely soil
Where old Eden grew 'neath its planters' toil,—
Where the proud Missouri green-like sweeps,
And the wild vine now through the forest creeps:
Though the thorn be there and the thistle too,
Soon shall Eden bloom where its garden grew.

JABEZ WOODARD.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

A DISCOURSE

DELIVERED BY ELDER CHARLES C. RICH AT THE BIRMINGHAM PASTORAL CONFERENCE,

AUG. 5, 1860.

(Reported by Sydney W. Darke.)

I can truly say that it is with pleasure that I stand before my brethren and sisters this afternoon. I felt much interested this morning in hearing from the Elders an account of their fields of labour. To me it was good, and I trust that this was the feeling of the Saints in this place. I believe that it was. On my part, I feel to roll on the work of God in this land as well as in other lands. When I am with those professing to be Saints, who are taking a wrong course, I feel to mourn; but I rejoice in meeting with you, because I believe that you are taking a course that will lead to salvation. I am well aware that there are a great many different notions in the world with regard to salvation; but I know that this is not the case with the Saints. You have abundant reason to be thankful that you do not see things in the same light as do the people of the world.

When I say, my brethren, that you have reason to be thankful, I do not say it on account of the riches of this world that you possess. It is with another view; for I do not consider the riches of this world to be the foundation of the greatest happiness; but I consider

it consists in something else, and that something is the principles of life that we have received in the Gospel. Is there anything in riches of more value to mankind than the truth? If there is, I have never found it. That which will give us the most happiness is of the most worth to us.

This is the knowledge that I have gained by nearly thirty years' experience in the Gospel. I have never found anything that will compare with truth. This sort of riches we shall never lose, unless by transgression; but gold and silver we shall not be able to carry with us. We may enjoy them for a time, but they will pass away from us. Worldly wealth is something that we can retain only for the present; but the principles of truth will never pass away. The Gospel that we have embraced is the truth, and not merely a part, but the whole truth; so that whatever course we may pursue, and whatever we may do, if it is done in truth, it belongs to the Gospel, and is in accordance with the religion we have embraced. If it is not done in truth, it is not that which pertains to the religion of Christ.

Well, taking this view of the subject, we can rejoice in the truth—we can rejoice in the Gospel that has been revealed in this our day. In it is life and happiness. Then it is all in all to us. In it is embraced the entire ground that we wish to occupy. It is with us very much as it is with our children. When we wish our children to learn, we send them to school for the purpose of having them taught. They advance in the sciences as they are taught one lesson after another; and thus they go on through the whole course of their education. We know nothing that we have not been taught. There has been some means by which we learned that which we know and understand. That which we understand we can use, and it is a blessing to us all; but what we do not understand we cannot use. We, as well as our children, are in a school. We have to be taught the principles of life and salvation—the principles of the Gospel of Jesus Christ. What is there here to be taught that we may not learn. We have to learn, that we may comprehend.

When we talk about the Gospel, we talk about something that is administered to us for the purpose of salvation. These principles can and will save us, for they are the truth of the Son of God—the Gospel that has been from all eternity, and that now is,—the same that was revealed to Adam, Abraham, the Prophets and Apostles, and to us in our day. What was the object our heavenly Father had in view when he sent it upon the earth? That it might save and exalt us. We may ask ourselves the question, *When* will it save us? I want you to understand that the Gospel will save you when you embrace it and practise the principles that it reveals. We must know the truth, and live and practise it; then the result will be good, and we shall be saved from our sins in this world. Who would be willing to trust principles that would not save them here? No one that is wise. But those principles that are holy—trust them in all things, for they will save you here and hereafter. Those principles that will not have this effect are not good for you in this world, nor to trust in the world to come. A fountain that is good will send forth good water, and not bitter. A good tree will

yield good fruit. Truth will produce good.

These things you can all understand. They are not mysteries. Some may suppose that, because we came from a foreign land, we should tell the people what would take place 2,000 years to come. I want to talk to my brethren and sisters about what will save them now, and when to-morrow comes we will take a new lesson. We want to be saved to-day, and then to-morrow: and, by applying these principles from day to day, we are saved eternally. I say that we are eternally saved, but I do not mean that we can do that to-day which we should do 2,000 years hence. We want the Saints to understand what the Lord requires of us to-day.

Now, in regard to present salvation, I desire to call the minds of the people to this subject, and to impress it upon your understanding. When you heard the sound of the Gospel, how many different notions did you have? and what became of those notions? They were dispelled before the light of truth. We wish the Saints to go on in the same direction, dispelling false notions and saving themselves from the errors into which they may have fallen. I want to ask the brethren and sisters this question—Are there any wrongs with you? We do not say that there are; but this I would say—If there are none, it is the best Conference that I have yet found.

What I want to come to is this: If there are any wrongs here, somebody brought them. Something was said or done wrong, and thus wrong was brought into existence. Consequently, the person that said or did wrong brought it into existence, and that is the person who is answerable for it. There is one class of wrongs with all people, even with the Saints; that is, we may do wrong because we do not know what right is in all things. I want you to understand that wrong cannot produce good.

Well, now, what can be done to cure this, and bring about salvation to this class of people? We have to teach them what right is. If they go to school, and learn what right is, and do it, then wrong will not be done. We are all in this school for the purpose of learning what right is. There is another class of people that do wrong, and at the same time

know better. In it there is no salvation, because, if they were honest, when they know what is right they would do it. How much power would the Devil have, if we understood all these things? If we do not know what is right, we have got to learn, and then do it. If we did this, we should not serve the Devil, for there is some influence operating on us all the time, either for good or evil.

We should know something about these things. The Gospel will teach us what they are; and when we understand them, we can receive its blessings and its power. We want to pursue a course that will be safe, so that we may partake of its salvation in this life, and then we shall be saved in the life which is to come. Now, this does not apply alone to one individual, to two, or twenty; but it is for every person who is willing to receive it. It comes as freely as the air we breathe; but it will require the will on our part to receive it; and if we do not enjoy it, it will be our own fault. We are responsible to our heavenly Father. We can receive good or reject it. We have our own agency, and we can judge for ourselves. Adam's sin will not affect us. It is our own sin that will condemn us, if we are condemned at all. It only requires us to be willing to receive truth—to add knowledge to knowledge, and faith to faith. But you must remember that it will require a little exertion on our part. There will be a great many things that will try us when we have received the Gospel. If there is nothing we love better than the truth, we are right. Taking Abraham as an example, we find that his course proved that he loved God more than all else.

When he was called upon to leave his native place, he did so willingly. When the Lord required the offering of his son Isaac, he did not withhold, but proved to God and all men that he loved the truth more than all beside.

We may not be called upon to offer up our sons, as he was; but there are other ways to try us. Some people are trusted with riches to try them, and they are overcome. This shows that they love money or property better than they love the truth. In this way people are tested; and if they fall, it proves that they are not worthy of truth and salvation. We have abundant reason to be thankful to our Heavenly Father that we live in this age of the world when the Gospel is being preached, and that we are blessed with a knowledge of its truths.

I will tell you one way in which you may know whether what you say or do is right. If it produces good, it will be right; if it produces evil, it will be wrong. Then, it is needful that we should be wide awake. It is needful that we should be diligent in making ourselves acquainted with the principles of life and salvation,—that we do not imagine that we have all the treasures of knowledge because we have been baptized. This is not the case. We have hardly begun to receive the treasures that are for us. They will be given to us as we come to them. We must be diligent in building up the kingdom of God, that the riches of eternity may be ours, that no good thing may be neglected by us. And that we may receive the blessings of the kingdom of God, is my prayer in the name of Jesus. Amen.

PROGRESSIVE RESEARCH.

BY ELDER JOHN K. GRIST.

"Knowledge," said one of the ancient philosophers, "is but an awakening of memories." And so it is. We find that true men of progress are often recurring to the wisdom of the ancients. He who has not an ideal object of admiration in the past is scarcely likely to have an ideal object of pursuit in the future.

But there is a search for that which is at present undiscovered, and this is the

great seeking which fires the fancy, inspires the will, and adds the final completion to the mind. Some are content with a lower kind of seeking, thinking it enough to find what they are told to look for. They thus rest satisfied at this without seeking further, and prefer to have other persons think for them and act for them. Such will never advance beyond their teachers. Others will go

so far in their researches, and, for lack of perseverance, give up on the very eve of some discovery or prize that would be of inestimable value. No one can complain of having too particular rules for his researches in this age, for the mind is as free as the winds and waves. The mind, "in its fine frenzy rolling," can wander "from heaven to earth" and "from earth to heaven."

But some know not what they are looking for, nor where to look; for, say they, "What is the use of seeking, unless we know exactly what we are looking for, and unless we search for it in the right time, and in the right place, and in the right manner?" As Dr. Johnson has said, No one can observe properly without knowing beforehand what to see and how to see it; or, as some students have observed, We never find in books aught but what we look for; and when we wish to find texts on a fresh topic, we have to begin again and read the book with a new direction of intention to the point. And this is the way many have read the Bible, and much to their profit, when they have been convinced of some important truths that it contained, which they have overlooked; but, on a second reading, have become convinced of their importance, when the truth has started up as it were with new light, and they have received it with joy and satisfaction. And so it is, in our researches, that our opinions become formed, either in the book of nature or in the book of revelation, where of course we find them; and if we have our opinions formed, it is sometimes well that we should search still further.

But there are certain truths which we can make our own by obtaining a knowledge of them, which neither researches in time nor those in eternity can take from us, because we have made them ours, and we shall carry them with us into the eternal worlds, and they will be the keys of our progression there; and what we cannot learn now, being deficient in capacity, we shall have to be taught in the schools of philosophy and science in the millennium.

Great, also, are the researches which men of science have made in this present age; and although the sciences were not reduced to rules in the middle ages, yet there was a kind of prophetic inspiration resting upon many of the ancients; and

although they were not under the special gift, they could foresee the march of science. We find Friar Bacon, who recognizes one of the most mighty of all natural forces in the modification which the human voice impresses on the air, or wood, or iron, or body which the speaker wishes to operate on. He promises his disciples that they shall do greater works than any which magic can effect—that they shall make ships without oars, which shall go faster with only one steersman to guide than if the ship were full of sailors,—carriages drawn by no beasts, which shall move with inconceivable speed; also flying machines, with a man in the middle to flap the wings, and little instruments that shall raise indefinite weights; also instruments for walking on the water or diving to the bottom. These anticipations Bacon founded on history and philosophical investigation, seeing that such things had been and would probably be again. But he would not have been able to make these discoveries, if he had confined himself to certain rules laid down, without diverging from them; for we cannot always define the object or method of our search before we begin. But we are sure of this—that if we seek, we shall find something worth seeking for, as knowledge is a treasure, however much it accumulates: not that we always find exactly what we seek; for our findings are sometimes of very little use to us. It may be that we may be like a Saul who went out for his father's asses, and found a throne. Yet all are not so successful. There is no infallible rule for discovery, yet there are plenty of chances for every man. Many things grow in all gardens that were never sown there. "All success implies partial failure; all advance implies what's left behind."

But here arises a difficulty; for there is a perpetual inequality between the ideal and the real. The ideal is seldom realized. When, therefore, shall a man cease his pilgrimage? He who will not accept the real, because it is too far from the ideal, condemns himself to everlasting labour and perpetual failure, and only paving the road to despair. It is sometimes the clearest evidence of strength of mind to take what you can get, however inadequate it may seem; for the present will furnish us with sufficient for what we are capable of receiving or improving to our immediate advantage. Hence we

should not stand on the order of what will occupy our attention in the future, but improve the present opportunity for further advancement. The sailor does not abandon the ship because he cannot govern the winds, nor does he change his destination because the winds are not favourable. He makes the best of what is actually given him; and this is how he should learn to govern himself, that all things around may be congenial. The man who preaches does not consign his congregation to Satan because they are not saved by his first sermon; but truly some put up with a mere apology for that which their high hopes had promised them.

But when is a man to accept, and when refuse the proper instalment of his hopes? for, when we make choice, our selection should be of that nature that what we receive or imbibe as a rule of practice should enhance our future career with marked improvement and stamp our future destiny with unerring rules of progressive development. Therefore, in our researches, that which we undertake should be so reduced to practice, or embodied to meet our mental capacity, as that we may profit by our acquisition according to the scale of advance, whether moral, scientific, or religious,—the latter containing the fundamental principles that should govern all our efforts to rise in the scale of being, and guide us in all our soundings in the great sea of knowledge, so as to steer the bark of our minds to the safest port, where we can concentrate and appropriate all that we have found that is good and worthy of our utmost concern, so that, when we soar, our flight may be to gain Heaven's truths; for with it all our desires will be realized, as our future hopes of salvation depend upon the knowledge we possess, and of the right use of the opportunities we have of obtaining knowledge. Then

why should we delay our researches or inquiry after revealed intelligence when there is positive ground for embracing it?

Oh that men could free themselves from the shackles that bind them, and emancipate their minds from the bondage of slavish bigotry, and emerge into the full liberty of the Gospel! But some, because they have not found the way of salvation to be according to their views and wishes, have cast aside the key of knowledge and closed the door against themselves, without having entered the treasury, and thereby abandoned all hopes of success.

Life is an advance all over the universe: it is therefore marked by progress or by improved facilities for progress,—for the gradual it might be, but certainly for the future development of our nature. The world has always been making progress: the universal law of humanity is advancement. The great eras in the history of the globe, the records of the past in the annals of time, the growth of knowledge, literature, science, social morality, all tell the same tale. The law of the universe is progress, higher and higher development, larger acquisitions, profounder views, and purer light. But those who neglect their opportunities of improvement in their present state of being will make themselves incapable of sympathy or the enjoyment of the society and objects that surround them in a future state, and unfit for the duties of the world of light.

To us, then, belongs the development of those attributes by which we are distinguished as social, spiritual, and religious beings. For this end we should act in harmony with social and physical laws, that we may not fall short of our own proper divine life, which is what our religion teaches us; and in so doing we shall secure our own happiness and glorify our God.

HISTORY OF JOSEPH SMITH.

(Continued from page 603.)

[January, 1844.]

Jonathan Pugmire, senior, and Thomas Cartwright discharged by Judge Whitehead, at Chester, England. The Judge

would not allow the costs of prosecution or witnesses to be paid by the Crown. It was very evident that the Church of England ministers were at the bottom of

the machinations, and were sorely discomfited at the result. I insert the statement of the unfortunate occurrence given by Jonathan Pugmire, junior:—

“Thomas Cartwright was baptized November 6, 1843, unknown to his wife, by Elder Jonathan Pugmire, senior; but she had mistrusted he had gone to the water, and went to Pugmire's house the same evening, and inquired where *Tom* was (meaning her husband). Mrs. Pugmire answered, She did not know.

After this, Mrs. Cartwright went out and met them returning from the waters of baptism, and shouted—‘Damn you, I’ll dip ye!’ and expressing her determination to have revenge upon Pugmire's family, she used a great deal of very bad language.

Some of the neighbours (not belonging to the Church,) advised her not to speak so much against the Latter-day Saints, as she might yet become convinced of the truth of their doctrines and be baptized herself. She replied, ‘I hope to God, if ever I am such a damn fool, that I’ll be drowned in the attempt!’

A short time afterwards, in consequence of her husband talking to her about the truths of the Gospel, she consented to go to Pugmire's house and hear for herself.

After attending a few times, she told her husband she had a dream, in which she saw it was a fearful thing to fall in the hands of the living God, and requested to be baptized.

Mrs. Pugmire talked with her, reminding her of her harsh expression. She confessed all, and said, ‘I am very sorry; and as my conduct is known to all this neighbourhood, I do not wish to have my baptism public, but to have it done privately; and I wish no female to accompany me to the water but you.’

On the night of her baptism (November 23, 1843,) she was conducted to the water by her husband and Elder Pugmire, witnessed by Mrs. Pugmire and James Moor. Previous to this time, Elder Pugmire had baptized eight or ten persons in the same place.

On arriving at the water, they found the creek had overflowed its banks, in consequence of a heavy rain which had fallen that day. Elder Pugmire examined its banks, and concluded he could attend to the ordinance without going into the regular bed of the creek.

This was done; but on raising Mrs. Cartwright, and as they were walking out, they both went under the water.

It was afterwards discovered that the water had undermined the bank, and it gave way under their feet. Meantime, Thomas

Cartwright leaped into the creek and seized hold of his wife's petticoat; but the water carried her off, and left the garment in his hand.

James Moor got hold of Elder Pugmire by the hair of his head, Mrs. Pugmire holding Moor's hand, and thus they dragged him out.

Moor then ran to the village to give the alarm. On his return, he found Cartwright about one hundred yards from where he leaped in, with his head above water, holding on to the stump of a tree. He said he could not have remained in that situation one minute longer.

George Knowlen swam the stream and got him out; but his wife was not found until the day following, when she was found about two hundred yards from where the accident occurred, standing upon her feet, with her head above water, the stream having fallen about two feet.

On Pugmire reaching home, a Church of England minister had him arrested and dragged from his family the same evening, and kept in custody of a constable until a coroner's inquest was held on the body of the deceased.

After she was buried, Cartwright was arrested, and both were sent to Chester Jail, to wait their trial before the Judge of assize. They were in confinement six weeks and three days before their trial came on.

The Judge (Whitehead) remarked to the jury that baptism was an ordinance of our religion, and that it was a mere accident which had occurred. He advised the jury men to be very careful how they examined the case before them—that it was an ordinance instituted by God, (at that moment the Lord spoke by the voice of thunder, which shook the court house,) and advised the prisoners to be very careful in the future to select a proper place for the performance of that rite. They were then set free.

During their imprisonment Pugmire had a vision, in which he was informed that they would be liberated; and he told Cartwright to be of good cheer, for they certainly would be acquitted.”

Wednesday, 3rd. At home.

At noon, met with the City Council. The following is a copy of the minutes:—

“SPECIAL CITY COUNCIL.

Jan. 3rd., 1844, 12 o'clock.

Names of members called. All present.

The Mayor directed the Marshal to notify William Law and John Snider that the Council was in session, and informed the Council that William Law had said to his brother Hyrum that the police had been sworn by him secretly to put Law out of

the way. 'I have had no private conversation with any of the police but the High Policeman, Jonathan Dunham, and that was to request him to have especial care of my personal safety, as I apprehended attempts to kidnap me by the Missourians.' He called on the policemen to say if they had received any private oath from him, when they all said, 'No.'

Councillor Hyrum Smith said that William Law told him the police had sworn him (Law) to keep the secret, which was that he was to be put out of the way in three months.

The Mayor said he wished policemen to understand for ever that all he wanted was that they should execute the ordinances of the city and his orders according to law.

Several of the police called for the individual to be named who had made the statement to William Law.

The Mayor said he thought proper that William Law should come and make his statement to the Council on oath.

The Mayor then said to the police, 'If you see a man stealing, and you have told him three times to stand, and warned him that he is a dead man if he does not stand, and he runs, shoot off his legs. The design of the office of the police is to stop thieving; but an enemy should not be harmed until he draws weapons upon you.'

William Law came in, and was sworn to tell the whole truth touching the case before the Council.

William Law said he had been informed that some of the policemen had had another oath administered besides the one administered to them publicly: that one of them said there was a Judas in General Smith's cabinet,—one who stood next to him; and he must be taken care of, and that he must not be allowed to go into the world, but must be taken care of; and he was not only a dough-head and a traitor like Judas, but an assassin like Brutus: that the idea had been advanced that the Scriptures supported such a doctrine.

Ald. Harris. Who is the person? and who told you?

Law. I am under obligations *not* to tell.

Ald. Harris. That is immaterial. You are bound to disclose the whole truth here by virtue of your oath.

Law. I am afraid to tell. One oath is as good as another.

The Mayor said he would protect him. He was bound to tell.

Law. Eli Norton told me.

Ald. Harris. Was Eli Norton of the police?

Law. No; but he got his information from Daniel Carn, who is a policeman.

The Marshal was sent to bring Eli Norton.

The Mayor said to the police—'On conditions I have had no private conversation with any of you, rise up and change the breech of your guns upwards,' when all arose and changed the position of their guns as indicated.

Counsellor Hyrum Smith considered the matter very alarming when he heard it. He referred to Dr. Sampson Avard and John Carl's treachery and false swearing in Missouri, and rehearsed what was said by the Mayor to the police in the former Council.

The Mayor said, 'The reason why I made the remarks I did was on account of the reports brought from Missouri Jail by O. P. Rockwell, that my enemies were determined to get me into their power and take my life, and thereby thought they would accomplish the overthrow of 'Mormonism.' And to enable them to effect this, they had secured the services of some of my most confidential friends, whom I did not suspect, and who were living in Nauvoo, to deliver me into their hands, so that their religious organizations upon their old principles might stand; for they feared that 'Mormonism' would destroy their present religious creeds, organizations, and orthodox systems. They did not design to try me, but hang me, or take my life anyhow: that they had a man in our midst who would fix me out, if they could not get me into their power without.' He then referred to his remarks at the previous Council.

Minutes of last Council being called for, were then read.

Eli Norton sworn.

Question by the Mayor: Did Carn say I had administered a private oath?

Norton. No. Did not say much about Law. Did not say you had ever administered any private oath. Carn never intimated to me that Law must be out of the way. Did not call William Law's name, nor any other name. Did not say the policemen had received a private oath. Understood Carn to say they had received private instructions; and if a man could not keep a secret, he was not worthy of a place in the Church. Did not say the Mayor had given him a private charge. Did not tell where the danger was expected to come from. Told me there were dough-heads about. Did not say the dough-heads were in danger, but the Mayor was in danger from the dough-heads.

Question by William Law: Did you not understand from brother Carn that he was suspicious of some person near Joseph being a dough-head, and that that person was myself?

Answer: He mentioned a dough-head as being very near Joseph, and he guessed you was the man; and I thought it might be that Daniteism was not done with.

Mayor. Tell what you know that made you so alarmed about brother Law.

Answer: There was no chain to the conversation; but I drew the inference that brother Law was the dough-head from Carn's conversation; but Carn did not name Law.

Daniel Carn was sworn. Said, 'I told brother Norton that certain men had been conselled by the Prophet to invest their means in the publishing the new translation of the Bible; and they, instead of obeying that counsel, had used their property for the purpose of building a steam-mill and raising a hundred acres of hemp; and the Lord had not blessed them in the business, but sunk their hemp in the Mississippi river. I told him it was my opinion that brother Law was the dough-head referred to.

I have had no secret conversation whatever with the Mayor, and never received any charge except the one, with the rest of the police, before the City Council.'

The Mayor suggested the propriety, since Rockwell and others are clear, and we have the promise of protection from the Governor; and as the police are now well organized, that they put up their guns and carry only small arms, and that the Council pass such an order. The Danite system alluded to by Norton never had any existence. It was a term made use of by some of the brethren in Far West, and grew out of an expression I made use of when the brethren were preparing to defend themselves from the Missouri mob, in reference to the stealing of

Macaiah's images (Judges, chap. 18.)—If the enemy comes, the Danites will be after them, meaning the brethren in self-defence.

The Mayor instructed the police to lay up their arms till further orders.

At half-past four, p.m., Council adjourned."

The Council spent nearly the whole day in investigating the subject and examining these two witnesses. The police were all sworn and cross-examined by William Law and the Aldermen, and the result showed nothing but imagination, having grown out of the surmises of Daniel Carn; upon which Law became satisfied, shook hands with me, declaring he did not believe a word of the story, and said he would stand by me to the death, and called the whole Council and the police to witness his declaration.

Thursday, 4th. At home.

I took dinner in the north room, and was remarking to brother Phelps what a kind, provident wife I had,—that when I wanted a little bread and milk, she would load the table with so many good things, it would destroy my appetite. At this moment Emma came in, while Phelps, in continuation of the conversation said, "You must do as Buonaparte did—have a little table, just large enough for the victuals you want yourself." Mrs. Smith replied, "Mr. Smith is a bigger man than Buonaparte: he can never eat without his friends." I remarked, "That is the wisest thing I ever heard you say."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 29, 1860.

CRITICISM.—Severe and unsparing criticism is regarded by many as being the only safe ground that can be taken by those who may be desirous of learning the truth. Whatever is offered for consideration must be submitted to this scrutinizing ordeal, and thoroughly analyzed, part by part, according to whatever notions may be entertained by the critic, whose views have been formed by his education and local circumstances. In fact, to receive or embrace a principle without first finding all the fault with it that can be found, by arraying one portion in opposition to another, is to be considered too credulous and materially wanting in that spirit of criticism belonging to this age of refinement.

The idea of men rejecting a truth because they cannot comprehend it in all its

parts and bearing at the first view is the sheerest nonsense. If men were to reject a truth because they did not understand it, what progression would there be in knowledge? None at all? There was a time when we did not understand the little to which we may now have attained; but had we followed the spirit of criticism so freely indulged in by many, and not received or believed in anything but that which we could see or fully understand, the little knowledge we have attained to would be infinitely smaller than it now is. All knowledge that we have gained has been first with us a matter of belief; and because of this belief, we have applied the principles of truth to our lives, and knowledge has accrued to us as the result. This knowledge is not the result of a day's study or of the single application of a truth. It has come to us while passing through the journey of life, and embraces the whole period of our career. We cannot look back upon our past lives and point to the day, the month, or the year when we received all the knowledge we now possess. It has been with us of steady and constant acquisition throughout our whole lives. We have attained to all by first believing in something, the knowledge of which we were at the time not in possession of; but it served as the legitimate means of opening up to our minds the channels of knowledge in our experience. Many have indulged in criticisms upon things that did not concern them, and which ought never to have occupied their minds further than as matters of belief. By indulging in such criticisms, they have thought to grasp all knowledge at one stride. The result has been that they were overcome by the spirit of scepticism and infidelity until they became disbelievers in the existence of a Supreme Being who takes cognizance of their actions and holds them as accountable beings. Whereas, if they had continued to believe in those things as they should have done, all the knowledge that was essential for their peace and happiness they would have found in their experience, in proportion to their faithfulness in applying the principles of truth to their lives. To seek knowledge in any other way is to ask for something they are not worthy to receive, having never honoured the laws by which it is obtained. No considerate father would give a child that which would prove an injury to it, simply to gratify a childish fancy: he would rather seek to develop the intelligence and understanding of the child, by teaching it principles which it would find true in its experience. It is impossible to give the child of five years old the experience of the man of sixty years. It must be brought out and developed as it passes through life. For the child to say, because it cannot comprehend the knowledge of the man of sixty, that consequently all such pretension to knowledge is a farce, is only a manifestation of the ignorance of the child, and proves this fact to the man of experience—that belief comes before knowledge, and is the legitimate channel which leads to it; and when found, it is in our experience.

ARRIVALS.—On the 17th instant, per ship *Antarctic*, from New York, arrived Elders George Stanneforth, John Alwin, and Frederick E. Miller, after a passage of 23 days; on the 18th instant, per ship *Lady Franklin*, Elders William O. Owen, Edward Cliff, Robert Evans, Robert Hodgert, Eugene Henriod, Serge L. Ballif, William S. Baxter, and Willard G. Smith, after a passage of 24 days; and on the 18th instant, per ship *Washington*, Hans Christian Hansen, Anders Christensen, Henry Duce, and Charles Welch, after a passage of 34 days.

Elders Miller and Ballif are for the Swiss and Italian Missions, Elder Henriod for the French, Elders Hansen and Christensen for the Scandinavian, and the rest for the British Mission.

We were glad to welcome these our brethren, and we pray God to give them joy and success in their labours.

"UNDER A CLOUD."

BY ELDER GEORGE TEASDALE.

In this momentous age of the world, when the Prince of Darkness is marshalling his hosts and warring against the Church of Christ, endeavouring to enwrap the Saints of the Most High in darkness and unbelief, it is not very surprising that at times the Saints should get "under a cloud," get weary of well-doing, cease to live their religion faithfully, and cease to enjoy the power of God and the fellowship of that Spirit which portrays to them their responsibility and position as Saints of the Living God. It has ever been in such times as these that the Father of spirits has manifested his love and kindness unto his children by raising up or sending forth men in whom dwelt the Holy Spirit, to go forth and cry aloud unto the people, to awake them from their stupor and lethargy, that they might arise to righteousness, and live in the enjoyment of those blessings which make the people of God a "peculiar people." It has been so in the history of the Church of God in ancient times, and it is nothing new under the sun that it should be so in our day.

The great cloud that so lately threatened to burst with tempestuous fury over the Church in the mountains has passed away, and the footprints of Almighty God are plainly visible to those in whom the Spirit of God dwells. To them it is another powerful testimony that God is with this people; and as in the past, so at the present, "Mormonism" has passed through another fiery furnace, and has come forth purified like fine gold; and the false prophecies of the world's prophets, who predicted the winding up scene of "Mormonism," made evident to the thinking portion of the human family.

Why is it that the powers of earth and hell should be directed against "Mormonism?" Is it because the Saints are a base, wicked people? No. If it was so, the laws could be enforced, and the wicked punished. It is a well-known fact that it is a very rare occurrence for a Latter-day Saint to be brought before the

authorities of any country where they reside for any mis-demeanour whatever; and where they are congregated together, notwithstanding the cry that has been raised of Rebellion! murder! treason! and all the many crimes that have been laid to their charge, not one act has ever been proved against them. Why is it, then? It is because they are the people of God—the Israel of the last days—the Church of Jesus Christ, unto whom he communicates his mind and will; and they are advancing in the power and knowledge of God.

There is not a people upon the face of the habitable globe that would have borne half the insults, persecutions, cruelties, and afflictions that have been brought upon the Saints, without standing in their own defence and fighting for their just rights. Their sufferings and tribulations, and their patient endurance, if properly known, might excite the surprise and admiration of the world. From the time when the Prophet Joseph Smith received the Priesthood, and the true Gospel of Jesus Christ (the power of God unto salvation) was restored by the administration of angels, up to the present, persecution has followed persecution, and scenes that would appal the stoutest heart have been enacted upon a continent called a land of liberty. Yet every weapon that has been formed against this people has fallen to the ground, every attempt to overthrow the Church has been frustrated, and it has ended by the Saints of God becoming more and more powerful. No sooner has one cloud passed than another of greater magnitude has gathered up, but has been dispelled by the all-powerful Sun of Righteousness. The Lord is purifying the sons of Levi; he sitteth as the refiner of gold; the furnace waxeth hotter and hotter; the scum is rolling off, and the gold is coming more pure; and soon will the Father behold his own likeness. Why cannot the world behold the light? Because they are "under a cloud." Prejudice, tradition, the prince and power of the air, false teachers, and ignorance, all

conspire to render thick the murky cloud.

As with communities, so with individuals: they are frequently "under a cloud." When passing through "the valley of the shadow of death,"—when the heart-strings swell almost to bursting with grief, and death stalks into our habitations,—when, bowed down with tribulation, persecution, and poverty, we stand most in need of the comforting influences of the Holy Ghost, we are apt to murmur, and forget to acknowledge the hand of God in all things, thereby shutting the portals against the source of all true consolation and comfort, and giving ourselves up to despair. But should this be so? No. We should at all times acknowledge the hand of God in all things; for he is the Father and God of those who do his righteous will, and endeavour to firmly tread the narrow track that leads to endless lives. We all have our peculiar trials, which are calculated to try us most acutely and bring us "under a cloud." It is only by a stern determination to do right, to keep ourselves clean, pure, virtuous, and unspotted from the world, and to manifest our faith by our works, that will enable us to endure unto the end, and prevent us the calamity of being *finally* "under a cloud."

God has ushered in the most glorious dispensation that has ever been committed unto man—the dispensation of the fulness of times—the great day of the Lord's vengeance and of his controversy with the nations, and the hour of his judgment is at hand. Judgment has commenced at the house of God, the Gospel is being preached in every nation for a witness, the Almighty is pouring forth his Spirit, the testimony of Jesus is

heard, the warning voice has gone forth, the honest in heart are flocking to the standard of truth and rejoicing in the Gospel of Christ, which is being preached in the power and demonstration of his Spirit, and the knowledge of God is being restored.

The prophecies of the former and latter-day Prophets are being fulfilled. Who is there that cannot discern the signs of the times? To those who are "under a cloud," because they have not fulfilled the law of God, and do not *do his will*,—to them his commandments are burdensome. They have not faith, the first principle of revealed religion; they do not enjoy the blessings of the Gospel; their minds are not lit up by the inspiration of the Spirit of Israel's God, and they do not understand the character of the times in which we live.

O ye who are "under a cloud," come and drink from the living fountain! Get refreshed and nourished! Rise to righteous and good works! for soon the night will come when no man can work. In patience possess your souls! for God will sanctify unto you all your afflictions. Remember that faith, hope, virtue, charity, and humility will cause the clouds to flee away, and the Sun of Righteousness to appear; for you cannot exist long upon a borrowed light. We must all have the candle of the Almighty lit up within ourselves. Every man's *works* will be tried, and he will be rewarded according to the deeds done in the body. Our *faith* is manifested by our works. By *hearing and doing* the commandments of God, we shall be like unto the man who built his house upon a rock, and there will be little fear of our being at last "under a cloud."

A CHAPTER ON HEALTH.

(Selected.)

As truth is to the soul, and love to the heart, so is health to the body. The physical was no more intended to be dwarfed and imperfect than the affectional desolate or the spiritual false. Health is the great law of the universe, its absence the exception—a scar, a weakness, a deformity.

The soul struggles to throw off vain forms of worship, and join itself to the true centre of a holy and changeless ideal; the mind to escape all false philosophies, and go free in the light of pure, demonstrative reason; the body to prove itself what it has the right to be—the beautiful and perfect temple of the indwelling God.

These are but manifestations of that same fundamental law by which all things seek their own complete and healthful development.

Doubtless it is a greater calamity to be morally blind than intellectually weak; and either of these might well be avoided at the expense of mere physical perfection. But here the system of relations and dependencies is so interwoven with the nature of things, that the first is indeed made last, and the last first. Physical health is so completely a condition of the absolute health and best use of our spiritual and intellectual faculties, that it is practically of the first importance.

For what is ill health not an excuse? What peevishness and presumption, what absurdity and unkindness, what negligence and inactivity does it not cover with the broad mantle of charity? A child born with a miserable constitution comes into life with a standing apology for all manner of deficiencies and perversities. Disease fixes wrinkles upon the most placid temper, scars the fine polish of the most winning manners, and brings down the loftiest intellect to the compassion of a child; so few, even among the world's great ones, have learned to say to pain, "Thou art a word!"

Health—the perfect health of the entire being, is the only impregnable safeguard of the individual against all forms of disease, whether it come in the shape of physical suffering, mental imbecility, or moral darkness: and physical health is the great frontier bulwark upon which the inner man of thought and worship must lean. If this give way, or become in any manner unreliable, there is no assurance for the future. How few persons are so taught in early life the absolute importance of a sound body, that they reach the age of man or womanhood with even that share of natural health and strength which they brought with them into life! How fewer still are born with that vigour and perfection of constitution which they had a right to expect as their natural inheritances!

Mothers stand back of, and to a lamentable extent must bear the sin of this irreparable wrong to the children of their ignorance. But back of this, and as a tolerable apology for the inadequate motherhood of the race, stands another and a greater wrong; for, as verily as the whole includes its parts, does the want of proper education furnished to woman include the streams that flow from this one fatal source. Even in our own country, where the fact exists less palpably, perhaps, than in any other, see the difference in the apportionment of educational opportunity to the sexes. The education of man is imperative—that of woman incidental; and *such an education!* even when she gets one in name. The nation makes but a small appropriation to this specific end, and is repaid for its parsimony in like meager returns of the up-growth of its people to a higher plane of existence.

The physician understands the structure and relations of the physiological man; the chemist knows much of the ultimate atoms and their combinations, of decay and growth, with the preparation and assimilation of necessary foods for the physical man; the philosopher traces the wonderful and beautiful relations of the mind and soul to the external world, so that under his skilful tutorship a well-balanced and continued growth is maintained in the development of the intellectual and spiritual man. But women are charged with the whole burden of this manifold work at that period when it is of the first importance that it be *well* and *wisely* done; yet they are neither physicians, physiologists, chemists, nor philosophers: nay, they "are not women," if they attempt to be.

When will the world learn, and woman exercise her right to know the best way of doing the best work that was ever put into the hands of an intelligent creature—the work of training up to a beautiful and healthful maturity the body, mind, and soul of the little ones committed to her care?

CURE FOR WARTS.—If they give you no special inconvenience, let them alone. But if it is of essential importance to get rid of them, purchase half an ounce of muriatic acid, put it in a broad-bottomed vial, so that it will not easily turn over; take a stick as large as the end of a knitting-needle, dip it into the acid, and touch the top of the wart with whatever of the acid adheres to the stick; then, with the end of the stick, rub the acid into the top of the wart, without allowing it to touch the healthy skin. Do this night and morning, and a safe, painless, and effectual cure will be the result.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—There has been a severe shock of earthquake felt in this country, in the county of Kent. Concerning the harvest prospects of the country, the *Mark Lane Express* says:—"The continuance of fine weather during the past week enabled farmers in the southern and midland counties to secure a good portion of their crops. In the north, however, notwithstanding the fineness of the days, the night frosts have been against ripening. We are sorry to observe that the fear of damage by rain has led to too much haste in gathering where the corn was cut. This year's crop of wheat will exhibit every variety in quality and condition, the lowest being simply fit for cattle food, and the best only coming up to the average of former years. It would appear, also, that much of the new crop gathered in Northern Europe is damp and inferior to former years. There has been in England, of late, an awful amount of murders, &c. Indeed, the newspapers have been unusually full of suicides, infanticides, fratricides, parricides, and homicides in general, accompanied by criminal trials and executions. In consequence of the bold step of King Victor Emmanuel in the invasion of the Papal States by his troops, France has recalled her ambassador from Turin; and the French ambassador at Rome has officially announced to the Pope that diplomatic relations between France and Sardinia have been interrupted. But M. Grandguillot, the chief editor of the *Constitutionnel*, who is one of Napoleon's big guns, has made a strain to impress upon the public mind that there is by no means any real rupture between France and Sardinia. Moreover, it is asserted that the interest of France and Sardinia must always coincide, that their respective policies can never diverge materially from the right line indicated by those common interests, and that so far from any severance taking place between France and Sardinia, in consequence of the latter's invasion of the Papal States, they must ever remain friends; nor would France suffer their common victories in Italy to be compromised. Yet this same editor—this one of the chief editorial apostles of the Napoleonic dispensation—was, a few days before, thundering vengeance upon King Victor Emmanuel in case he attempted the invasion of the Papal States,—the thing which has now actually been done. This has led to much embarrassment in the public mind of the real part being played by Napoleon; and the *Morning Advertiser's* Paris correspondent, who claims to be well acquainted with Napoleon's intrigues, treats the recall of the French ambassador from Turin as a sham,—that he has authorized, if not encouraged, Piedmont's entry into the Papal States, and that he looks forward with a kind of glad expectancy for Garibaldi to carry out his avowed project of attacking Rome. Be this as it may, or whatever may be the game of monarchs and diplomatists, or whatever the developments of the future, the facts of the present are very striking. Garibaldi, in an address to the people of Sicily, emphatically marks his design of liberating and uniting all Italy. The following is a passage from his address:—"Therefore, people of Palermo, to the cowards who were hiding whilst you were fighting at your barricades, you will say from your own Garibaldi that the annexation to the kingdom of the 'Re Galantuomo of Piedmont' we will soon proclaim, but from the summit of the Quirinal, when Italy is able to behold all her children united, to press her free to her illustrious bosom, and to bless them." In a proclamation to the Neapolitan troops, he says—"If you do not disdain to have Garibaldi for a companion in arms, he wishes to fight at your side against the enemies of the country. A truce to our discords—the secular wounds of our country! Italy, shaking the broken links of her chain, points to the north. The road of honour is towards the last den of tyranny. I promise you one thing—that is, to make you fight." The *Post* says that, according to despatches from Naples, Garibaldi is exclusively occupied in organizing the army and navy. The army is to consist of 150,000 men. No less than 500 vessels are to be armed for war purposes. All looks as if the Dictator intended to go to Venice. The addition of Garibaldi's ships and the Neapolitan navy renders the navy of Sardinia the first in Europe, after France and England. It numbers nearly 140 ships. A great battle has just been fought between the troops of the Pope and those of Victor Emmanuel, in which General Lamoricière, Commander-in-Chief of the Papal troops, was defeated. An official despatch of September 18th says—General Lamoricière, with 11,000 men, attacked to-day the positions lately taken by General Cialdini near Castelfidardo. The fight, which was short, but desperate, gives the following results:—The junction of General Lamoricière's corps with the remainder of his troops at Ancona is prevented. 600 prisoners have been made. Six pieces of artillery and a flag were taken. The enemy's wounded, among whom is

General Pimodan, fell into the hands of General Cialdini. The losses of the enemy are considerable. A column of 4,000 men who made a sortie from Ancona and took part in the fight was compelled to retire. It is being pursued by the royal troops. Our fleet has opened fire against Ancona. 15,000 Garibaldians have gone to besiege Capua, and afterwards Aversa. It is said that 50,000 Neapolitans are behind Volturmo. A Turin letter in the *Constitutionnel* has the following:—"The possibility of an Austrian intervention still occupies public attention. Garibaldi has spoken out very plainly on the subject, having replied to persons who endeavoured to dissuade him from any attempt on Venetia that he not only meant to attack the Austrians in that province, but that he had promised his friend Lieutenant Turr to deliver Hungary; and everybody knows he means what he says." Kossuth has been in Naples. The citadel of Spoleto has capitulated to the Sardinian troops. The garrison, numbering 600 men, were made prisoners of war. The 600 prisoners are Irishmen—the Pope's brigade. The conquest of Naples by Garibaldi, which was effected in twenty-one days only cost his army, according to official reports, eight men killed and sixteen wounded. The Emperor Alexander of Russia, the Prince Regent of Prussia, and the Emperor of Austria will meet at Warsaw on the 14th October.

AMERICAN.—Senator Douglas has delivered an address at Petersburg, Virginia, which was listened to by a large and enthusiastic crowd gathered from all the country around. He denounced the President and the Breckinridge party, and asserted the doctrine of Popular Sovereignty to be the only true one for the Democratic party. Concerning the last company of this season's emigration of Saints and of several important trains for Utah, we extract the following from the *Huntsman's Echo* of August 16th:—"For Utah—Fifth emigration train, from Florence; 14 days out. Wm. Budge, President; Nephi Johnson, Captain and Pilot; Houston Pattison, Assistant; C. Widerborg, President (Danish portion); John Keller, President (Swiss portion); John R. Tardley, Secretary; Thomas Williams, Chaplain. Captains of Tens—C. F. Jones, Isaac Fox, R. Bodily, Hans Genson, M. Lovedale, John Keller, M. Ericson: 420 souls, 115 Americans and English, 95 Cattle of Good Hope, 45 Swiss, 167 Dances: 67 waggons, 275 oxen, 100 cows, 5 horses, 2 mules. All generally well. Young's freight train—Joseph Young, Captain: 46 freight waggons, 4 waggons with families, 340 head of cattle, 24 horses and mules; 100 souls. Twelve days out from Florence. All well. This train is taking out the machinery for an extensive paper-mill, weighing 22 tons. It is expected that the capacity of this mill is sufficient, when in operation, to supply the whole Territory of Utah with paper." From the *Deseret News* we learn that a letter from Elder G. Q. Cannon to President Young, dated Laramie, August 1st, reports the first handcart company as having passed that post on the 21st of July, and the companies in charge of Captains Murphy, Ross, and Smith, a few days later; also that the last handcart company was at Deep Ravine on the evening of the 24th. The last waggon company were to start from Florence on the 20th, and Captain J. W. Young's train on the 23rd. The *News* also says that "Hooper and Eldredge's mule-train, in charge of Captain J. Y. Green, expected to arrive here between the 1st and 10th of September. Elder Calkin is with that company. Their ox-train is expected in about a week later. All the companies were getting along finely, and their teams were in excellent order, and the grass good."

MEMORABILIA.

TO MEASURE HAY IN THE STACK.—Multiply the length, breadth, and height into each other; and if the hay is somewhat settled, ten solid yards will make a ton. Clover will take from ten to twelve yards per ton.

"HONEYMOON."—The following is the derivation of the word "honeymoon." It was the custom of the higher orders of Teutones—a people who inhabited the northern part of Europe, to drink mead or metheglin, a beverage made with honey, for thirty days after every wedding. From this custom comes the expression, "to spend the honeymoon."

THE INFERNAL JUDGES.—In mythology, the three Judges of hell were Minos, Rhadamanthus, and Æacus. The first and second were the sons of Jupiter and Europa, and the last was the son of Jupiter and Ægina. Rhadamanthus was appointed to judge Asiatics, and Æacus Europeans, while Minos presided over the other two.

"ALDERMAN."—The title of "alderman" is derived from the Anglo-Saxons—an Elder-man. The three degrees of Saxon nobility were *Athelm*, *Thane*, and *Abierman*, the latter equivalent to *Earl* amongst the Danes. In the reign of Edgar, the judges took the rank of aldermen, and Alwin is called the Alderman of all England in the same way that the Archbishop of Dublin is now called the Primate of all Ireland. After the advent of the Normans, the Saxon titles gave way to those of the Conqueror and his followers, and alderman descended into a mere civic dignity of corporate towns, most of which are governed by a mayor and aldermen.

"WHAT A SHOCKING BAD HAT!"—The phrase, "What a shocking bad hat" which was so popular some years ago, originated as follows:—When Mr. Harris, the hat-maker, was canvassing the poorer constituents of the borough of Southwark for their votes, he addressed many of them in this form—"I wait upon you, sir, to request the favour of your vote and interest at the ensuing election. To bribery and corruption—I—will—not—have—recourse; but, sir, if: Why, bless me, sir, what a shocking bad hat you've got! Really, you must allow me to send you a new one. But, sir, all I was about to say, was, If you can conscientiously," &c., &c.

HOW TO MAKE A STORM GLASS.—Take two drachms of camphor, half a drachm of pure nitrate of potash (nitre or saltpetre), and half a drachm of murate of ammonia (sal-ammonia), and triturate them together until they are thoroughly pulverized, which operation may be assisted by adding a few drops of alcohol. When well triturated, dissolve the mixture in about two ounces of alcohol, and put it into a tall phial, or into a glass tube of about ten inches in height and three-fourths of an inch in diameter, the mouth of which must be covered with a bit of bladder or the like, perforated with a pin. If the atmosphere is dry, and the weather promises to be fine, all the solid part of the composition which appears in the glass will be closely collected at the bottom, and the liquid above will be quite clear; but on the approach of a change to rain, the solid matter will appear gradually to rise, and small crystalline stars will float about in the liquid, which, however, will remain otherwise pellucid. On the approach of winds, leaf-like flocks of the composition will appear on the surface of the liquid, which in this case will seem thick and in a state of fermentation. These indications often begin to exhibit themselves twenty-four hours before the actual breaking forth of the storm; and after a short experience in observing the changes of appearances of the materials in the glass, not only the magnitude of the coming storm will readily be estimated, but likewise its direction; for the quarter of the compass from which the wind blows will always be indicated by the circumstance of the solid particles lying more closely to the side of the glass opposite to that whence the tempest comes. During winter, the composition will be rendered white by the multitude of small white stars floating about in the liquid, especially during white frost and snow; but in summer, when the weather is warm and serene, the liquid will be clear, with the solid matter lying at the bottom of the glass.

VARIETIES.

JEALOUSY, ingratitude, and discontent are such deadly poisons that they destroy the very bosom in which they are harboured.

WELL TURNED.—In one of our colonies, a competitive examination was lately held for the purpose of appointing fit persons to some of the Government offices. One of the candidates inadvertently spelt the word Venice with two n's—thus, Vennice. The examiner, a clever man, but not always a correct speaker, sternly inquired, "Do you not know, sir, that there is but one *hen* in Venice?" "Then eggs must be very scarce there!" was the ready reply. The candidate passed.

THE LARGEST PARISHES AND TOWNSHIPS.—In Cumberland, St. Bees, 70,000 acres; Crosthwaite, 58,330; Greystoke, 48,260:—In Westmorland, Kendal, 68,360; Barton, 35,000; Kirkby Lonsdale, 35,569:—In Cheshire, Prestbury, 63,126 (pop. 59,265):—In Lancashire, Manchester, 33,553 (pop. 452,158); Rochdale, 68,620 (pop. 98,013):—In West Yorkshire, Halifax, 707,740 (pop. 149,257); Kirkby Malzeard, 57,040; Ripon, 55,786; Sedburgh, 52,882; Ecclesfield, 43,540; Bradford, 34,146 (pop. 149,543):—In North Yorkshire, Aysgarth, 77,303; Grinton, 48,961; Helmsley, 44,382; Pickering, 31,785. Some of the northern townships are very large. In West Yorkshire there are Dent, 23,200 acres; Sedburgh, 21,402; Horton, 18,970; Ingleton, 17,858:—in North Yorkshire, Bilsdale, 18,971; Fylingdales, 18,458; Hawes, 16,872:—in Cumberland, Ennerdale, 16,993; Eskdale, 13,900:—in Westmorland, Helbeck, 22,468.

TO SOFTEN IVORY.—Slice a quarter of a pound of mandrake, and put it into half-a-pint of the best vinegar, into which put your ivory. Let it stand in a warm place for forty-eight hours: you will then be able to bend the ivory to your mind.

TO PRESERVE STEEL FROM RUST.—Dust your grates with unslacked lime, and leave it on until fires are required. Table-knives not in use should be put in a box in which sifted quicklime is placed about eight inches deep. The lime should not touch the handles.

THE USE OF ACIDS.—Physiological research has fully established the fact that acids promote the separation of undue bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. It is a common saying that fruits are "cooling," and also berries of every description: it is because the acidity which they contain, aids in separating undue bile from the blood,—that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar: hence also the taste for something sour, as for lemonades on an attack of fever. But this being the case, it is easy to see that we nullify the good effects of fruits and berries in proportion as we eat them with sugar, or even with sweet milk or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, or to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence also is buttermilk, or even common sour milk, promotive of health in summer time. Sweet milk tends to biliousness in sedentary people: sour milk is antagonistic.

POETRY.

LINES.

Let men who rule the world
Incensed with rage contend,
Till every throne is hauled
From power to meet its end.
Let those who thirst for blood,
And get their pay for blows,
Die in the gory flood,
Grasping their vicious foes.
Let liberty of thought
And free speech have their sway:
What matters, though it bring
Whole nations to decay:
The agency of man
Should be for ever sought:
Death, then, to every plan
That has his freedom bought!

Birmingham.

Tyrants have reigned supreme,
And many victims made:
Their present power's a dream,
Made to allure and fade.
The sound of ransom's near;
It echoes from the West:
It makes the tyrant fear—
The slave look up for rest.
The world shall soon awake
To see the birth of right
In glory emanate
From Zion's mountain height.
Her wisdom is divine;
Her laws shall wrongs redress:
She will possess the mine
For all man's wants to bless.

FREDERICK W. BLAKE.

ADDRESSES.—WILLIAM DALLIN, 11, Copland Terrace, Newcastle-on-Tyne.
WILLIAM SANDERS, 7, Almon Place, East Gate, Rochester, Kent.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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A DISCOURSE

DELIVERED BY ELDER AMASA LYMAN AT THE BIRMINGHAM PASTORAL CONFERENCE,
AUG. 5, 1860.

(Reported by Sydney W. Darke.)

It is not, my brethren and sisters, the result of any wish on my part, or to undertake to teach you any new Gospel, that I appear before you; but simply to enjoy the privilege of reasoning with you with regard to the Gospel that we have already received, or that which we as Saints have made a profession of believing. It is not my desire to undertake to sermonize: I simply wish your minds enlightened, and hope to be the Lord's instrument for your good; and if I succeed only to a limited extent, my most sanguine hopes will have been realized.

There is one reason why I should not talk about anything beside the Gospel, and that reason is found in the fact that the Gospel embraces all truth. When I tell you that this system embraces everything good and excellent, you can readily conceive that there was nothing left out of which to build another. This is the Gospel I would talk of. We may have heard something about that which you call the Gospel years ago, and perhaps think that we have learned it and become familiar with the truths it embraces. But it may with propriety be said that it has not entered into our hearts to conceive

the greatness of the Gospel. We have heard a little speculation about a certain formula of religion requiring us to believe that Jesus Christ was the Son of God, to repent of our sins, to be baptized, and to be confirmed members of the Church of Christ. We were required to observe certain laws, to be faithful in our prayers, to be constant in our remembrances of God. We heard some speculation about this sort of thing. We may have been led to think of our present condition—to think how far we are removed from the glory and perfection of our Father and the holy ones that surround him in his heavenly habitation, and of the vast difference there is between this home of ours and their condition. But it exists with us as a country we have not explored. Hence we see that a great change has to take place with us before we can enter into their society and understand the truths necessary to enable us to associate with them.

We must learn the right. Hence I want you to learn how to believe in the Gospel. I want you to learn what it is to receive the Gospel. "Why," says one, "do you not suppose that we have done so?"

No. "Why?" For reasons that my own experience furnishes me with. "Well," says another, "we have had good men who have preached to us, and they have come from Zion." They tell you of the blessings that are to be obtained. They tell you that a certain obedience is necessary to certain ordinances. But this is merely a work of preparation. If, by taking a certain course, your dark minds have become enlightened, should you not continue in that course in order to be saved with a perfect salvation?

The Gospel is intended to bring salvation to us, irrespective of the condition we are in when it comes to us; and it will save us, if received, because it is the truth. Then what have we to do? Simply to believe in the truth. We must believe that Jesus Christ is the Son of God. Having received that, the Gospel, as presented to us, will bring us to a knowledge of God. That is why we are required to believe in him while we yet know nothing of him. Having believed in him, we are taught the requirements of faith, repentance, and baptism. Now, I wish you to understand that the object for which this preaching has been done was to bring you to a knowledge of the truth; and when you have that knowledge, you have no need of the school-master to longer teach it to you.

The Gospel is the power of God. In it is salvation. Paul was not ashamed of it, because it was constituted of those principles that are the power of God. We want to know what the power of God will be to save you and me.

In the first place, we have a great many sins from which we have to be saved. How shall we get rid of these sins? "Why," says one, "repent and be baptized;" and if you continue to sin, I suppose, be baptized again and again. But is there any salvation in this? No. Saints, you are subject to sin. While you sin, sin has power over you; and you can never be free from sin until you cease sinning. I know people have ventured to sin, year after year, and comforted themselves with this conclusion—"I will repent after I have had a little indulgence in sin. I will then cry half-an-hour over it, shed a few crocodile tears, and make my brethren think that I am really penitent; and they will baptize me." And so you will go on and sin again and again.

What is baptism? It is simply a sign of the covenant. In it you covenant to keep the commandments of God and lead a new life, because in your baptism you have professed to die. They do not bury people till they are dead; and why should we baptize you, if you do not intend to leave off your sins? This is the object for which it is instituted, and that form of ordinance represents the change that should transpire with us.

Are these ordinances right? Are they true? There is a great deal of speculation about them in the world. Some will tell you that they are not right. Some say they are the Gospel. Suppose you follow the pattern of your baptism, it would lead you to forsake your sins; you would understand that you were dead to them, and had been buried from them. It is not the fault of your baptism that you are still sinners. The Gospel was to save you from sin. What is the reason that you are sinners? Why, because you did not die to sin in your baptism. I could wish you were not sinners—that the Gospel had had sufficient power over you to save you from sin. But because you still sin, that has not diminished the power of the ordinances connected with it. You cannot truly with sincerity obey them and do wrong. You cannot live according to their dictates and sin.

You talk about truth as connected with the Gospel being eternal. Why did the Saviour say to his Apostles, "All power is given unto me in heaven and on earth," &c. &c. Because the Gospel embraces all truth, and in it is all power. Why did he say, "As my Father sent me, so I send you"? Because the way was open for them to receive the same truths and the same power. So you can say that there is nothing which is beyond the power of the ministers of the Gospel to teach. They are to be made heirs with Christ. Well, then, you see that the preaching of the Gospel is a work of all day. It is a work that is life-long. Some have thought that the purposes of our Father were to be accomplished in a certain fixed period of time—that when certain periods arrived in the revolutions of the universe, certain works were to be done. Throw such ideas away. The Lord will work according to the conditions of the people; and when men are in a saved condition, the work, as far as they are concerned, is done, and not will

then. I do not know when the day of judgment will be—whether it will be this year or next year. I do not care anything about it.

"Well," says one, "do the people understand your preaching?" I do not know. "Well, but were you not to preach so that they could understand you?" That depends on circumstances. If they understand a little now, they will soon understand a little more. "Well," says one, "I had to suit my preaching to the understanding of the people, and to consider their condition." That is true. Preach so as to save the people; but if you never teach them anything but what they understand, they will never *learn* anything! The Spirit of God is waiting to bless you all, to enlighten you all, and to unfold unto you the truth, that you may be saved by it.

The great object of the Gospel is to teach us to *live* right. You must live holy and pure before God. "Do to others as you would have others do to you." This is a very simple way of telling what is right. Do not pull down your neighbour's religion. We have not been called to do it. Preach the Gospel to them. You are not called upon to talk about what they believe. God has given you and me a mission. If you want to talk to your neighbours, talk about something better than their religion. Talk to them of the Gospel, and tell them

that you have all the truth that they have got, and that they are none the poorer for it, but you are the richer. If a man were to come and say that your house was a poor, miserable, dilapidated place, not fit to live in, and began to pull it down, you would think him an enemy. You would say, "Here is a vile, pitiless wretch who pulls my house down about my ears, and leaves me exposed to the winds and the rain, and then tells me that God has sent him."

"Well," says one, "what must I tell my neighbour?" Why, tell him that there is a Gospel, and that you know something about it—that it is for him, and for you, and for all. Win him by friendship. If you can only teach him a few of the things of God, he cannot escape from their influence. Pray for the people that they may be enlightened. You pray for the good, whom the Lord will be sure to bless, and not a word for the poor wanderer—the outcast who knows nothing of the truth. Pray for the sinner; pray for those who do not love the truth, who grovel in sin, and are in darkness, and without God in the world. Let your souls stretch out after all men for their salvation.

Well, my brethren and sisters, I shall not say much more now, because it would not be well. May God bless you and all that love the truth, and especially those that do *not* love it, that they may investigate it, through Jesus Christ. Amen.

"THE PEARL OF GREAT PRICE."

BY ELDER WILLIAM JEFFERIES.

There are many things which are considered by the human family to be pearls of great price. Some of them look upon one thing, and some upon another, as the pearl of great price; but the majority consider gold to be the greatest pearl they can be possessed of during their sojourn here on earth. In fact, it is the grand object of their study and assiduous toil.

But the reader will perhaps say—"Will you tell me what you consider

to be the *great*—the *priceless* pearl?" Yes. *The greatest* pearl, dear reader, that mortals can possibly possess, is the HOLY GHOST.

The Holy Ghost is one of the *great*, creating, governing, sustaining, redeeming, and glorifying Trinity. It acts in unison with and in obedience to the Father and Son. It is the agent by which they perform their mighty works. It was that which preserved Shadrach, Meshach, and Abednego, upon whom the fire had

no power. By it the nature of the lions was in a measure changed for Daniel's benefit. By it Peter was able to understand the deception which Ananias and Sapphira endeavoured to practise; and, through their sinning so grossly against it, it smote them dead at the Apostles' feet. By it Elymas was smitten with blindness, Lazarus raised from the tomb, the boisterous ocean calmed, the sick healed, holy men translated, the heavens opened, and men gazed upon the glories thereof; the past, present, and future were revealed; comfort, joy, peace, and sustenance were imparted in times of bitter persecution and death; and power over the world, the flesh, and the Devil, death, hell, and the grave, was obtained, and the children of God returned home to heaven to enjoy a glorious reward.

Although it is such a great, intelligent, wise, and powerful Spirit, yet condescension is one of its prominent characteristics. Wherever there is a tabernacle properly prepared for its residence, there it will condescend to dwell and take pleasure in imparting that peace and joy which individuals must experience to know; for nothing else can teach them. It will never cease to dwell there, if the house be kept in order. It will remain and teach the saving truths of heaven, and give power to practise, advocate, and defend them. It will make known the past, present, and future, consistently with the will of the Father and Son; for it "searcheth all things, yea, the deep things of God." It emanates from God—from the celestial worlds, and it will take all who will be obedient to it back to those regions of happiness and indescribable and ineffable glory.

"That certainly is a pearl of great price! Is it easily obtained? and *how* is it to be obtained?—I wish to know; for I perceive that my salvation in time and eternity depends upon my possessing it." Your salvation in time and eternity most assuredly does depend upon your possessing and obeying it. No man knows the things of God but by the Spirit of God, which is easily obtained in this age. God's ministers are on the earth, through whose administrations you can get it. Gold cannot purchase it, nor will it require much time or labour on your part to obtain it; but an honest obedience to the Gospel of the Son of God will secure

it unto you. Believe in the Lord Jesus Christ with all your heart, cease to do evil, make a covenant with the Lord that you will keep his commandments, be baptized by an authorized servant of God, and your sins shall be remitted; and, through God's appointed way (the laying on of the hands of his divinely-appointed servants,) you shall receive the gift of the Holy Ghost; and then, if you will keep your covenant inviolate, you shall be able to testify that it is indeed the pearl of great price—the greatest blessing that can be secured and enjoyed by mortals. It will be with you to comfort, cheer, instruct, and bless you in your earthly pilgrimage; and when that pilgrimage is ended, it will not forsake you; for it will be with you to sweeten your exit into the spirit-world, so that you shall not taste the bitterness of death. The sting of death, which is sin, will have been taken away, and the kind and loving Spirit of God will give you a foretaste of celestial happiness. It will be your companion till you gain a celestialized body, and then you shall have a fulness, and have more cause than ever for praising and glorifying God eternally for the opportunity you had in your mortal sojourn of exercising your agency to obtain the pearl of great price. Be wise, therefore, in this your day, and take that course which will lead to the enjoyment of such choice blessings in this life, and to the blessings of the celestial worlds in the life to come.

These simple principles, or the way to obtain the gift of the Holy Ghost, may have been taught, orally or otherwise, many millions of times in this dispensation; but it matters not: they must be proclaimed to the world as long as there is a savable being in it. None can be saved without them—none can even obtain the Holy Ghost without them; therefore they must be reiterated again and again in the ears of the sons and daughters of Adam. God has uttered his voice from the heavens, revealing these principles and commanding that they shall be taught to all mankind. He has given all their agency to believe them, obey them, live them, and be saved, or to disbelieve them, harden their hearts, and be damned. Choose ye whom ye will serve?

The kingdom of God is established

on the earth in these last days. It was established through that despised and martyred Prophet, Joseph Smith. It is more and more firmly established every day by his successor, Brigham Young, the present mouthpiece of the Almighty to the inhabitants of the earth; and it will continue to take deeper root and spread abroad until the kingdoms of this world shall have become the kingdoms of our God; and all the combined

powers of earth and hell cannot impede its glorious, ever-increasing progress. Believe it, ye inhabitants of the earth; become a part of it, roll with it, and be saved in it; or, in its rapid progress, it will roll over you, and you will suffer. You will know that it is the kingdom of God *then*, if you do not know it before. Oh, then, be wise, and secure the gift of the Holy Ghost, which will lead you into all truth and heaven!

HISTORY OF JOSEPH SMITH.

(Continued from page 616.)

[January, 1844.]

Friday, 5th. At home.

Last night I dreamed I saw two serpents swallowing each other tail foremost.

Another tempest in a tea-pot, or big fuss about nothing at all. In consequence of the night being severely cold, some persons built a fire on the bank of the river, nearly opposite William Mark's house. He then became afraid, and concluded he must either be the Brutus or the dough-head, and lay awake all night, thinking the police had built the fire to kill him by. In the morning he called on me, reported the circumstances, and expressed his fears, when another session of inquiry was held by the City Council at his request, and the police sworn and questioned. The following is a synopsis of the minutes:—

"SPECIAL SESSION.

Friday, Jan. 5, 1844, 11 a.m.

Names of members called.

Prayer by O. Spencer.

Minutes of the last two Councils read and approved.

Object of the Council stated by the Mayor, similar to the last Council, as William Law and William Marks had considered themselves in danger. When he heard the report he was unwilling to believe anything about it, from the course the thing took in the last Council; but, for the sake of others, he had called this Council.

As Leonard Soby was going home night before last, he was hailed by a supposed policeman with a gun, which frightened him. Soby says that a policeman had told him that Marks and Law must not cross his

tracks; that Warren Smith said at another time that William Marks and William Law were enemies to Joseph.

I have never thought even to dream of doing anything against the peace of the inhabitants of this city. Did not know I had any enemies in this city: have stayed at home and heard but little: did not know there was so much evil surmising among the people. My long forbearance to my enemies ought to be sufficient testimony of my peaceful disposition toward all men. It occurred to my mind that it was not fear, but got up for effect; but I do not know it. I want the Council to investigate this matter.

William Marks sworn. Testified that on Monday evening brother Soby came up and said, 'Are you aware of the danger you are in?' Marks replied, 'No.' Soby: 'Your life is threatened: a policeman stopped me in the dark last night as I was going home: I was alarmed.' I supposed the threats were from that policeman, but I was mistaken. Another policeman, Warren Smith, said last Sunday that Joseph had enemies—that Law and myself were Joseph's enemies, and if they came in his way they might be popped over. A fire was kindled in the street near my house, and I thought I was watched. Francis Higbee told me, and a man in the east part of the town told me; and a man came from the other side of the river and told the story to that man, as he said. Yesterday morning, Hyrum, Wilson Law, and William Law met in the street, and I told the story as before related.

Mayor. Did ever anybody tell you I directed you to be watched?

William Marks. No.

Marshal went for Francis M. Higbee and George W. Crouse.

Leonard Soby sworn. On Sunday, 31st December last, I met Warren Smith in

Crouse's store: asked him if he knew who the Brutus was. Warren Smith said he believed William Law was one, and Marks another: they had better not come in his way. Did not say he would shoot them, or endanger their life any way. Did not know whether there were any private instructions, or what. Believed brother Marks was in danger. Did not think Marks in danger from Joseph. Thought Warren Smith was under a wrong impression with regard to Marks. Warren Smith said, 'He (Marks) had better not cross my path when I am on duty.' I gathered the idea there was something wrong with brother Warren Smith. Do not recollect any person present.

Mayor. Did Warren Smith or any other policeman give you to understand that I had authorized him to believe there was any difficulty between me and brother Law or Marks?

Soby. No. He did not think Warren Smith would transcend his official duties towards Law or Marks. Felt at the time Marks and Law were in danger. Did not think they were in danger, if they did not rise up against the authorities.

Did not say he had any instruction. Said to Mr. Marks, 'You have enemies.' My impression was that somebody had been to Joseph to make a bad impression on his mind. Warren Smith did mention brother Marks' name, I think.

Thirty policemen, all who were present, sworn. Testified that General Smith had never given them any private instruction concerning the case before the Council.

Warren Smith said Soby asked his opinion who was the Judas. I said, From rumour, I would suspect Wilson Law. Does not believe he mentioned Marks' name. My opinion was founded on rumour. Brother Isaac Hill said brother Law was in a bad situation—was kicking; and if he did not mind, he would go over the board. If he had his property in available means and was away, he would feel better. Have heard it talked of that brother Law was not going to stand. Hill did not tell what he was kicking at. I understand a Brutus to mean a treacherous man.

George W. Crouse sworn. Does not recollect any conversation between Warren Smith and Leonard Soby, at his store, relative to the case in question. Had a discussion about the duties of policemen.

Councillor Taylor said it was customary in all cities for policemen to go armed in time of danger.

Councillor Hyde confirmed Councillor Taylor's observation.

Councillor Hyrum Smith spoke. Told a story of the old Dutchman and the ox. Soby makes me think of an old Dutchman, who

had an ox—the first animal he ever owned in his life, and he broke him to ride; then he filled a sack with rocks and laid it on the ox's back, and got on himself, and told his son to hide by the road side, and, when he came along, to jump out and hollo boo, as he wanted to know how well his ox was broke. The son did accordingly. The ox was frightened, and threw the old man off. 'Father,' said the son, 'I did as you told me.' 'Yes,' said the old man; 'but you made too big a boo.'

Francis M. Higbee sworn. Have received the impression from rumour that Mr. Law, Mr. Marks, and probably one or two others, could not subscribe to all things in the Church, and there were some private matters that might make trouble. Don't know of any one's being in danger. No one told me the police had received any private instruction. Could not tell who he had received these rumours from.

William Law spoke. Said he had no personal feeling against Warren Smith. Some two or three years since, he sued brother Warren, and stayed the suit, &c. Was suspicious Warren Smith's feelings might have risen from that source.

Councillor Hyrum Smith, Daniel Carn, Warren Smith, L. Soby, and William Marks addressed the Council.

The Mayor spoke. Said no one had come to him with tales about William Marks, to prejudice his mind against him: was totally ignorant of it. I said to brother Dunham, If any man approach my house with arms, or attempted to disturb my house, I wanted the police to take care of that individual, whoever he might be. I repeat the instruction, and am perfectly astonished that brother Law, Marks, or any other man should entertain such an idea. I live above suspicion on this subject from any source whatever. I never could bring my feelings to take revenge on my enemies. The City Council did not concoct the idea of having a police. The several Wards petitioned for a police to protect them against invasion—wanted citizens to pass the streets at any time of night without molestation; but if the police see a man breaking my house or barn, or anybody's house or barn, tell him to stand, and inquire his business. I think it possible that some person has been practising fraud on brother Soby and the police and upon individuals, as the police, according to their instructions, had laid away their guns.

Don't guard brother Marks' house any more. Men must not pervert the power entrusted to them like ex-Governor Boggs, whose executive oath required him to protect the Saints in Missouri, but perverted his power to enforce their extermination from the State.

Brother Soby does not know that it was a policeman who stopped him. Brother Marks does not know that the police kindled the fire before his house. Let the police have canes. Let the citizens pass and re-pass at all times of night.

Councillor Taylor spoke. Thought the conclusion drawn up by brother Soby, that Joseph or somebody was going to get revenged by setting the guard to kill Marks, was the most contemptible that could be imagined; and if brother Soby had had the respect for brother Joseph he ought to have had, he could not have formed such a conclusion.

Mayor referred to Francis Higbee's testimony. Thought Francis Higbee had better stay at home and hold his tongue, lest rumour turn upon him and disclose some private matters which he would prefer kept hid. Did not believe there was any rumour of the kind afloat, or he could have told some of the names of his informants. Thought the young men of the city had better withdraw from his society, and let him stand on his own merits. I by no means consider him the standard of the city.

There has been a system of corruption and debauchery, which these rumours have grown out of; and the individuals who are the authors of them are those who do not want a police: they want to prowl in the streets at pleasure without interruption.

Alderman Orson Spencer spoke, approving the conduct of the police.

General Wilson Law said, 'I am Joseph's friend: he has no better friend in the world: I am ready to lay down my life for him; and upon that the Mayor and General Wilson Law shook hands.

The ordinance concerning the forty policemen read twice.

The Mayor objected to assuming the entire disposal of the police beyond the definition of the ordinance.

Alderman George A. Smith said he could sleep with a fire near his house, if there were some of the police warming themselves by it; and he believed any honest man could do the same.

The police received the thanks of the Council.

The cross-examination and speeches are generally omitted.

Council adjourned at dusk for the want of candles."

What can be the matter with these men? Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws, or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should pro-

duce such an excitement in their minds? Can it be possible that the traitor whom Porter Rockwell reports to me as being in correspondence with my Missouri enemies, is one of my Quorum? The people in the town were astonished, almost every man saying to his neighbour, "Is it possible that brother Law or brother Marks is a traitor, and would deliver brother Joseph into the hands of his enemies in Missouri?" If not, what can be the meaning of all this? "The righteous are as bold as a lion."

A number of gentlemen boarding at my house conversed with me on national affairs. I sent for brother Phelps, who came and read my letter to John C. Calhoun, with which they were highly edified.

Elder Brigham Young went to La Harpe for the purpose of instructing the Saints.

Commenced snowing a little before sunset, and continued all night.

Saturday, 6th. Snow about four inches deep. I rode out with Emma in a sleigh.

The Bishops and lesser Priesthood met at Henry W. Miller's hall.

Sunday, 7th. At home in the morning. In the afternoon, rode out to my farm, and preached in brother Cornelius P. Lott's house.

The Twelve Apostles attended meetings and preached in different parts of the city.

At six, p.m., attended prayer-meeting with the Quorum in the Assembly Room. Law and Marks absent.

Monday, 8th. At home in the morning.

At eleven went to my Office to investigate a difficulty between John D. Parker and his wife. After labouring with them about two hours, brought about a reconciliation.

I also had an interview with William Law in the streets.

My uncle, John Smith, from Macedonia, visited me.

Amos Fielding arrived from Liverpool. Tuesday, 9th. At home.

I insert the following from the *Neighbour*, as a specimen of the respect which the Carthage mob has for law or justice:

"DISGRACEFUL AFFAIR AT CARTHAGE.

On Tuesday last, Horace S. Eldridge, one of our county officers, went to Carthage for

the purpose of arresting Milton Cook, on the charge of bastardy, and bringing him before R. D. Foster, Justice of the Peace of this county, before whom affidavit had been made to that effect. He found the accused in Bartlett's grocery, (Carthage,) and arrested him.

Cook had a gun that he said he had loaded for the purpose, and would make a hole through the constable if he molested him, and swore he would not be taken.

Harmon T. Wilson and others then stepped forward to his assistance, and said that they had sworn to stand by him, and that he should not go. He then returned with his process to the Justice of the Peace, and told him what had occurred.

Mr. R. D. Foster then summoned eleven men to go along with the constable and assist him in bringing the delinquent. They went out and drove to the grocery, where they expected to find him; but he was not there. They then went out for a short time, without making known their business, when they saw an armed force gathering.

They shortly afterwards returned to the grocery, and saw him there, where he swore he would not be taken. There was also an armed force standing in the door, who also swore he should not be taken.

The officer having the process, Mr. Markham and Mr. Eagle stepped forward and wished to reason the case with them, the officer at the same time demanding their assistance. They were met with an armed force of about twenty, four of whom stood in the doorway, two with guns and bayonets, and two with pistols.

The two having the bayonets charged directly at Mr. Markham, and swore they would run him through, and rushed upon him with their bayonets. He, however, warded off their blows with his arm, and the bayonet glanced and struck Mr. John Eagle in the abdomen. The bayonet went through his clothes, scratched his body, and glanced off without doing any further injury, other than giving him a slight cut in the hand.

Those having the pistols then attempted to shoot, when Mr. Markham seized the hand of one of them that held the pistol, and prevented him from firing. The other put his pistol to Mr. Eagle's breast, and swore he would shoot him.

The company at that time used all their force, and crowded the officers and their assistants some distance back, and carried off and secreted the prisoner. The officer and his company then went to the tavern to stay all night.

The next morning, about eight o'clock, the constable and Mr. Markham went to the grocery and searched, and Bartlett said

that he was gone—that he had taken his horse and gone out of town.

They then saw a company of men gathering at Harmon T. Wilson's store, armed with guns, bayonets, pistols, clubs, and other missiles. Mr. Markham went to the store, where he found the constable and the prisoner. There were fifty in and about the store, all armed.

Mr. Eldridge then told the company present who he was, and demanded all in the house to assist in taking the prisoner, and then seized him. As soon as he laid hold of the prisoner, about six or eight men laid hold of the constable. Mr. Markham assisted the constable. When Mr. Markham had nearly succeeded in liberating the constable, a man, who was called Dr. Morrison, drew his pistol and shot at Markham. The ball missed Markham, but came so near Mr. Coltrin's head, who was one of the assistants, as to graze his forehead.

As there were only four of the assistants in the store, they were overpowered by superior numbers, and the prisoner was taken away from them.

They saw that it would be impossible to take him without bloodshed, and consequently returned home. The parties engaged in this affray swore that, regardless of all law, they would defend the prisoner, and he should not be taken.

We have received the above particulars from Mr. Markham, and can consequently rely upon the correctness of the statement, as he is one of the parties mentioned. The woman who was *accusée*, who made the affidavit, is not in the Church, neither is Mr. Eagle—the person who was struck with the bayonet. Mr. Eagle has gone to the Governor to make complaint.

We think that it is high time that prompt measures be taken to put a stop to such abominable outrages. If officers can be insulted in this manner, and the law violated with impunity, we think that we shall speedily slide back into the barbarous ages.

Some of our mobocratic friends, who assembled at a mobocratic meeting some time ago in Carthage, were considerably chagrined at our terming them mobocrats. We wonder whether they now believe that they are, or not? If such proceedings as those are cherished, farewell to our Republican institutions! farewell to law, equity, and justice! and farewell to all those sacred ties that bind men to their fellow-men!

We would here ask where the Sheriff was. Why was he not applied to? We merely ask for information. We don't know that he was present or applied to. If he was, it certainly was his duty to see the law magnified."

(To be continued.)

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 6, 1860.

DURING our late visit to Scotland, we have had many seasons of rejoicing with the Saints, as well as an opportunity afforded us for contemplating the opening prospects of the work of the Lord in that portion of this Mission entrusted to our watch-care. We feel a certain and indubitable confidence that the work of reformation is progressing favourably with the Scottish Saints; and it is not the least amongst the causes of our gratification to learn that a spirit of earnest inquiry prevails with many who are as yet strangers to "the covenant of promise." The marked attention shown by this class at both Glasgow and Edinburgh leads us to indulge in the hope that many will yet be added to the good work in these places. Although the numbers baptized in Scotland of late does not contrast very favourably with some other parts of the Mission, still the warm and ardent feelings of the Saints, as well as the presence of numerous strangers at our meeting-places, indicate to us that the good Spirit of the Lord is moving upon the hearts of the people, and preparing them for a good work to be done in that quarter. Generally speaking, we commend the zealous efforts of the Priesthood in that Pastorate; and, in giving our approval of the course pursued by them, we wish to avail ourselves of the opportunity to make a few suggestions for the benefit of all engaged in the ministry. In doing so, we shall speak plain, for this reason—that when we speak upon principles, and leave the Priesthood to digest and apply them to themselves, they invariably pass them over, thinking they are spoken for the benefit of others only. Local interest and sectional and national prejudices have been, and still are, a serious drawback upon the labours and efforts of the ministry in this land. As long as such things find a place within the feelings of the Elders, their usefulness will necessarily be limited. There are some reasons which may be assigned for this state of feelings, growing out of the organization existing in this country, as well as many local causes.

When the Elders are called to preside over a district of country, their feelings become localized and narrowed down to the limits of the district where they are called to labour. It is not unfrequently the case that those holding a presiding position (for fear the Travelling Elders or Branch Presidents will get the credit of doing something which will promote the cause, or harmonize the feelings of the Saints when matters of difference may exist,) attend to all matters of this kind *in person*; whereas, if Branch Presidents and Travelling Elders were permitted to exercise a little discretion, matters of this kind would be settled at once, instead of being nursed along until it might be convenient for the Conference President to look after it himself.

We wish all who hold presiding positions (both Pastors and Conference Presidents) to know that it is their legitimate duty and calling to extend the labours and duties of those who may be under their supervision, instead of curtailing or restricting them. So long as men are bound by imaginary lines and prescribed by certain specific duties, having their labours measured out to them by some gauge or standard which is liable to vary according to the whims and prejudices of those who may preside over them, their labours and usefulness will of necessity be confined to the same narrow sphere.

We would remind all who hold presiding positions that the tenure of their offices will be determined by the way in which their duties are discharged. The elements of life and progression are alike free and open to all, and in our acquisition of them the yoke is easy and the burden light. When they fail to have this characteristic, it is occasioned by the innovations of men upon the agencies and liberties of the Gospel.

We say, then, to all, Let the Elders have the fullest possible scope for usefulness consistent with the general principles which govern all who occupy subordinate positions. As ministers of the Gospel, we have nothing to labour for but the salvation of the people,—no higher duties to perform—no greater responsibilities to discharge. Then why should we give way to the gratification of selfish pride and vanity, thereby defeating the object of our own labours? The calling and office of a Travelling Elder embraces within it all the facilities for gratifying the loftiest aspirations for usefulness to which the thoughts of man can reach. In this office we want our most efficient and energetic men. At present, by far the largest percentage of the ministry are Travelling Elders, and we do not want their usefulness restricted by party or sectional prejudices. Let those who have ensconced themselves under the dignity of position break the shell in which they have been encased, and be one not only with the Travelling Elders, but also with all the Priesthood and Saints, and labour with all diligence, thus extending the blessings of their labours and ministry, remembering that in the kingdom of God there is neither first nor last, but that all are alike called to be Saints, and that the same eternal life which may be gained by one is, by the use of the same means, equally within the reach of all. In the kingdom of God there is neither Jew nor Greek—neither English nor Scotch, if all have drank of the same spirit. If we have been taught the truth as it is in Jesus, and that truth has found a place in our hearts, we should be actuated by that Godlike charity which it inspires. Let us, then, seek to promote the cause in every quarter and by whatever means may be in our power. If we are called to preside over those who are better qualified to teach the Gospel than we are, we should feel grateful, and thank God that we have the opportunity of learning from them. Give them your faith and prayers, as well as your hearty co-operation in their labours. By doing so, you will partake of the same influence and power. In this way the Priesthood will be one in their labours—one in their interests, as they are one in their callings, and the inspiration of our God will dwell richly with them, and success and prosperity will crown the labours and efforts of all with abundant blessings.

ARRIVALS.—On the 21st ult. arrived from Utah Elders Charles H. Rhees, Samuel Har- graves, and Richard Palmer, per ship *James Foster, Junior*, after a passage from New York of 20 days. In welcoming these brethren, we pray the Lord to grant them the same joy and success in their missionary labours that we have solicited for those previously arrived.

NO.

“No!” What a world of meaning lies in that little monosyllabic negative! Look at it as it appears on paper, and how perfectly insignificant it seems! Listen to it as it sounds on the ear, and what a variety of meanings it expresses!

First, it comes quick, short, sharp, and decisive. No doubt remains upon our minds that the speaker is in earnest, and means exactly what is said. Resolu-

tion is embodied in its very tone. Doubt has given place to decision. The insidious tempter may offer the poisoned chalice of death wreathed in a thousand tinselled beauties, sparkling with effervescing gayeties; but the eye of decision looks clear to the bottom, detects the serpent’s sting beneath, and a plain, hearty, honest, manly negative spurns the temptation, while the tempter, foiled in

his purpose, sneaks off to find some more irresolute object on whom to practise his victimizing arts.

Again, it comes surly and almost insulting, indicative of the utterer's character—egotistical, headstrong, and proud. Try to instruct his ignorance on the noblest truths ever communicated to human intelligence, and the surly little negative sticks out all over him. Ask him to aid in some philanthropic plan for the good of mankind which his superior wisdom has failed to discover, and the repellant monosyllable forbids discussion on the matter. His mind is made up, and his thoughts rise superior to any reasons which you can advance. Point out to him that he is treading the broad road which leadeth to ruin, and conjure him to heed your warning voice, and the very look which accompanies his contemptuous "No" expresses astonishment at your assurance in thinking for a moment that he could be wrong, and you right.

Then we have the irresolute "No" quivering upon the tongue before the lips give it utterance,—coquetting with evil and dallying with good,—lingering in the purlieus of sin and glancing at the courts of righteousness,—pushing temptation away with one hand, while with half-averted eyes the other is stretched out to make fellowship with it. Let its utterer be warmed up with a strong mental stimulant, and it changes its character, becoming boastingly defiant. Let the reaction come, and he cools down to zero, while it sounds so feebly as to be almost inaudible. It bows to the Lord and makes genuflections to Satan; it is an object of scorn to every noble intelligence, and even devils treat it with undisguised contempt.

Then there is the sarcastic "No," wreathed in scornful smiles and ironical looks; the pompous "No," so immensely important in its own fancied greatness, that it has no time to inquire if another could be found arrogant enough to dispute it; and the feeble, tremulous "No," which embodies in its very utterance a paradox, sounding both a negative and an affirmative,—the offspring of false education, false modesty, and incorrect understanding. We may desire the affirmation, but can neither honour nor admire the mode in which it is conveyed. A boon is solicited at our hands; our better judgment says "No;" but false

modesty or false delicacy suggests a care for the feelings of the asker. The tone of the negative conveys so clearly an affirmative that he is stimulated to increased solicitation, obtains what he sought, and leaves us to repent at leisure and to grow wiser from a dear-bought experience.

What a world of woe is often avoided by human beings through a bold hearty negative! Is the character of a friend, a brother, or sister assailed? Let the poisoned arrows of slander fly unchecked around, and every twang of the maligner's bowstring will leave an envenomed dart ranking in some vulnerable spot, to fester and breed malice, discord, hate, strife, jealousy, and all their train of concomitant evils. When the smooth-lipped traducer blandly queries if you have heard so-and-so, sound a note of negation in a plain hearty "No," that will cause him to gulp back the half-emitted filth and make tracks from you. When another rises before you in importance or power, and the wish flits across your mind that he may stumble in the way, hurl back the envious and unholy suggestion into the dark recesses whence it came, by a vigorous and noble "No," that will raise you in your own estimation and in that of every exalted intelligence. When the tempter crawls stealthily across your track, and with promises of enjoyment and pleasure strives to lure you from the grass-grown path of duty and right into the broad-paved way of sin and death, repudiate his counsels with a bold and determined "No," and the odorous flowers of peace, joy, and true happiness will spring up at your footsteps, and the "oil of gladness" will calm the troubled waves of life's stormy sea.

Young man, learn to say "No" with energy and decision. You will find it powerful in the battle of life—mighty in the struggle for right. Say "No" to yourself when the weaknesses of humanity crowd upon you and counsel self-gratification at the expense of honour and rectitude. Say "No" to your friend (?) when he would lead you into forbidden paths. Say "No" to the world when it beckons you on to a participation in its unholy practices, and say "No" to every tempter that would lure you to ruin. Though the "charmer charm never so wisely," shut your ear to the syren music of evil,

and shun the fleeting pleasure that bringeth sorrow by a plain, decisive "No." Old and young, male and female, learn to say "No" when truth demands it, when the Spirit of life inspires it, and a thousand

evils that crowd in your path and spread misery before and around you will vanish like the dew-drops of the morning before the sun rising to meridian splendour.

S.

UTAH NEWS.

(From the "Deseret News" of Aug. 15.)

ELDER GEORGE Q. CANNON.—We had the pleasure of greeting our young but well-tried friend soon after his arrival on Monday, and had that pleasure renewed by his visit to the *sanctum* yesterday. He reports the condition of the Church, still scattered in the States, to be very encouraging. The number of the Saints were increasing, and a universal desire to gather to these valleys was the distinguishing feature of their faith. Having had the direction and outfitting of the emigration, he remained in Florence till the last company was ready to start, on the 20th of July.

THE COMPANIES ON THE PLAINS.—The last company started from Florence the same day that Elder Cannon left (July 20th), under the presidency of Elder William Budge. In addition to a late start from England, this company had been somewhat detained in quarantine, through sickness, which caused it to be beyond the usual time in leaving Florence; but, from the character of their outfit and the reliability and prudence of Captain Budge, they are expected to make good time and arrive here in September.

Elder Cannon and friends passed Hooper and Eldredge's ox-train of merchandize, H. C. Haight, Captain, 82 miles out from Florence. The mule-train of the same merchants, John Y. Greene, Captain, was passed 120 miles out. Elder Asa Calkin and family were travelling with this train.

The second handcart company, Captain Oscar Stoddart, 126 persons, 22 carts, was 250 miles out on the evening of the 24th. Captain Brigham H. Young, with freight train and a few families, was, on the 26th, 40 miles below Ash Hollow. On the same day, they passed

Taylor, from Iowa City. The company was principally from that region.

On arriving at Deer Creek on the 5th instant, they saw Captain James D. Ross's company camped on the north side of the Platte. Elder Cannon crossed over and learned that Captain Smith's company was about a day's travel behind that of Captain Ross.

They overtook Captain Murphy's company at Greasewood, and camped with them on the night of the 7th at Independence Rock.

The next evening they camped with Captain Franklin Brown's small company, near the Three Crossings of the Sweetwater. The handcart company, Captain Robinson, was at the same place.

The companies had been greatly prospered in travelling. With the exception of Captain Smith's train, which was not visited, there is no loss of cattle reported, save two in Captain Ross's company. The waggons, with 2,500 lbs. of flour and 500 lbs. of bacon, sent out by President Young to the first handcart company, were met five miles east of the Weber river on Sunday afternoon.

Those who expect friends can rely on the foregoing statements as a basis for calculation.

ARRIVAL OF CAPTAIN WALLING'S COMPANY.—The first company of emigrant Saints, in charge of Captain Walling, arrived in this city on the afternoon of Thursday last, [Aug. 11th,] and encamped on the public square in the Eighth Ward.

There were one hundred and sixty persons and thirty waggons, mostly drawn by oxen.

The company left Florence on the 30th of May, consequently were seventy-two days in crossing the Plains. Their cattle were in excellent order on their arrival, and their journey throughout was very prosperous.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Queen of England is on a visit to Prussia. The Social Science Congress has been held this year at Glasgow: Lord Brougham, as President, delivered a long and eloquent address, dwelling at some length on Slavery, on Education, and on the lengthiness of Parliamentary debates, and passing in rapid review a wide range of matters coming within the scope of the Congress. The Marquis de Cadore, the first Secretary of the French Legation at Rome, arrived in Paris on Monday, with important despatches, the substance of which is understood to be that, unless within a very short time, the Emperor takes measures to drive the Piedmontese troops out of the Marches and the Umbria, and to restore the Pope to the possession of his dominions in their entirety, the Pope will leave Rome, and place his person under the protection of some other Power. The *Constitutionnel*, in publishing an article, signed by M. Boniface, on the influences which urge the Pope to leave Rome, says that a very near future will apprise us whether these influences will be victorious, and considers it unreasonable to ask France to declare war against Sardinia; for France will not extend her intervention beyond Rome: were she to act otherwise, she would render herself suspected to Europe, and odious to Italy. The *Constitutionnel*, in conclusion, expresses the hope that the Pope may resist the counsels which are given to him through hatred to France. An official journal of Rome publishes the note of Cardinal Antonelli, claiming the assistance of the Catholic Powers against Sardinia. War still goes on in the Papal territories. General Lamoriciere has not yet been heard of. Various places, of more or less importance, are being occupied by the Piedmontese forces; and at Rimini, after some hours' firing, the fort of Santo Leo fell into their hands, with 500 prisoners. The Minister of Public Works at Turin is negotiating with an English company for a line of steamers from Genoa to Naples. The antagonism between Garibaldi and the Piedmontese Government is still maintained, but doubts are expressed by the correspondent of the *Times* whether all that is taking place is not according to a programme previously arranged by Count Cavour. It is stated that Kossuth has written to the Dictator, urging him to act in concert with Victor Emmanuel and his Cabinet (in whose hands is the salvation of Italy), to take no step against Rome, for fear of irritating France, and to abstain from agitating Hungary at present, because that country is not ready. Incendiary proclamations, calling the people to arms, have been introduced into Hungary from Bucharest. The Austrian Government intends to place on a war footing all the regiments in garrison in Hungary; and if that does not suffice, to take other steps. Letters received from Athens state that an insurrectionary demonstration on the part of the students had taken place before the King's palace, amid shouts of "Down with King Otho!" "Down with Austria!" Some cries of "Napoleon for ever!" were also heard.

AMERICAN.—The Governor of Panama, in his Annual Message of the Legislature, recommended that the State, in the event of a disruption of the Confederation, declare itself independent. Advices from Mexico and Havana state that Miramon, after his return to the capital, resigned the Presidency, but was subsequently re-elected by the State Council. New Mexico held a convention on the 16th ult. to apply for admission into the Union. Advices from Honduras, by way of Havana, inform us that the commander of the British steamer *Jarus* had ordered Walker to surrender Truxillo to the legitimate authorities, and he had accordingly evacuated the town and marched down the coast with eighty men. The St. Joseph and Maryville line, which is the first section of the *Great Pacific Railroad*, is completed and opened for traffic between Elwood and Wathena. The *New York Herald* of September 12th says—"Telegraphic communication between the Atlantic and Pacific coasts is hastening to completion in a very encouraging manner. Our despatches yesterday announced that the line from Omaha City, Nebraska Territory, was open to the federal capital, and the President had congratulated the directors, by lightning, upon the success of the enterprise. This line runs through Salt Lake Valley to the Pacific, and is only one of two or three in course of construction to California. A more southerly line is proceeding with equal rapidity, by way of Los Angeles, to San Francisco. Within the present year, in all probability, the eastern and western shores of the continent will be in immediate communication, and New York will be brought within a few hours' distance of the metropolis of the Golden State." We learn from the *Deseret News* that "A convention of trustees and teachers of schools in the county of Utah was held at the Seminary building in Provo on the 26th of July. The burden of the remarks of those gentlemen was the educational wants of the county, and the best method of conducting schools."

LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 1, 1857, TO JUNE 30, 1860.

Ship.	Captain.	President of Company.	Port of Embarkation.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Handcart	Team.	States.	Total.
Wyoming	— Brooks	Charles Harman	Liverpool	July 18, 1857	Philadelphia				36	36
Wm. Tapscott	J. B. Bell	Robt. F. Neslen	do.	April 11, 1859	New York	54	196	149	326	725
Antarctic		James Chaplow	do.	July 10, 1859	do.				30	30
Emerald Isle	— Cornish	Henry Hug	do.	Aug. 20, 1859	do.				54	54
Underwriter	J. W. Roberts	James D. Ross	do.	Mar. 30, 1860	do.	1	146	106	347	594
Wm. Tapscott	J. B. Bell	Asa Calkin	do.	May 11, 1860	do.	17	128	246	340	731
Miscellaneous Ships									263	263
						72	464	591	1396	2433

Of this number, as the table shows, 1,037 purposed going through to Utah under P. E. Fund, handcart, and team arrangements. But we have good cause to presume that a large number of those who left here with the intention of settling for a short time in the States (and are included in the table under that head) have also gone through to Utah, without settling on the way.

The number of natives of the various countries may be classified as follows:—From the United Kingdom of Great Britain and Ireland—English, 1,074; Scotch, 126; Welsh, 173; Irish, 12. The total number from the Scandinavian Mission is 762, of which there are 528 Danes, 193 Swedes, and 41 Norwegians. The total number from the Swiss and Italian Mission is 211; of which 209 are from the Swiss Cantons, and 2 from Italy. There are also 2 French, 3 Germans, and 70 Elders returning home from Missions; making a grand total, as per table, of 2,433 souls.

MEMORABILIA.

APOLLO BELVIDERE.—The Apollo Belvidere is a Greek statue of Apollo in the Vatican at Rome, which is considered one of the handsomest male figures in the world—a model man.

THE HARPIES.—In mythology, the Harpies were winged monsters, ravenous and filthy, having the face of a woman and the body of a vulture, with their feet and fingers armed with sharp claws. Their names were Aello, Ocypete, and Celeno, and were the daughters of Neptune and Terra.

THE ZODIAC.—The Zodiac is a zone or belt surrounding the heavens, of about 16° in breadth, in the middle of which is the Ecliptic, or orbit of the earth. It is divided into the following twelve Signs, or zodiacal constellations; the Latin names of which are expressed in italics, and their corresponding English names included between parentheses, followed by the days on which the sun enters them respectively:—*Aries* (the Ram), March 21st; *Taurus* (the Bull), April 19th; *Gemini* (the Twins), May 20th; *Cancer* (the Crab), June 21st; *Leo* (the Lion), July 22nd; *Virgo* (the Virgin), August 22nd; *Libra* (the Balance), September 23rd; *Scorpio* (the Scorpion), October 23rd; *Sagittarius* (the Archer), November 22nd; *Capricornus* (the Goat), December 21st; *Aquarius* (the Water-bearer), January 20th; *Pisces* (the Fishes), February 19th. The first six are called the northern signs, being situated north of the Equator, or Equinoctial; and the last six are called the southern signs, from their lying south of the Equator. *Aries*, *Taurus*, and *Gemini*, are called spring signs; *Cancer*, *Leo*, and *Virgo*, summer signs; *Libra*, *Scorpio*, and *Sagittarius*, autumnal signs; *Capricornus*, *Aquarius*, and *Pisces*, winter signs. The spring and autumnal signs are called *ascending* signs, because when the sun is in any of them, his declination is increasing. The summer and winter signs are called *descending* signs, because when the sun is in any of them, his declination is decreasing. *Aries*, *Cancer*, *Libra*, and *Capricornus*, are called cardinal signs, because when the sun enters any of them, the various seasons of the year commence. *Aries* and *Libra* are called the equinoctial points; *Cancer* and *Capricorn*, the solstitial points.

LETTERS OF THE ALPHABET MOST USED IN COMPOSITION.—A very correct idea may be formed, by examining the printer's case or the type-founder's scale, of the relative frequency with which the different letters of the alphabet are used. It will be found on calculation, by separating the letters, which form words in any printed document, that for every 100 of the letter *a* distributed there are about 200 of *x*, 400 of *h*, 800 of *b*, 1,500 of *c*, 4,000 each of *i*, *n*, *o*, and *s*, 4,250 of *a*, 4,500 of *t*, and 6,000 of *e*. Thus it will be seen that the letter *e* is most used, and that *t*, *a*, *i*, *n*, *o*, and *s* are next in frequency of demand.

THE ROSE, THISTLE, LEEK, AND SHAMROCK.—The Rose of England took its origin from the wars of the two houses of Lancaster and York; Lancaster chose the red, and York the white rose, as the symbol of party. The Thistle of Scotland is the Thistle of St. Andrew, he having a crown of thistles instead of thorns: it was borrowed from France, which had an order of St. Andrew, with the same motto. The Leek of Wales arose from a victory gained over the English, in which Prince David of Wales and his men used a leek in their hats, to distinguish them from the English. The Shamrock of Ireland was adopted because it was first used by St. Patrick as a symbol of the Trinity when converting the Irish people to the Christian faith.

HOW TO MAKE A CHEAP TELESCOPE.—Procure a thirty-five inch object-glass (that is, a convex glass which produces a focus of the sun's rays at the distance of thirty-six inches), and a one-inch eye-glass (that is, a convex glass producing a focus at one inch). Make two tin tubes, one thirty inches long, and about one-and-a-quarter inch diameter; the other ten or twelve inches long, and its diameter such that it will just slide comfortably inside the larger. The inside of these tubes should be first painted, or otherwise lined with a dull black. At the end of the larger tube secure the object-glass, so that no more than an inch diameter of it shall be exposed, and at the end of the smaller tube the eye-glass must be fixed. When the open end of one tube is inserted in the open end of the other, so that the two glasses shall be about thirty-seven inches apart, a telescope will be formed which will magnify the diameter of objects thirty-six times; or, in other words, will make heavenly objects appear thirty-six times nearer. With this instrument all objects will, of course, appear inverted; but with regard to celestial objects, this is of no importance. A very much superior one may be constructed by obtaining a larger and better object-glass, of forty inches to forty-eight inches focal distance, retaining the one-inch eye-glass, and having the tubes made to suit the additional greater length of focus and diameter of object-glass.

VARIETIES.

"WHY did you leave your last place?" inquired a young housekeeper, about to engage a new servant. "Why, you see, ma'am," replied the applicant, "I was too good-looking; and when I opened the door, folks took me for the missus."

TO REMOVE RUST FROM IRON.—Pound glass to a fine powder; having nailed some strong woollen cloth upon a board, lay upon it a strong coat of gum-water, and sift thereon some of the powdered glass; let it dry: repeat this operation three times, and when the last covering of powdered glass is dry, you may easily rub off the rust from iron with the cloth thus prepared.

POSITION IN SLEEP.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the backbone, compresses it, and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, producing various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger; and the desperate effort to get rid of it arouses us. That sends on the stagnated blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation and the length or strength of the effort made to escape the danger. Eating a large, or what is called a "hearty meal," before going to bed, should always be avoided: it is the frequent cause of nightmare, and sometimes the cause of sudden death.

A MALIGNANT MAN.—A hater of Ethiopian melodies says he is desirous of hearing the lay of the *Last Minstrel*!

DRINKING out of pewter vessels is injurious to the health. The common mixture of pewter is 112 lbs. of tin, 15 lbs. of lead, and 6 lbs. of brass; but many of the manufacturers use also "bismuth of antimony" to compose this metal. The French wines (!) or vinegar should never be put in pewter pots; and the oil of vitrol, used in adulterating gin, likewise acts on the quaternary pewter measures. The pewter metallic engines should be replaced by glass or wood, as the acids contained in malt liquors equally affect it.

THE POWER OF BIRDS TO COMMUNICATE INFORMATION TO EACH OTHER.—All birds are either daily or nightly employed in seeking out their food; and some, being at times more fortunate than others, undoubtedly possess the power of communicating their success to their own fraternity. You may frequently observe three or four small birds in a newly-sown field of oats, evidently local inhabitants. In a few days their numbers would be increased by hundreds of strangers from a distance. If one solitary jackdaw discovers your cherry tree, he will most assuredly introduce all his acquaintances to the fruit. A rook will also in some mysterious way influence a large flock to share with him your early potatoes or corn when once he discovers the desired treasure. The alarm note of the parent will instantly silence the noisy chirping of its young; and large birds, by a peculiar motion of the wing, and manner of flight when high up in the air, and too distant to be heard, signal danger to those upon the ground unconscious of the stealthy approach of an enemy. It is to the eyes, and not the nostrils, that they owe their safety upon such occasions; and it is a mistake to suppose that they either smell you or the powder in your gun.

POETRY.

MY HOME.

There is a home, a happy home
Of plenty in the West,
Where all the weary long to roam—
The aged find a rest;
Where streamlets flow from mountains high,
Whose bubbling fountains never dry:
Oh! thither would my footsteps fly,
To seek a peaceful home.

There, in the chambers of the north,
Shall righteousness abound,
And truth, to bless the sons of worth,
Who in her ways are found.

Belfast.

There no foul hypocrite shall be,
To mar our peaceful liberty;
For God hath said we shall be free,
In Desert our home.

Then come, ye noble-hearted ones,
Let us sing merrily;
For God will strengthen Israel's sons,
And set his people free.
He'll gather us, on every hand,
Upon the consecrated land:
This happy period is at hand,
When Zion shall be free.

THOMAS CRAWLEY.

ADDRESS.—A. G. Sutherland, Church Street, Newton Heath, near Manchester.

ERRATUM.—In the last verse of Elder Woodard's Poetry in No. 38, for "green-like," read queen-like.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

THE BEST INTEREST OF MAN.

BY ELDER JACOB GATES.

Truth, duty, and interest are the three grand incentives of human life. They are the basis of human happiness, and the motive power of action with all intelligent beings. Hence they should claim our first attention.

Truth is the foundation of all science, embracing within its extent the great fact of universal existence. It enters into, and is the power by which all things are made, upheld, and sustained. We cannot turn our eyes in any direction without beholding truth in some form. Truth has to do with all things, not only as it regards the combining and organizing of the physical world, but also life and being.

Truth, or the spirit of truth, is the great principle of life. Without it, there is no existence. In defining or expressing our ideas of things, we use different terms, the better to be understood. Now, in speaking of truth, I wish to embrace in the idea the spirit of life, and every true principle of philosophy connected therewith, and not mere facts that may have transpired. Wherever there is life or being, there is an evidence of the force and power of truth. Truth has its opposite, which is error, and tends to death.

Truth is the only principle worth possessing. It may be represented or spoken of as being a law. As such, it is arbi-

trary in its nature, from the fact that it cannot be changed. It is the law of life and being, and governs the same. Wherever there is an existence, there the laws of life and truth hold their dominion and influence the destiny of all things.

The law of the Lord, which is founded in truth, is perfect, because it is adapted to the state and condition of all things both in heaven and upon the earth. The formation, growth, and perpetuity of all organic existence is the result of the spirit of life and light and truth. For instance, a man, by understanding a few of the first principles of truth and the laws that govern the elements, can, so far as his knowledge extends, make them subserve his interest.

Within a few years past, mankind have made many discoveries that are new. A few years since, they would have been considered supernatural. By reason of these new discoveries, they have been able to control, to a certain extent, those subtle elements, such as electricity, which is made to serve as a bearer of intelligence from one portion of the earth to another, thereby greatly facilitating the interests of mankind.

There seems to be in man an adaptation to every principle of truth necessary to his full and complete development, and

power to make it subserve his own interest, and a capacity to enjoy the same when thus developed. It is true, at the present time, that man has but little knowledge of truth as being applicable to himself; and much of the knowledge which man believes himself possessed of is merely speculative, and has no existence in truth.

Many of the ancient theories have been exploded by modern philosophers in their late discoveries. This is not in consequence of any change in truth. Truth is the same in all ages. That which is truth to-day will remain such to all eternity. That which was truth in the days of Noah, Abraham, Moses, and the Prophets, was truth in the days of Christ and his Apostles; and that which was truth then is truth now.

Solomon was right when he said there was nothing new under the sun. Every principle of truth exists independently. It never had a beginning, and will never have an end. Men may bring out new inventions and make new discoveries, but they have not originated any one principle of truth. They simply discover principles that are as old as the Gods, and will continue as long. Should knowledge be lost from among mankind, truth would not cease to exist, but still remain to be discovered by some master spirit at some future period.

Mankind have devoted most of their time and energies in the pursuit of that which pertains more immediately to their physical existence, instead of seeking to become acquainted with their own spiritual being and the laws that govern the same. The so-called metaphysical and spiritual truths have but little attraction with the great mass of the people, and produce but little interest within their minds; consequently, their minds are dormant and inactive upon all subjects beyond their physical existence. This engrosses their whole attention, while the spirit of truth and the laws of life which pertain to our spiritual nature are lost sight of. All laws, whether spiritual, moral, or natural, are invisible. The effect only is to be seen.

It is no evidence that invisible things have no existence, because we cannot see them with our natural eyes. We know most assuredly that mind exists; yet we cannot see it, but we can see and feel its power and effects through the medium of

that which is visible. Hence the saying of the Apostle Paul—"For the invisible things of Ilim from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

From the foregoing I draw the following conclusion—that all visible things are the representation and effect of the spiritual and invisible. We are told in Scripture that earthly things are a pattern of things heavenly. Now, reasoning from analogy, taking earthly things as the basis of our argument, we can come to no other conclusion than this—that there is a complete resemblance between the heavenly or invisible and the physical universe. Were we to carry the investigation still further, we should find that the heavenly and invisible beings are, in fact, the same species, and exist by the same laws of life and truth as those who live or exist in this physical world, the one being in the advance of the other, moving onward and upward in the progressive scale of endless life. The angel said to John, while upon the Isle of Patmos, when John was about to fall down and worship him, "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." The foregoing shows that there is an affinity between this and the invisible world, both as it regards the intelligencies and the great principles of truth which govern the one, and should govern the other.

The most important secret to be discovered by the world is to find out the truth in relation to their own spiritual being and the laws associated with it, and submit themselves to the government of the same. In order to do this, we have to be taught as in all other branches of science. Notwithstanding there may be an affinity existing between this and the invisible world, yet by the wisdom of this world only man has never been able to find out the truths which are so essential to his own happiness. The law that appertains to our own spiritual being and to the principles of life that will perpetuate the same to all eternity is had among the holy ones, and must be handed down from them to man, as it has been from time to time down to the present. When man has been thus favoured, he has been able, by the power of truth committed

unto him, to gaze into the future, tear away the dark veil that hangs between this and the invisible world, and bring forth for the benefit of his fellow-man all that is necessary to perfect him here and fit him for a higher state of being hereafter. By an observance of the principles of truth connected with the laws of life, man of himself possesses the elements that perpetuate life, inasmuch that the Saviour's words will be verified—"He shall never die."

The truth being self-existing, it cannot be changed. The laws of life and existence being equally unchangeable, in order to be benefited by those eternal laws and elements of truth, we must become acquainted with them and apply them to our own use. We cannot expect to become acquainted with them or to understand them all at once. We must begin with the Alpha, as in all other sciences, and the beginning must be adapted to the capacity of those who wish to learn. As it regards the knowledge of our corporeal existence and the sciences had among the children of men, they began by learning its first simple truths; and by observation and intuition they have advanced to the present state of refinement and mental improvement.

That man or nation which has by this means obtained the most truth, and made a proper use of the same, has been raised the highest in the scale of individual or national greatness. By the knowledge thus received, we are enabled to discern and feel within ourselves the necessity of becoming acquainted with the more subtle and invisible laws of our own spiritual being, so that our spiritual capacity may reach forth and feast upon the invisible truths that the world, by their own wisdom, have never been able to obtain or comprehend. If we can credit the testimony of eminent men who have lived at different periods of the world's history, this law, or principle, which is called "the Gospel," has been revealed or made known to man, and so adapted to his capacity that he could receive, understand, and comprehend it as well as he could that which pertains to this corporeal existence. Just in proportion as men have advanced in the knowledge of these truths and applied them to their own life, so far have they been benefited by the same. It may not be amiss to state here the first thing neces-

sary in order to become acquainted with this science, which, if received and practised, will put man in possession of all truth. It is this: He must first hear of a truth or a principle that has an existence. Secondly, he must believe *that* truth or fundamental principle; otherwise, we could not expect a man to receive or be benefited by it, however important it might be. It is possible for a man to believe a truth, and yet not be benefited by that truth. The devils believe and tremble. Faith is an active principle, and can only exist where works correspond. When this is wanting, faith becomes dead, and belief only is left; and as the body of man becomes only a lump of clay when the spirit is fled, so likewise faith without works is dead. Next in order comes repentance, which is simply the forsaking of error both in faith and practice, and receiving the truth instead thereof, and practising the same in the new life. By this we can know when men repent of their errors. They will cease to believe and practise them. The foregoing seems to be a kind of pre-requisite for the further advancement in the science of truth. Then comes the Holy Spirit as a reward for our faith and willingness in obeying the truth, which is so necessary to man's best interest.

Man, thus qualified with the Holy Spirit, is prepared to go forth in the pursuit of knowledge. If the question were asked, "Why?" I would answer, in the language of Scripture, because the Spirit of which I speak will lead into all truth and show things to come; yea, it searcheth all things, even the deep things of God, and bears record of the Father and of the Son, whom to know is eternal life. What evidence have we that such is the fact? Moses and the Prophets declared it, Christ and his Apostles testified to it, and all the holy men, both ancient and modern, give their concurrent evidence of this fact. In proportion as men have possessed in themselves the Holy Spirit and become acquainted with the laws connected with it, they have been able to search out truths of the invisible world, control the elements, cast out evil spirits from the tabernacles of men, gaze into the heavens, feast upon the hidden treasures of knowledge, converse with angels and the spirits of just men made perfect, and receive the

law of life from the hand of God, which embraces all truth, and gives them power to impart the same to all others who are willing to receive it.

Mankind have never been willing to receive knowledge beyond what their natural eyes could see. Hence the ignorance in regard to our spiritual being and the affinity that exists between man and the invisible world, and the connection between man and the great fact of universal existence embracing all truth. The existence of this fact is not lessened in regard to its importance because the great mass of mankind are in ignorance concerning it. Many truths have been discovered within the last few centuries. They were no less true before they were known than they were afterwards. Mankind are inclined to war against and condemn that which they do not comprehend or understand, and even go so far in their zeal as to take the lives of their fellow-beings who who believe in and practise the law of their being. But truths are stubborn things: they cannot be changed. Whatever is truth to-day will be such a thousand years hence. Truth in succeeding generations makes known the folly of their predecessors. It is evident from the past that truths may be lost sight of for a season by destroying the men who possess a knowledge of them.

The knowledge of the Gospel has been taken from among men for many centuries past, and its powers have been neither known nor enjoyed among men. But truth still lives to testify that a Prophet has been raised up in the nineteenth century; and although men have killed him, *the truth* still lives in the heart of the Saints to bear record of what has been, and to declare to this generation that a crisis is at hand involving the fate of the world.

As it is evident that truth exists, it becomes the duty of intelligent beings to seek after and become acquainted with it, not merely from the fact that the Author of our being has commanded us to seek after knowledge. The laws of our own being and the necessities of nature require it. It is a duty growing out of the law of necessity as well as by commandment.

Whenever a commandment has been given, it has been adapted to the wants and necessities of man. For instance, in the beginning, man was commanded to cultivate the earth for the production of food. The necessity for food makes it a duty in order to sustain life; for there is no way yet known to procure food, except it is produced from the earth. A desire to live makes it man's duty to become acquainted with the elements that will sustain the body. Man, possessing a capacity to enjoy or suffer, finds by experience that his nature is better adapted to enjoy than to suffer; therefore it becomes his duty to supply as far as possible his natural wants and capacities, not only as it regards the physical organization, but also the inward capacity of the spiritual or invisible being, whose wants are just as imperative as those of the corporeal organization. In fact, it is the duty of man, arising both from the commandment of God and his own wants, that he should become acquainted with and embrace the Gospel which is the law of God, and which will lead into all truth. It is the duty of man to seek after all truth, because he has a capacity to enjoy all truth. As fast as he becomes acquainted with it, and when he is perfected by it, he will be capable of enjoying it to the fullest extent. There is not a principle of truth but what is necessary and will contribute to the happiness and enjoyment of intelligent beings. That truth or principle which would not produce this effect would be useless, and might as well not exist. Man is, that he might be happy; and the only way by which he can arrive at the perfection of his own being is to learn his duty and do it; and when he fails to do this, he acts against his own interest in every sense of the word. If a man has no way of procuring his bread, he will go hungry. If he does not exert himself to obtain knowledge, he will be ignorant. He is powerless to bring within his own influence that which he has a capacity for and would be capable of enjoying under other circumstances; thus, by not learning his duty and doing it, he has neglected his own interest,—which is the present condition of the world.

CONTENTMENT is not the increase of an estate, but the blessing of God on a competency, that makes our condition comfortable.

HISTORY OF JOSEPH SMITH.

(Continued from page 632.)

[January, 1844.]

Wednesday, 10th. At home.

Ordained uncle John Smith a Patriarch. Enjoyed myself well in an interview with the brethren, and concluded to take a ride part way with my uncle on his return to Macedonia.

In consequence of a visit from some gentlemen of Carthage, I called the City Council together at seven, p.m. I copy the minutes:—

"SPECIAL SESSION.

Jan. 10, 1844, 7, p.m.

Names of members called.

The Mayor said—Messrs. Backman, Hamilton, and Sherman, lawyers from Carthage, have called on me and told me that the occasion of the excitement at Carthage and the resistance to the law, in the case of the arrest of Cook, was the late ordinance of this Council 'to prevent unlawful search or seizure of person or property by foreign process in the city of Nauvoo'; that they considered said ordinance was designed to hinder the execution of the statutes of Illinois within this city; consequently, they, the old citizens, felt disposed to stop the execution of processes issuing from the city precincts. They also raised objections against the process issued by Justice Foster for the apprehension of Cook, because it was made returnable to him alone, whereas they said the statute required it to be made returnable before himself or some other Justice.

I explained to them the nature and reason of the ordinance—that it was to prevent kidnapping under the pretence of law or process, and to facilitate the apprehension of thieves, &c., in this city, by throwing all foreign processes into the hands of the Marshal, who would be most likely to know the hiding-places of fugitives from justice, who might secrete themselves in our city; and said that if any wrong impression had gone abroad with regard to the motives of the Council in passing said ordinance, I would call the Council immediately, that they might have the opportunity of giving any explanation necessary, so that the public might understand the ordinance in its true light. I have therefore called the Council accordingly. I also referred the lawyers from Carthage to the statute which requires all processes issued in cases of bastardy to

be returnable alone to the Justice issuing the same, which they doubted until I showed them the law, when they looked a little crest-fallen and foolish.'

After deliberation, an additional section relative to the foregoing ordinance was read three times, and passed, by way of amendment:—

'Section 3. Be it ordained by the City Council of the City of Nauvoo, that nothing in the foregoing ordinance shall be so construed as to prevent, hinder, or thwart the designs of justice, or to retard the civil officers of the State or county in the discharge of their official duties, but to aid and assist them within the limits of this city.

Passed January 10, 1844.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder.'

Council adjourned.

Wrote a letter to Esquire Backman to inform him what the City Council had done.

I received a long equivocating letter from Francis M. Higbee, charging me with having slandered his character, and demanding a public trial before the Church. It contains no denial of the charges which he accuses me of having spoken against him, but is full of bombast.

Thursday, 11th. At home.

Rode out, ten, a.m., and returned at half-past one, p.m.

This morning William Jones, who had stayed all night at Wilson's Tavern in Carthage, was arrested without process by Colonel Levi Williams and his company, who kept him in custody until noon without rations.

The Twelve Apostles gave an invitation to the Saints in Nauvoo to cut and draw for me 75 or 100 cords of wood on the 15th and 16th instant.

Friday, 12th. Thaw: snow nearly gone.

A Conference was held in Brownstown, Main County, Michigan. Elder Mephiboseth Sirrine, President; and Gehiel Savage, Clerk. Nine Branches were represented, containing 6 Elders, 9 Priests, 7 Teachers, 1 Deacon, 136 members, and 45 scattered members; one hundred mem-

bers having removed from that State to Nauvoo since the Conference in July last.

Saturday, 13th. At home in the morning.

At ten o'clock, attended City Council, where a bill for an ordinance concerning the recording of deeds in this city was taken under consideration, and read twice. It elicited much discussion.

The ten policemen who were not present at the meeting of the City Council on the 5th instant were sworn in the matter of William Law and William Marks, and testified that they had received no private instructions whatever from me.

A discussion took place on the subject of granting licenses for the sale of spirits.

I signed resolutions passed at a Court-martial held this morning.

Stephen M. Farnsworth was chosen President of the Priests' Quorum, and William Carmichael and William Box his Counsellors.

Sunday, 14th. At home all day.

A prayer-meeting was held at the Assembly Room. I did not attend.

Warm and rainy towards evening.

The Twelve Apostles preached at private houses in various parts of the city.

A Branch of the Church was organized in New Orleans, with 34 members. T. B. Jackaway, President, and E. L. Brown, Clerk.

Monday, 15th. At home. Wrote to sister Martha L. Campbell, Almira, N. Y.

At nine, a.m., teams began to arrive with wood, according to the appointment of the Twelve Apostles, there being about 200 of the brethren chopping in the woods, and from thirty to forty teams engaged in drawing the wood to my house. About 100 loads were drawn, and as many more chopped, and left to be drawn another day.

At ten, a.m., Dr. Richards called, and told me it was reported that Francis M. Higbee was going to put me under \$10,000 bonds for speaking against him. At the same time, Constable Eldredge summoned me to attend a court as witness before Esquire Johnson; and I went accordingly, to give my testimony.

The Twelve Apostles wrote the following letter:—

“Nauvoo, January 15, 1844.

To President Isaac Morley and the Saints at Morley Settlement, the Twelve send greeting:—

Beloved Brethren,—While the work of the Lord is great and sought out by all them that have pleasure therein, the Lord of the vineyard has laid special charges upon some of his servants to execute; and while we are striving by all means to raise funds to hasten the Temple the approaching spring, we are not unmindful of the history of the Church, the Great Proclamation to the Kings of the Earth, and the Memorials to Congress, &c., all of which are now before the Church, though their progress is retarded for the want of the necessities of life, in the families of those who are employed in this business.

Two or three clerks are necessarily employed, and that continually, by our Prophet, who cheerfully devote their time—not a *tenth*, but the *whole*, to roll on these desirable objects; but their hands are palsied and their pens stayed, more or less. Therefore, with the approbation of our President, we again call on you, as those who have ever been ready to listen to the wants of the Church, that you would raise such collections of provisions as you may have at your disposal, and forward the same *without delay* to us, for the special benefit of the clerks of President Smith or the Church. Asking no more, it is right they should not go hungry or naked.

Do you ask what is wanting? We answer, Look to your own households, and say what it requires to make them comfortable, and you will know just what is wanting by these men. *Eatables of every kind*, and even soap to keep their hands clean, is scarce at Nauvoo, and it takes many lights to keep the pen in motion these long evenings.

The President has plenty to do without supporting a number of clerks, whose business as deeply concerns every other individual in the Church as himself, although he has done it to a great extent and with great inconvenience; and we are confident that when you are made acquainted with the facts, you will be unwilling that *Joseph* should *do all, and get all the blessing*. And as you shall continue your liberality in temporal things, God shall pour out upon your heads blessings spiritual and temporal; and *now* is the time for *action*.

All is peace at Nauvoo, and the last report from the Carthaginians was, they were beginning to think it was time to throw down their arms and attempt a compromise. But the 'Mormons' can truly say they have had no quarrel with them. It has all been between the citizens and the law, their own officers being the executors thereof; and we feel disposed to let them fight it out among themselves, while we live in peace and laugh at their folly.

With our prayers and blessings, we subscribe ourselves

Your brethren in Christ Jesus.

In behalf of the Quorum,

B. YOUNG, President.

W. RICHARDS, Clerk."

The Municipal Court issued a warrant for the arrest of Francis M. Higbee, on affidavit of Orson Pratt.

East wind in forenoon, and some rain. Brisk wind N.W. in afternoon.

Benjamin Andrews published in the *Times and Seasons* "An Appeal to the people of the State of Maine," setting forth the persecutions, murders, and robberies committed upon the Saints by the people of the State of Missouri, and soliciting the assistance of his native State in procuring redress.

Tuesday, 16th. Cold and windy.

At ten, a.m., F. M. Higbee was brought up before the Municipal Court, on complaint of O. Pratt, for absenting himself from City Council without leave, when summoned as a witness, and for slanderous and abusive language towards one of the members of the Council.

The Court adjourned, and the City Council commenced their session, continuing till two o'clock, during which time a reconciliation took place with Francis M. Higbee, who had written a slanderous letter concerning me, and said many hard things, which he acknowledged; and I forgave him. I went before the Council and stated that all difficulties between me and F. M. Higbee were eternally buried, and I was to be his friend for ever. To which F. M. Higbee replied, "I will be his friend for ever, and his right-hand man."

A number of the brethren assembled and chopped up the firewood which had been hauled to my house yesterday, and piled it up ready for use.

The following "Ordinance concerning the sale of Spirituous Liquors" was passed by the City Council:

"An Ordinance concerning the Sale of Spirituous Liquors.

Whereas, the use and sale of distilled and fermented liquors for all purposes of beverage and drink by persons in health are viewed by this City Council with unqualified disapprobation:

Whereas, nevertheless the aforesaid liquors are considered highly beneficial for medical and mechanical purposes, and may be safely

employed for such uses, under the counsel of discreet persons: Therefore,

Sect. 1st. Be it ordained by the City Council of the City of Nauvoo, that the Mayor of this city is hereby authorized to sell said liquors in such quantities as he may deem expedient.

Sect. 2nd. Be it further ordained, that other persons not exceeding one to each Ward of the city, may also sell said liquors in like quantities for medical and mechanical purposes by obtaining a license of the Mayor of the city. The above ordinance to be in full force and effect immediately after its passage,—all ordinances to the contrary notwithstanding.

Passed January 16, 1844.

JOSEPH SMITH, Mayor.

W. RICHARDS, Recorder."

An ordinance was also passed, authorizing Henry G. Sherwood to make out a City Directory, and to establish an Intelligence Office in the city. Also the following ordinance:—

"An Ordinance concerning Witnesses and Jurors' Fees.

Be it ordained by the City Council of the City of Nauvoo, that hereafter all persons subpoenaed and attending upon courts of trial as witnesses, or as jurors in civil cases, shall not be compelled to testify or be held in attendance either as witness or juror, unless they shall first be tendered the sum of fifty cents per day for each witness and each juror subpoenaed.

Passed January 16, 1844.

JOSEPH SMITH, Mayor.

W. RICHARDS, Recorder."

Wednesday, 17th. At home, settling accounts with various individuals. Gave deed of a lot to John Lytle.

The steamer *Shepherdess* sank near St. Louis, drowning forty passengers.

Thursday, 18th. At home, and wrote letters to Reuben McBride and Joseph Coe, Kirtland; Clark Leal, of Fountain Green; and to Justin J. Butterfield, Esq., Chicago.

This afternoon a man called on brother Nelson Judd, and said he wanted to sell him some wood below Davidson Hibbard's. He went to see the wood, the man saying he would meet him at the place. When below, Hibbard's two men came up on horseback, and told him they had a warrant for him, for taking away Avery's things from Bear Creek. One shot at him twice and the other snapped at him twice with their pistols.

Judd then coolly said, "Now, 'tis my turn," putting his hand into his pocket, although he knew he had no pistols: yet the men fled.

There was a cotillion party at the Mansion this evening.

Friday, 19th. Rode out in the course of the day. In the evening, gave a lecture

on the Constitution of the United States, and on the candidates for the Presidency.

Mild weather. Cloudy in the afternoon.

A meeting was held in the Assembly Room to devise means for the founding of another Literary Institution in Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 13, 1860.

THE spirit of the present age is fast hastening the inhabitants of our earth to a fearful and doubtful future. The changes which have come over the world during the first half of the nineteenth century are complicated, heterogeneous, and exceedingly problematical. However great the difficulties of their solution may be, still the minds of men are anxiously gazing in hope of catching one faint look at the flickering light as it peeps through the mazy horizon of the future. But ever and anon their hopes fail them, and they are filled with distrust and foreboding of calamity at the complications of national policies. Each disappointed act of diplomacy only serves to thicken around them the martial elements which prognosticate at no very remote period the din of war.

Whether we turn to the Old or New World, each alike has its difficulties and complications. The people of the New World, whether in politics or religion, are decidedly a fast-going race. Under the head of progress and improvement, the popular spirit of this age has classed such an endless variety of changes and modifications, that there is but little of the genius of either religion or politics left that characterized the nation fifty years ago. Young America at the age of twenty years has finished his collegiate studies, travelled all over that wide-spread country, witnessed numerous steamboat explosions, travelled every mile of its numerous network of railways, exchanged shots with his opponent, given his opinion who should be the next President, speechified at political conventions and bantered his colleagues to raffle for his nomination to the next Congress, drank bad whisky, and lionized himself by having a spree, and turned the landlord out of doors. After a night of bacchanalian indulgence, he awakes about noon the next day, to read the telegraphic accounts from all parts of the nation of the murders, duels, incendiaries, steamboat disasters, and railway collisions. This digested and disposed of, he is ready for breakfast. He must know more than anybody else, be acquainted with everybody and everything, learn more in one year than his predecessors knew during their lifetime, and finally he becomes inflated with the idea that he lives in a fast age and belongs to a fast nation, and, upon the whole, is rather a fast man himself.

This spirit of recklessness is engulfing the peace and prosperity of that nation, making human life *cheap*, and marking the footsteps of the nation with crime and blood. It is sapping the foundation of all the political and social systems of that country. Its manifestation can be witnessed in a fearful manner in the maddened

frenzy of its partisans, one opposing the other with deadly hatred, and, in their reckless antagonisms, are draining from the citadel of liberty the very life-stream of the nation to accomplish their nefarious purposes.

When we turn our thoughts to the Old World, we find things scarcely better than they are in the New. Although the manner in which they are shown up presents a different feature, still the results are equally questionable with those of our transatlantic friends. The reckless spirit which prevails in the United States, and is now working the overthrow of that nation in a fearful manner, exists, with all its characteristics, in this country. In the United States, every man thinks himself a sovereign of royal blood; in this country, sovereigns are less plentiful. What appears there as the character of the nation is here confined to the legitimate crowned heads of the dynasties. The same spirit of recklessness is marking their course.

The numerous treaties of Europe, which have been ostensibly made for the purpose of perpetuating the peace of the nations, will, in all human probability, be the means of uniting in one fearful conflict "the powers that be." The tangle of alliances and treaty complications will cause one nation to endorse the quarrels of another. However much they may be disposed for peace, in spite of themselves, they, by reason of treaty stipulations and precedents, will be swept into the whirling vortex. The present condition of Europe is only maintained by its leagues of soldiers, and they are daily augmenting both in numbers and appliances of war. That a fearful crisis must come appears absolutely certain. Whether we contemplate the general outburst either in Europe or in the United States, the consequences will be equally disastrous to England. A nation that can only exist by its manufactures and commerce cannot fail to be materially affected by "the pomp and circumstance of war," especially with the United States. The falling off of the cotton trade alone would stop the pittance by which millions obtain their daily and even now scanty subsistence. Let changes occur that would stop for a few months the vast commerce and machinery of England, and the frightful condition of the starving millions would be appalling to contemplate. England may strenuously adhere to her peace policy; still her relations to the neighbouring nations are such that she must unavoidably be affected by whatever may transpire around her. If England already expends eight millions annually, in times of national peace and prosperity, to feed her paupered poor, who can calculate the vast amount it would require to sustain her starving millions when her foreign relations are suspended! At present a warlike fever is racking the very brain of the country, calling into requisition, upon a large and extended scale, the mechanical ability of the nation for the construction of firearms, missiles of death, and national defences. Every movement of continental Europe is watched with distrust and jealousy. The frequent conferences of the crowned heads indicate the precarious instability of their rule and a fearful foreboding for the future. The shuffling intrigues of diplomatists are destroying the confidence of the ruling classes, and turning their scrutinies and jealousies towards each other. These, together with the clamouring of the masses for reform, as well as the fearful inroads which the present revolutionary spirit is making in the monarchies of Europe, throw around the governing heads of "the powers that be" a problem that is exceedingly difficult of a favourable solution.

THE SAINTS AT NEW YORK AND THE 24TH OF JULY.—The Saints at New York have held a spirited celebration of the 24th of July, in commemoration of the entry of our heroic "Pioneers" into Great Salt Lake Valley. A suitable spot was selected at Silver Lake, on Staten Island. The Saints who took part in this celebration numbered about 300.

THE GOODNESS OF GOD TO HIS CREATURES.

BY PRIEST SIDNEY W. DARKE.

The cares of Divine Providence are a very sensible proof of that goodness which is extended over the universe. Let us reflect on the prodigious number of animals which exist—how many thousand genera of insects and birds, and how many hundreds of thousands in each genus! All these creatures find daily support. How many thousands of terrestrial animals live in all parts of the globe! How many hundreds of thousands find food in the forests, in the fields, on the mountains, in the valleys, in the caverns, and in the holes of the rocks, upon and in trees, in clods of earth, and in stones! and what hosts inhabit the ocean, and what immense shoals of fish swim in rivers, seas, and brooks! All these creatures find daily means of support. What an inexpressible multitude! What an astonishing diversity of insects, also, that encompass us everywhere! How many are in the air, in plants, and upon other animals! Each finds continually its daily food. But how amazing is the wisdom of the Creator displayed in the manner in which he nourishes all these animals! He gives to each one food suitable to its nature. Every kind of food cannot agree with all. There is one kind for quadrupeds, another for fowls, another for fishes, and another for insects. This distribution of aliment is a means very wisely ordained by the Creator, not only for the effectual support of every species of animals, but that no species of food which the earth brings forth may be useless.

Now, if God takes such care of animals destitute of reason, what will he not do for men! This is an inference which we may and ought to draw from the observations of the arrangements which the Divine Providence has made to give all the things of the earth the food necessary for their support. On every hand we see men sowing and ploughing and watering, and striving to bring things to perfection. They reap the fruit of their labours, and all their desires are satisfied. They exist, and go on from day to day in the same course, partaking of the fruits of the earth, and enjoying all things that God has sent for the sustenance

or comfort of man. Yet, in the midst of all this, how often do we see them neglecting the Lord! They forget that it is the Lord who has given them all these things, and they remember only that they have laboured, and that they are reaping the fruit of their labours. They forget that although they plough and sow and water, unless God blesses their labours, they may do all this, and yet have no crop to gather. The sun, to them, shines as a matter of course, to warm the land and vivify the seeds, so that they may bring forth abundantly. The rain falls to moisten the earth, and make it soft for the young shoot to burst forth and grow. They know that unless the rain falls and the sun shines in the proper season, they may toil and labour, but it will be all in vain. The Lord sends all this to them, but they forget to thank him for this. They forget that, although they plant and water, it is the Lord who gives the increase.

Although man has been blessed in God's mercy with the great gift of reason, we often see this gift misapplied. To what base uses do some men put the talents they have been endowed with! We have great cause to be thankful to God for his blessings to us. He has not only granted us life and reason, but all things necessary to support it and cause us to enjoy it. Yet, in the midst of all, how often do we see the great Giver of all good forgotten! Men forget to praise and glorify him; yet, if he did not bless the fruit of our labour, we should be unable to exist.

The Lord could very easily stop the supply of heat and moisture which the earth receives, and make it barren and unfruitful. If he were to do this, what would mankind do then? They would then, perhaps, remember the Lord. They would then, perchance, like the children of Israel in captivity, be led to feel after the Lord. In the day of trouble they would cry to the Lord, whom they forgot in the hour of their prosperity. Let him but spoil the harvest of a single season, and what a vast amount of misery and wretchedness it would cause!

Then, O man, let these things teach thee to praise God! Thou who art anxiously careful and discontented, go and consider with what goodness the Lord has provided for the life of his creatures, and let this teach thee to be satisfied and to trust in God. See the fowls of the air, the wild beasts of the forest, the fish in the sea, and the different animals of the field and forest; all find a sufficient nourishment—all find a convenient habitation.

Another proof of the great goodness of God is the restoration of the Gospel. Without the Gospel, man cannot worship God so as to gain his blessing. The Gospel which Jesus Christ taught was not upon the earth for a period of about 1800 years. It had been taken away because of the wickedness of the people, who had put to death the Son of God. They had slain the Prophets and the ministers of the Lord, and had become so wicked that they were no longer worthy of the Gospel.

In the year 1830, God, in his infinite wisdom, revealed again the Gospel to an illiterate youth in America, named Joseph

Smith. He was much persecuted by the great and the learned men of that nation; but, by the grace and assistance of God, he triumphed over all his enemies, and finally established the Church and kingdom of God upon the earth, never again to be thrown down. This fulfilled the prophecy of Daniel in interpreting the dream of Nebuchadnezzar—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, and brake them to pieces; and the stone that smote the image became a great mountain and filled the whole earth." (Daniel ii. 34, 35.)

This work has all the characteristics of the Church set up by Christ and his Apostles. All the officers, all the powers, all the gifts and blessings,—all that was in his Church is in that now set up by the Latter-day Prophet, Joseph Smith. Then let every honest man and woman investigate the principles of that Church now re-organized on the earth, and understand them, and put them in practice; for in them will be found eternal life and salvation.

HINTS ON COMPOSITION.

BY ELDER H. PEGG.

1. Young correspondents should condense their remarks by putting much matter in a short space. Not feeble ideas in many words, but "much in a little," should be the aim of young writers to effect. Addison, in one of his admirable papers in the *Spectator*, says on this subject, "My letters are too long; but I had not time to make them shorter;" and if young writers will take "time" to avoid prolixity, and compress their communications into terse sentences and well-digested paragraphs, they will be more generally liked and more highly appreciated.

2. The next hint, which is dependent on the former, is, that young essayists should revise and amend what they have written, instead of sending their first sketches, or rough drafts, to the press. A celebrated critic says, "They never learned to write who have not learned to blot,—" that is, to blot out, by correcting and polishing their first attempts. Pope's

manuscripts in the British Museum amply indicate his repeated revisions and improvements; and though prose compositions are independent of such jingle as verse requires, yet, in all kinds of literary composition, well-arranged paragraphs, pithy sentences, and well-balanced periods are not only more euphonious, but likewise more weighty, and are much more easily remembered. An excellent mode of improving in composition is to take any well-written production, and, after diligent perusal, to lay the book aside and try to reproduce it in the young writer's own words. Young writers will find, however, that they must devote much study and labour to composition itself, to the choice of phrases, and the polish of periods, as well as to their thoughts and subjects, if they are intended for publication in this intelligent age.

3. Well-informed persons have judi-

ciously observed that even orthography implies more than appears on the surface of the matter. Correct spelling is learned, not from "expositors," but from frequent reading. The ability to spell accurately is insensibly acquired by the exercise of the eyes in reading, and by the familiarity with the aspect of words which necessarily follows. When, therefore, persons spell correctly, it may be inferred that they read frequently, and are therefore intelligent and well-informed. Good spelling thus evinces the possession of general knowledge, while bad spelling indicates more ignorance than is sometimes imagined. Orthography thus be-

comes a test and an evidence of persons' acquirements and general habits.

4. Young Elders, whether in writing for the *Star*, or in addressing the Saints, should always do their best. "Whatever is worth doing at all, is worth doing well;" and "Negligent writing or negligent speech doth not only discredit the writer or speaker, but it discrediteth the opinion of his reason and judgment, and indirectly injures the cause he maintains." On the other hand, words fitly spoken and essays ably written are "like apples of gold in pictures of silver"—valuable in themselves, and worthy of thoughtful examination.

INTERESTING FROM UTAH.

(Extracted from the "Salt Lake Correspondence" of the 'New York Herald'.)

"Great Salt Lake City,
August 17, 1860.

Everything in this community is rapidly and radically changing from war to peace. The army has gone, the sutlers are closing up, and the merchants are selling out. In a few months, not a trace of the "Utah rebellion" will be left, save in the substantial benefits the Territory has reaped from the presence of the army that has been so much and so frequently detested. It is scarcely credible that the same country that should have caused so much stir, marching and counter-marching of so many troops, adventures of private diplomats and peace commissioners, should in such a short time simmer down to the quietness—yea, the dulness, that now reigns here. The rats leave the sinking ship; the merchants here follow the example, and are fast winding up and preparing for other climes, in search of other fortunes.

TRADE IN GENERAL.

There is a universal dulness in this market; but, if anything, particularly among the Gentiles. In the palmy days of noisy war they had Government patronage and made their piles. Before the army came there was no money in the land; and coming, as it

did, with the army, the Gentile merchants alone had the favours. The Mormons sold them lumber to build the barracks and the adjacent city, Fairfield; they supplied them vegetables, butter, eggs, grain, and the nicknacks of life; rendered them the service of tradesmen, and got the eagles into their own hands. The Gentile merchants, blessed with the gushing torrent of trade, despised the little streams, did nothing to make friends. Uncle Sam alone eclipsed everything and everybody. The Mormon shrewd men saw the fallacy, started stores on their own account, and just as visibly as the Gentiles go down, as visibly the Jews are rising. It is impossible to name a Mormon firm that is not rising, while it is as difficult to touch the opposite side without finding opposite facts.

THE RETURN OF THE UTAH DELEGATE.

The Hon. William H. Hooper returned here on Monday afternoon from Washington. His arrival has made things generally lively around "headquarters." He has been very cordially received, and evidently all sides are satisfied with his representation at the "bear garden." The brass band passed a considerable part of the first evening before his residence in a serenading capacity; but the

Captain could not be "drawn out." He probably reserves his eloquence for another occasion, when he meets his constituents in public. There is now some talk of a something—fandango, or something else.

Accompanying the Captain were General Eldredge and Elder Cannon, the young man who is destined for the Apostleship in the place of P. P. Pratt, whom Hector McLean killed in '57. With the return of three such men, who have done all the Church business in the East during the past year, the little community is necessarily occupied inquiring if such places so wicked as New York and Washington are still standing monuments of long-suffering and mercy. Perhaps you are not aware that some of these odd days you are all going to be swallowed up like ancient Nineveh and the other cities of the plain.

THE EMIGRATION.

The first of the Mormon Emigration Companies arrived here yesterday

week, having made the trip in seventy days from Florence, Nebraska. I need not now say much on emigration, as I purpose going out some distance to see the handcart trains in operation, trudging along; an account of which I will furnish the *Herald*. Six companies with ox-teams are on the Plains, and two handcart companies. The first handcart company sent in word from Laramie that they would be short of provisions; and last week, as I was riding into the city, I met Brigham's waggons, with 2,500 lbs. of flour and 500 lbs. of bacon, going out to meet them. A very agreeable *rencontre*, no doubt.

The Mormon Missions abroad are at the present time reported in a flourishing condition, and the young Apostle Cannon is to return in a few weeks to England, to take charge of the publishing department and the emigration in Liverpool. With him a batch of Missionaries will be sent."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Princess Alice, daughter of the Queen of England, is to be betrothed to Prince Louis of Hesse Darmstadt during her Majesty's stay on the Continent. The *Moniteur* contains an imperial decree, promulgating the convention with Great Britain respecting the importation into France of British iron. The new tariff was to commence from October 1st. Concerning the French and English forces in China, the *Times* says, "We have 26 gunboats for the fight which was to come off at the mouth of the Peiho; the French have six. We have 11,000 men; they have less than 5,000. We have 1,050 cavalry, as superbly mounted as horsemen can be; they have four Spahis and four Chasseurs de Afrique. We have a fleet of 200 vessels of war; they have 39. We have six mounted batteries—two of twelve-pounder Armstrong's, and two of nine-pounders; they have three batteries of four-pounders, rifle-bored up to eight." The correspondent of the *Morning Chronicle* at St. Petersburg states that the Grand Duke Michael has authority to convey to Queen Victoria a diplomatic assurance that under no circumstances will Russia do anything which will offend the British Cabinet. The British Government has been exceedingly reserved in its replies when questioned as to the view it would take of the interview between the Emperors of Russia and Austria. The Russian Government acts in its foreign relations with extreme circumspection; but there is a visible tendency to a *rapprochement* to England. The reply given by France to Rome in reference to the protection of the Holy See contained the assurance that nobody deplored more than the Emperor the course taken by Sardinia. The reply also stated that, in order to afford an efficacious protection to the Holy See, the French army in the Papal States would be increased to 24,000 men, whose mission would be to make the patrimony of St. Peter respected. Marshal Vaillant, the defender of Rome in 1849, would, in case of need, assume the command-in-chief of the army of occupation, should the patrimony of St. Peter be threatened either by Garibaldi or Piedmont. The Sardinian fleet having by a bold manœuvre destroyed all the batteries of Ancona, General Lamoriciere sent two envoys to General Fanti, Ancona capitulated, and General Lamoriciere and the whole of the garrison were made prisoners of war. The Sardinians found 140 cannons and 700,000 francs in the fortress. The whole population of Sabina and Lacio have risen to the cry of "Victor Emmanuel for ever!" The Chasseurs of the Tiber have defeated the

Pontifical gendarmes, and have hoisted the Italian flag on the left side of the Tiber. The Neapolitan population on the frontiers are imploring the protection of King Victor Emmanuel. It is said that the King of Sardinia, after having visited Ancona, will proceed towards the Neapolitan frontier. It is also said that three Sardinian divisions are about to enter the kingdom of Naples. More friendly relations at present exist between Garibaldi and the Sardinian Government than has for some time past, and in consequence thereof the state of things at Naples has improved. An order of the day of Garibaldi, published at Caserta, says:—"Brave Soldiers,—The Sardinian soldiers are about to enter Neapolitan territory. Very soon you shall have the pleasure of clasping their victorious hands." King Victor Emmanuel exhorts Garibaldi to accomplish immediately the annexation of Naples and Sicily to Sardinia; but a new manifesto of Mazzini repeats that no king of Italy should be proclaimed before Italy is constituted at Rome. The Sardinian Chambers were opened on the 2nd instant. After the reading of the opening speech, the following project of law was presented:—"Sole article. The Government of the King is authorized to accept and establish, by royal decrees, the annexation to Sardinia of the provinces of Central and Southern Italy, in which the population freely manifest, by direct and universal suffrage, a wish to form an integral part of our constitutional monarchy." The project was received with loud cheers. Count Cavour, in opening the Sardinian Chambers, said—"Henceforth Italy, with the exception of Venetia, is free. As regards the latter province, we cannot make war upon Austria against the almost unanimous wish of the European powers. Such an enterprise would create a formidable coalition against Italy; but, in constituting a strong Italy, we are serving the cause of Venetia. These reasons also impose upon us the duty of respecting Rome. The question of Rome cannot be decided by the sword alone: it meets with moral obstacles, which moral force alone can vanquish." Concerning the possibility of a collision with France, he said—"An act of ingratitude so monstrous would brand our country with a deep disgrace, such as centuries of suffering could not obliterate. Whatever populations may be freed from oppression, their independence will be respected." Numerous arrests have taken place in Hungary, on account of the dissemination of revolutionary proclamations. The military classes of 1840, 1839, 1838, 1837, and 1836, comprising young men of the age of sixteen years, have been called to serve. The levy will terminate on the 31st December next.

AMERICAN.—The Spanish war steamer *Francisco d'Asis* arrived at Havanna from Omoa on the 8th, and Truxillo on the 7th ult. She reports that the British war steamer *Icarus*, with a transport and troops, under command of Alvarez, proceeded to Rio Negro, where Walker's army were encamped. The boats of the *Icarus* proceeded up the river, and captured Walker, with seventy of his men, all of whom were taken to Truxillo, and delivered to the authorities of Honduras. Walker's men were very destitute, and many of them being sick were permitted to return to the United States, on condition of never engaging again in an expedition against Central America. General Walker and Colonel Kudler are to be shot. The *Herald* says—"Additional intelligence was received at the War Department, this morning, from Utah. Colonel Cook had arrived and taken command. There was no political news of importance. The various tribes of Indians in the neighbourhood of Utah and on the Plains still continued their depredations, but every means was being adopted by the United States' troops to bring them to subjection. Several scouting parties had been sent out to protect the emigrants and mails crossing the several routes. Brevet-Colonel C. F. Smith, Tenth Infantry, has been assigned to the command of the post at Camp Floyd, Utah Territory. First-Lieutenant B. H. Robertson, Second Dragoons, has been announced as Assistant Adjutant-General of the Utah Department. The *Deseret News* of August 22nd says,—“Nothing has been heard from the companies on the Plains since our last; but some of them may be expected to arrive in six or eight days.” Information concerning the emigration companies was published in a former number of the *News*, and the most important of it was re-published in the last *Star*.

MEMORABILIA.

HEIGHT OF ST. PAUL'S.—The height of St. Paul's Cathedral, from the basement to the top of the cross, is 402 feet.

THE FURIES.—In mythology, the Furies were the three daughters of Acheron and Nox,—namely, Alectro, Tisiphone, and Megæra, armed with serpents and burning torches.
 * HOW TO CURE CRAMP IN THE LEGS.—On the moment of its seizure in the calf of the leg, the instep should be forcibly drawn up or flexed on the leg, and the cure will be instantaneous.

THE GUILLOTINE.—This instrument of torture was proposed to the French Assembly by a physician named Guillotin; hence its present name. But it had previously been used in England and Scotland, and known as the "Maiden;" and in Germany, Italy, and Bohemia, by other names, such as the "Fall-Beil," or falling axe.

CONSTRUCTION AND MODE OF USING MAGIC LANTERNS.—The principle of construction is very simple. It consists of a tin box, with a bent funnel at the top, serving for the double purpose of allowing the smoke and heat to escape, and preventing the light dispersing in the room, and thus interfering with the reflected image. It has a door at the side, a polished tin concave reflection at the back of the inside, and a powerful light placed in the focus of the reflector; the light being supplied by an oil lamp, or by the combustion of oxygen and hydrogen gases thrown upon lime. For private exhibition, the oil argand is generally and more easily employed. Opposite to the light and focus of the reflector is a moveable or telescopic tube, containing a hemispherical illuminating lens near to the reflector, and a converse lens at the extremity of the tube; and between the two lenses is a slit for the introduction of the painted glass slides. To use the magic lantern, light the lamp, polish the reflector with a dry cloth, and carefully wipe the lenses so as to remove any moisture; then place the lamp in the focus of the reflector, close the door of the lantern, and place it upon a table ready for use. Suspend a wet sheet from a line stretched across the room, or have a screen made of calico stretched tightly upon a frame: in the event of not using either of them, reflect the images upon a smooth white-washed wall. Slip in a slide with the figures and other subjects inverted, or upside down; then advance or recede with the lantern, and by moving the tube in front of the slide you will be enabled to adjust the focus, and obtain a magnified image of the painting upon the slide reflected upon the sheet, screen, or wall. When the room is large enough, it is better to place the screen between the spectators and the lantern, as it renders the deception more complete.

VARIETIES.

THE lady who "took everybody's eye" must have a lot of them!

"HENRY, you ought to be ashamed to throw away bread like that. You may want it some day." "Well, mother, would I stand any better chance of getting it then, if I should eat it up now?"

NOBODY ever wrote anything lengthy worth reading, either in prose or verse, spontaneously. Isocrates' famous "*Panegyric*" cost him ten years of assiduous labour. Le Sage was occupied for three months upon a single chapter of *Gil Blas*. Pope was the most careful of all our poets in revising his manuscripts again and again for press. Lord Byron's manuscript of one of the cantos of *Don Juan* did not represent a spontaneous flow of words; for in many places the word had been replaced over and over again, as noticed in Moore's life of the poet, before that which appears in print was finally determined upon; and Tasso's manuscripts prove how his "*Jerusalem Delivered*" was corrected and re-corrected upon every page, before it was allowed to go into the printer's hands. Of Campbell's extreme care in polishing his verses every one must have heard. No speeches ever delivered in Parliament would appear to have been more spontaneous effusions than Canning's; yet what is the fact? In Stapleton's biography of that great statesman, skeletons of some of these are given, one of which, on Parliamentary Reform, contains no less than four hundred heads, all carefully and logically following one upon the other. Shakspeare never wrote a single play of which later critics have not been able to trace the source, and oftentimes a close original plot. Milton drew out a minute outline of "*Paradise Lost*" before he wrote a single line, and the original memoranda are still preserved in the library of Trinity College, Cambridge. We copy one of these in its entirety. Milton's memorandum runs thus:—"PARADISE LOST. *The Persons*:—Moses.—Justice and Mercie debating what should become of man if he fall.—Wisdom.—Chorus of Angels sing a hymne of y^e creation. Act 1. Heavenly love.—Evening starre.—Chorus sing the marage song and describe Paradise. Act 3. Lucifer contriving Adam's ruine.—Chorus feares for Adam, and relates Lucifer's rebellion and fall. Act 4. Adam, Eve, fallen.—Conscience cites them to God's examination.—Chorus bewails and tells the good Adam hath lost. Act 5. Adam and Eve driven out of Paradise.—Presented by an angel with Labour, griefe, hatred, Envie, warre, famine, pestilence.—Sickness, Discontent, Ignorance, Fear, mutes to whome he gives thire names, likewise Winter, Heat, Tempest, &c.—Death ushered into y^e world.—Faith, Hope, Charity, comfort him and instruct him.—Chorus briefly concludes.

P O E T R Y.

STANZAS.

When Winter stalks with bolisterous tread
Where Autumn gathered treasures rare,
He shakes with rugged plee his head,
And pours chill breathings on the air;
His right hand binds the earth with frost,
His left shakes out the sheeted snow;
Before his voice the wild winds tost,
Spread death in rudeness as they blow.

But springtide trips with gentle feet,
And latent life springs forth to view:
Her breathings falling softly, sweet,
Wake up the cold-bound earth anew.
The lab'rer breaks the willing clod,
And plants with care the hoarded seed,
Which, blessed with sun and shower from God
Through summer-tide, will yield his meed.

So we have felt the wintry power
Which binds the heart with frozen bands,—
Seen the dark storms of error lour,
Chilled in our hearts, numbed in our hands;

Liverpool.

The deadening pulse, the palsied tread,
Displayed the icy monster's spell;
The gathering clouds of doubt and dread
Met, sounding like a passing knell.

But springtide burst, when Zion's "just"
Warmed up our shivering souls anew;
Rich flowers of loving faith and trust
Peeped forth half hidden, half in view.
Retreshing showers of truth and grace
Watered the seed in power sown,
And smiles from Heaven's kind fostering face
Have warmth of love around it thrown.

Then up, ye lab'rs, spread your might;
The whitening fields demand your care:
Strong in the strength of truth and right,
Harvest the crop in faith and prayer.
Glean all the scattered grains of worth,
Laden with precious burdens come,
From east, from west, from south and north,
Till "angels shout the harvest home."

E. L. SLOAN.

MONEY LIST, SEPTEMBER 1—30, 1860.

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John H. Nelson	2 4 10	Thomas Liez.....	1 18 5
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William O. Owen, 21, Bailey Street, Balnes' Well, Newport, Monmouthshire.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GOSPEL.—No. 3.

FAITH—WHAT IS IT? Considered as a system, it is the name or title by which the great plan of redemption for the salvation of man is known or designated, in contradistinction to the law of Moses, under which Israel lived and maintained their national existence, from the time of its institution in the wilderness until the coming of Messiah.

In support of these views, we invite our readers to the consideration of various declarations indicating the nature of faith. In Hebrews xi. 6 it will be seen that "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

From this we learn that without faith it is impossible to please God. Thus its nature is indicated as being that which will enable its possessor to please God. To effect this, it must reveal to man the purpose, mind, or will of the Creator, that the creature may thereby be enabled to so regulate his action that it shall harmonize with the purposes of God, and thus please him.

We will now introduce another declaration of Paul's to show that faith was the law of righteousness:—"Whatsoever is not of faith is sin." (Romans xiv. 23.) From this quotation we learn that whatever

action was not in agreement or harmony with faith was sinful in its character; and sin, as defined by the Apostle, is transgression of law: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." (1 John iii. 4.) From this we learn the nature of sin, which shows clearly that such actions as were not of faith were sins, and so many transgressions of the law. This farther shows that faith is the law of God, by observing and obeying which he could be pleased, and without which no such result could be realized. Herein is afforded a reason for the scriptural declaration that "the just shall live by faith," or, in other words, by obedience to the law of God—the Gospel plan of salvation.

From the foregoing view of faith, it assumes in the mind the character of a system rather than a part, by the standard of which the nature of men's actions as to good or evil should be determined. Herein is the reason why the Saviour said to his disciples that whatsoever they should ask of the Father in his name, in faith, (or according to the Gospel,) believing, it should be granted unto them. This appears to us far more rational and consistent with the character of God than that view of the matter which leaves him committed by the Saviour to respond

to whatever petitions might originate in the ignorance of men, supposing they should be answered merely because they might believe so, regardless of the nature of their prayers.

According to this view of the matter, the Lord is only bound by his promise to act on principles consistent with his perfection and wisdom as revealed in the Gospel, instead of being pledged to respond to the almost numberless inconsistencies that might have their origin in the ignorance of uneducated humanity.

We will farther consider faith as it is alluded to by various of the New Testament writers, that we may the better understand its nature. We will continue our citations from St. Paul:—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Galatians v. 6.)

In order that we may understand truthfully how faith "worketh by love," let us introduce the testimony of John, who declares—"For this is the love of God, that we keep his commandments; and his commandments are not grievous." (1 John v. 3.) By these passages of Scripture, the operations of faith and its nature are rendered evident, when we consider what constitutes the love of God—namely, the keeping of or obedience to his commandments. The inquiry arises in the mind, How can the commandments be obeyed, unless they are known? and how can they be known, unless they are revealed? and how can they be revealed, but by preaching the Gospel? thus making plain the commandments, will, and requirements of God, so that, by obedience to the same, man might evince the love of God. By this we see the operation of faith (the Gospel) working by love to produce all and every good necessary to the happiness of man.

Considering faith, then, as the Gospel plan of salvation, it becomes evident that there is a belief that is of faith, and consequently in harmony with the Gospel, or word, or will and mind of God. Such belief is pleasing to God, and leads its adherents to the fountain of knowledge opened by the demonstration of truth in the experience of the humble, trusting believer in Jesus.

Thus the believer, by this view of faith, to a great extent becomes satisfied of its wonderful and marvellous workings, and

it stands out before the mind in all the rational simplicity of truth as a revealed embodiment of those principles which have only to be believed and applied. The benighted ignorance of humanity becomes enlightened; and, under its regenerating influence, man begins to be clothed with the divinity of his own nature, and moves steadily onward in his upward journey to the home of his Father from whom he has descended, and to the fulness of whose glory and greatness faith proposes, as the plan of salvation, to lead him.

To show still farther the nature of faith, we will introduce the following:—"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." (Ephesians ii. 8.) By this we are taught, first, that salvation is an act of grace, and that faith is the means by which it is accomplished, thus most clearly showing that faith is the power of God unto salvation, and is the gift or blessing God provided for the accomplishment of the purposes of human existence in the salvation of man; and also farther showing that the faith which works by love, and the faith through which man is saved, and the Gospel through which life and immortality are brought to light, are the same great law of life, liberty, and happiness, coeval in its origin with the purpose of man's being, and coextensive with all the wants and requirements of humanity.

But, says one, "Is this faith dead in us without our concurrent works?" Most certainly it is; for who has ever known sinful man saved through faith, or the Gospel, only as he became obedient to its principles and requirements? This is the only way of life open to man.

"So, then, faith cometh by hearing, and hearing by the word of God." (Romans x. 17.) From this we learn how faith is given to or bestowed upon man for his salvation—namely, that it "cometh by hearing" those who are "sent," as was exemplified in the calling, instruction, ordination, and sending forth of the Apostles by Jesus when on the earth. The question may arise in the mind of the inquirer, What had the Apostles or ministers of Jesus to preach, by the hearing of which faith was extended to or developed in man? We answer, as shown in the words of Jesus—"Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.)

From this we see that the Apostles were sent into all the world to preach the Gospel, that the faith which cometh by hearing the word of God might be extended to all. Thus is most clearly shown to the unprejudiced mind the reason why faith cometh by hearing the word, will, or purpose of God as revealed in the plan of redemption taught by the ministers of Christ. This reason is farther found in the following fact—namely, that the Gospel is wholly ineffective and inoperative as a system of salvation in favour of fallen humanity until revealed and taught to man. When we consider that the knowledge of God and immortality, which is brought to light through the Gospel, comprises or embraces all that can bless humanity, we are led still more clearly to discover and understand the reason why faith could only be introduced to man by and through the preaching or proclamation of the word of God. Hence we can understand the declaration of the Apostle, that the words of the Prophets were "as a light that shineth in a dark place," it being the first and only medium through which that light which is eternal life is developed in the soul of man. The proclamation of the word of faith to the soul that was unenlightened is the dawning of its day of redemption, and the rising of its day-star of hope to shed its light of joy along the path of the soul which is struggling for its emancipation

from the bondage of sin and death, thus verifying the saying of the Apostle, that the Gospel is "the power of God unto salvation to every one that believeth."

In our consideration of this subject, we will again notice the words of Paul in reference to the matter:—"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." (Gal. iii. 22, 23) In order to understand the foregoing in relation to the promise given by faith, we have only to keep in mind that all which is promised to man by Jesus is promised in and through the Gospel, or faith, as declared by Peter on the day of Pentecost; for, said he, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.) Hence the faith unto which Israel was shut up was simply that of the Gospel.

By this view of the subject, faith is presented to the mind as a system of salvation that enlightens the ignorant, strengthens the weak, refines the rude, and exalts the humble, by elevating the desires and directing the affections, thus giving to the aspirations of the soul a lofty and heavenly tendency.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

"Can any good thing come out of Nazareth?"

"Come and see."

PREFACE.

Some time ago I was requested by an unbeliever in "Mormonism" to collect together such proofs as I could furnish of its divinity, independent of my own inward testimony or experience, which he refused to venture on, as being "no proof to him." Feeling assured that a powerful testimony of the truth of "Mormonism," and one that has a most undoubted right to be urged, as giving it a claim to the attention and faith of mankind, lies in the

Godlike nature and tendency of its principles, a few views have been collected on that subject in the following chapters.

Perfectly assured, however, that the testimony of the Holy Spirit, which can only be obtained in fulness by obedience to the Gospel, is the only solid and final ground upon which a man's faith should rest, these few ideas are sent forth, trusting that while they may help to keep before the minds of the Saints some of the great external proofs of their religion, they may, by the blessing of God, also serve as

a stepping-stone to some who, in all humility of heart, are on the road to that far greater testimony which can be had from God only.

CHAPTER I.

By a large proportion of mankind, "Mormonism" (as the world have been pleased to style the doctrines of the Church of Latter-day Saints,) is supposed to be a mass of crude, half-digested, extravagant principles, without relationship or proportion,—a religion of fanaticism and enthusiasm—a system that lacks regard for the finer qualities and sensibilities of the spirit, and has its main attractions in appeals to the sensual and animal passions of mankind.

It is thought, again, to be a religion that walks clear over the head of all such inward principles as "heart-work" or regeneration of spirit, and to teach justification by attention to a few outward ordinances, which it is supposed to preach as all in all. In fact, it is imagined to be a meagre, scanty, dwarfish code, barren of that which is intellectual, sublime, or good,—a creed without food for heart or soul, and fit only for the uneducated and unrefined. Lest "Mormonism" should be known as it is, and take its legitimate hold upon society, priests and editors labour thus to represent it. It is the fate of Latter-day Saints to listen continually to such a description of their grand and holy religion—a religion which they know to be, more than any other in the world, the antagonist and opposite of all this.

To help to dispel these false ideas respecting "Mormonism," to exhibit it as it is, and at the same time to show what are the tokens its principles possess of having been composed and sent forth by so wise, so good, and so glorious a being as the God of heaven, is the object of the following remarks.

This "Mormonism" (so called) is a religion that can point to tens of thousands who declare that they know, by actual experience, that Divine power accompanies those who live its principles; and we will endeavour to show what there is in the very nature of these principles that entitles the Latter-day Saints to claim attention to their testimony. They are its living witnesses. But there is a silent witness on the face of its prin-

ciples, to which we wish now to turn attention.

To do so properly, let us take a brief view of the pretensions of the religion which now challenges our investigation. "Mormonism" claims to be the religion of High Heaven, prepared for man from before the foundations of the world,—just so much of which as could be developed upon the earth, consistently with the Lord's purpose respecting the states through which he intended to pass mankind, has been revealed at various times in past ages; but which was intended by the Lord to be fully established upon earth in the great and last dispensation, when, the probationary period of the systems of men having run out, there would be an opportunity for its development,—at which time, according to the predictions of all his Prophets, the Lord intended to make an end of wickedness, cause "righteousness and truth to sweep the earth as with a flood," and establish among men those eternal institutions and principles calculated and prepared from before the foundation of the world to be the eternal religion of man.

"Mormonism" professes, then, in its institutions and principles, to be the opening up of that last dispensation, and to present that eternal religion, not made for man in time only, but suited, prepared, and adapted to him in all stages of his career as an eternal being.

The question that now forces itself first upon our notice—one that we ought to settle before we go far in our scrutiny of "Mormonism" as a Divine religion—is this: *Have mankind good and sufficient reasons for expecting a revealed religion of any kind from their Creator?* To this question we reply at once, *Yes*, for the simple reason that man needs one.

To see the force of this idea, mark how carefully the Creator has supplied every necessity of the body with its appropriate food. Not only is the ear prepared for sound, but an atmosphere surrounds us capable of transmitting it in every variety, while a small establishment of lungs, teeth, and throat exists in every human being to manufacture it in any quantity, pour it out in all its harmony, and modulate it to suit the taste. See the palate, or the power of taste, and luscious fruits prepared innumerable to meet that want. Observe the sight, so wondrously arranged, and mark how rising landscapes in their

various robes stretch out to meet man's gaze,—the deep blue atmosphere above, the green beneath, the dancing light, the exquisitely-coloured flower, and the tints upon the cheek of smiling youth. Then mark the power to grasp the delicate perfume, and see how earth yields stores of sweetly-scented flowers to satisfy that want, while a thousand meaner and inferior calls have also their appropriate supply.

But what a waste of mighty energies and care and love and labour do we see in all this, if God has left man without a religion! The five senses are not *all* our wants. Gratify the whole of them, and the best part of us remains unsatisfied. There are sympathies and affections of the heart, powers of the intellect, and yearnings of the spirit, requiring guidance and food; immortal powers demanding a boundless field for their employment, and needing a prospect of eternal continuance, ere they can work with full unblemished joy;—immortal ambitions, and other endless activities, demanding the same prospects and the same boundless scope. These powers, never fully met or satisfied with any hope or employment that is bounded by death, lie locked up in the man, curdling and souring the whole being, and calling for their appropriate food,—food, be it remarked, that man's own efforts cannot reach; for, apart from revelation, between the little span of life and death, lies the whole range of man's hopes and expectations,—food that is as much wanted as that required by the body. The spirit of man cries for a religion—a revelation of principles that shall supply these wants. Such a religion is evidently to be had, unless we can believe that the Creator, who has so sedulously and minutely attended to our meaner wants, has left the best half of his work undone.

If such a Divinely-revealed religion, then, is to be had from the Creator, seeing there are many systems in the world claiming that high honour, how shall we test the true one? and what may we expect as the convincing tokens of its Divine authorship when it comes? To meet the purpose, and fill out the grand idea of being a religion revealed to supply the requisitions of our conditions here below, and to supply the wants of our souls, what should be its traits? what should it reveal? what will it

explain? and what will it be capable of doing?

First, we reply, It will be surely calculated to fit, satisfy, brighten, develop and make glorious the powers of man's spirit, and will be as evidently suitable and as evidently intended for him as fruit is for his palate, sounds for his ear, or the fresh air of morning for his lungs. Then, as the adaptation between man and the earth on which he dwells proves that God, who sent one, created the other, so will a like adaptation between man and the religion professing to have come from God go far to prove that God also prepared and sent those truths which fit the natural condition and wants of the soul so well.

Again: Will a religion show itself Divine and the production of a God, if it should have his great characteristics enstamped upon it? We have every right to expect that the style and manner and enlarged views of a God will be impressed upon a Divine religion, as surely as the earthly artist stamps the views and character of his mind upon *his* work. If, while coming to us simple creatures here below, it is adapted in its requisitions to our simplicity, and yet professing to come from a God who is engaged continually in the government of countless worlds, it is grandly allied in its nature to such mighty movements, it will bear also in this particular manifest evidence of being the framing of that God whose necessary policy its simplicity would carry out, and the spirit of whose great movements it would breathe.

Again: Will it prove itself the religion of High Heaven, if, in addition to its evident suitability for the beings for whom it is intended, it is capable of explaining and giving a meaning to the wants, yearnings, and cravings of man's soul, so perfect a mystery before? If it unlocks the great secret of his existence, and unfolds a beauteous and a glorious purpose to the mysterious instincts he finds within his nature,—if it reveals facts concerning our origin and destiny in harmony with the natural yearning and voices of our souls,—if it propounds a future that chords with those instincts and aspirations, and naturally, by the kind of a prospect it opens up, tends to encourage our whole being into life and hope, surely this will also be great evidence that it is the religion of our God.

sent and prepared for our use and blessing.

If, professing to come from the God of nature, the ideas that it reveals should work in harmony with the Creator's teachings in nature, respecting his true character and spirit, and also respecting his designs concerning the natural world, we shall have accumulating evidence that the God of nature was its author.

If, furthermore, a religion claiming to be Divine manifests again the necessary policy of a God, being, above all religions, calculated to satisfy man with his condition here below,—if it causes him to see a beauty and a wisdom in the arrangements of the Almighty respecting his life upon this earth, such a religion will evidently declare for itself a Divine author.

If, again, the whole of its views respecting time and eternity furnish the greatest considerations for the desire for offspring,—if, over and above all other religious views, they tend to make it to man's temporal and eternal interest to possess, love, and bless such objects of his care,—if its views of eternity tend not only to nourish and strengthen the parental affections, but to cement, increase, and give stability and additional joy and interest to the love of husband and wife, and thus are calculated to develop the family affections in the greatest beauty and power, who can deny that we have on this ground extra right to claim for such a religion the authorship of that great God who implanted those parental and social joys within our hearts?

Coming from an eternal God to eternal man, again, will it show itself Divine, if it breathes of eternity in all its ordinances, views, and propositions? And finally, if the whole of its principles tend irresistibly to urge men *and make it to their in-*

terest to be good,—if its hopes, its promises, and its revelations of the future are all imbued with an incentive to man to be pure,—if they furnish motives of the most superlative kind for making men wish to become Godlike,—if it can also be shown that it furnishes such motives in greater power and force than any other system, then will it produce crowning evidence that it came from that God who is the fountain head of all righteousness and truth.

All these characteristics a Divine religion *should* produce. All these propositions, we undertake to prove, *are* met by the great Gospel truths believed by the Latter-day Saints, and derisively styled "Mormonism." In a word, we undertake to show that "Mormonism" tends directly to develop, cherish, and sustain every natural power or ability implanted in man, whilst there is not a spiritual capability of heart or mind which it does not furnish with reasons for continual activity, and influence in the holiest directions;—that it is sublime and universal in its scheme, infinite in its proportions, Godlike in its tendencies, calculated to work in glorious harmony with the Creator's efforts in nature, satisfying man with all that surrounds him in life, beautifying the family circle, and developing the tenderest and truest affections there, and finally glorifying God in the estimation of his creatures. If the possession of these characteristics, these tendencies, this internal power, this adaptation to the purposes and intentions of the Creator, can prove any system to be his handiwork, then, (the Lord being our helper,) can "Mormonism" be proved to be such; and we fearlessly invite our friends to the proof.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 648.)

[January, 1844.]

Saturday, 20th. Held Mayor's Court on the case—"City of Nauvoo versus Stephen Wilkinson," for breach of ordi-

nance. I discharged the defendant, he paying costs.

At six, p.m., prayer-meeting in the Assembly Room. I was at home.

The High Council met, but, having no business, adjourned.

"STANZAS

*On the Presentation of the Book of Mormon to
Queen Victoria.*

BY MISS E. R. SNOW.

Before leaving London, Elder Lorenzo Snow presented to her Majesty Queen Victoria, and his Royal Highness Prince Albert, through the politeness of Sir Henry Wheatly, two neatly-bound copies of the Book of Mormon, which had been donated by President Brigham Young, and left in the care of Elder Snow for that purpose; which circumstance suggested the following lines:—

Of all the monarchs of the earth
That wear the robes of royalty,
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw its light,
While earth's diurnal motions bring
To other nations day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honour often brings
The scaffold or the guillotine.

But still her sceptre is approved;
All nations deck the wreath she wears:
Yet, like the youth whom Jesus loved,
One thing is lacking even there.

But lo! a prize possessing more
Of worth than gems with honour rife—
A herald of salvation bore
To her the words of endless life.

That Gift, however fools deride,
Is worthy of her royal care:
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence bend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's 'nursing mother' be.

Thus with the glory of her name
Inscribed on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions called to reign—
Herself a powerful nation's boast,
'T would be her everlasting gain
To serve the King, the Lord of hosts.

For there are crowns and thrones on high,
And kingdoms there to be conferred;
There honours wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear:
In distant isles the sound is heard;
Ye heavens rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth:
The Son of God will take command
And rule the nations of the earth.

Nauvoo, Jan. 20, 1841."

Sunday, 20th. Preached at the south-east corner of the Temple to several thousand people, although the weather was somewhat unpleasant. My subject was the sealing of the hearts of the fathers to the children, and the hearts of the children to the fathers.

The following synopsis was reported by Elder Wilford Woodruff:—

"When I consider the surrounding circumstances in which I am placed this day, standing in the open air with weak lungs, and somewhat out of health, I feel that I must have the prayers and faith of my brethren that God may strengthen me and pour out his special blessings upon me, if you get much from me this day.

There are many people assembled here to-day, and throughout this city, and from various parts of the world, who say that they have received to a certainty a portion of the knowledge from God, by revelation, in the way that he has ordained and pointed out.

I shall take the broad ground, then, that if we have, or can receive a portion of knowledge from God by immediate revelation, by the same source we can receive all knowledge.

What shall I talk about to-day? I know what brother Cahoon wants me to speak about. He wants me to speak about the coming of Elijah in the last days. I can see it in his eye. I will speak upon that subject, then.

The Bible says, 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

Now, the word *turn* here should be translated *bind*, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviours on Mount Zion.

But how are they to become saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah. And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the Saints *will be divided, broken up, and scattered*, before we get our salvation secure; for there are so many fools in the world for the Devil to operate upon, it gives him the advantage oftentimes.

The question is frequently asked, 'Can we not be saved without going through with all those ordinances,' &c.? I would answer, No, not the fulness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see

some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen."

Prayer-meeting in the Assembly Room. Monday, 22nd. Rainy; wind easterly; mud very deep.

Rented the Nauvoo Mansion and stables to Ebenezer Robinson for one thousand dollars per annum, and board for myself and family and horses, reserving to myself three rooms in the house.

Prayer-meeting at President Young's: ten present.

Tuesday, 23rd. E. Robinson took possession of the Nauvoo Mansion, to continue it as a public-house. W.W. Phelps, N. K. Whitney, and W. Richards valued the printing office and lot at \$1,500; printing apparatus, \$950; bindery, \$112; foundry, \$270: total, \$2,832. I having sold the concern to John Taylor, who in consideration was to assume the responsibility of the Lawrence estate.

There was a cotillion party in the evening at the Nauvoo Mansion. The night was clear and cold.

The ship *Fanny*, Captain Patterson, sailed from Liverpool with 210 Saints on board.

Wednesday, 24th. Called at my Office about one o'clock. I think the appraised valuation of the printing office rather too low.

Weather very cold.

The mob party at Carthage, Warsaw, and Green Plains continued their agitation.

Thursday, 25th. At home.

Prayer-meeting at brother Brigham's: eight of the Twelve Apostles present. Weather extremely cold.

I approved of the doings of a General Court-martial held January 13th.

Friday, 26th. I dictated to my clerk an article on the situation of the nation, referring to the President's Message, &c.

Prayer-meeting at brother Young's: eight of the Twelve Apostles present. Elder Orson Hyde went to Carthage to preach. Weather clear and cool.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 20, 1860.

WHEN the announcement is made that distress of nations, war, and calamity are fast coming upon the world, we are significantly told by the wiseacres of our times that such things have been often predicted by those who have preceded us, that time has kept the even tenor of its way, dispelling the delusion, and that the world steadily moves on in its accustomed routine, with only the changes that are incidental to the lot of mortals.

Because men have arisen who have made great pretensions and startling announcements to the world, which were without foundation in truth, it does not follow that prophetic truth does not exist. Mankind have been so long without the voice of revelation and Prophets, that, when they hear (to them) the strange sound, they are ready to set it down on the long list with deceivers and impostors which have figured in past ages.

"Mormonism" is regarded by many as a fanatical delusion—one that is at war with every interest beneficial to the peace and happiness of mankind. Politically it is ignored as an innovation upon the time-honoured usages of the age. The Saints are looked upon as a community composed of desperadoes who are only awaiting their time to make an onslaught, with sword in hand, upon all who will not subscribe to their faith; and that if it should ever gain eminence and power, its votaries would be made by conquest. Such views, such feelings, or such desires are only found in the minds of those who, through ignorance, are prejudiced against us. We thank God that we can truthfully say that such views are not entertained by us, nor learned from our doctrines, nor yet found in our practices; and when found, they will be outside the faith and practice of all true Latter-day Saints.

If distress and calamities are about to befall the nations, why should our motives be looked upon as inimical to the peace and happiness of mankind because we announce the approaching crisis. Our mission is one of peace and goodwill, and our labours in the midst of the people are for the purpose of benefiting and blessing them. Beyond this, there are no duties or responsibilities required of us.

Should any ask us the question, "When shall these calamities be? and how are we to know that what you say is true?" we will answer; and, that you may not be mistaken, we will endeavour to point out a few things which will come under the notice of all reflecting minds. We will name that class of evidence which cannot fail to impress the observer, however much he may have set his heart against the reception of spiritual truth. These indications will savour so strong of realities that, when such are compelled to witness their fulfilment, it will be remembered that they have been before pointed out; but still they may not acknowledge the hand of God in their accomplishment. Those indications will appear when a spirit of dissension and division embroils, distracts, and paralyzes the efforts of national councils,—when measures and schemes that are devised by courts and cabinets in good faith for the purpose of maintaining peace prove to have an opposite effect and promote war,—when the arming of one nation for the purpose of defending itself against the menaces of another in the sequel proves to have armed the feuds and factions in their own midst,—when treaties which were formed for

mutual protection and peace are so variously interpreted that they become the cause of war,—when houses of Royalty allying themselves by ties of consanguinity for mutual strength and support find these relations the cause of jealousy and distrust,—when ambition and party spirit stride over the head of venerable and time-honoured institutions, overturning long-established dynasties and ancient houses of Royalty, and triumph under the name of reform,—when religious alliances are formed and fostered for ambitious ends,—when strong and powerful nations subjugate the weak for the consummation of hereditary designs,—when one portion of the country secede from their acknowledged head, and try the experiment of governing themselves,—when conservative elements and peace commissions, in their labours to harmonize threatened hostilities, serve only to make the breach wider and augment their complications,—in short, when the menacing attitudes of the nations become such that the devices and schemes of men fail to tranquilize the maddened fury of the contending parties,—then know, when this condition of things exists amongst the most enlightened and civilized nations of the world, that the spirit and powers of darkness are hurrying them rapidly on to destruction and death, and that the righteous Judge of all the earth suffers these calamities to befall them in consequence of their sins and abominations.

Mankind have become so blinded, in consequence of their degeneracy from the laws of their own being, that they can no longer behold the workings of the Lord in their midst; nor do they understand the means by which he works out his own purposes. The world is filled with poisonous and noisome weeds of a rank and cumbrous growth, with the bane as of the deadly night-hade coursing through the sap-current of their organizations, diffusing widely the fearful contagion, and drying up the very life-springs of their national existence.

The views which the world entertain regarding the means the Lord will use for the accomplishment of his purposes are altogether at variance with revealed truth. The Godlike prerogative with which man has been endowed makes him the instrument of his own destiny, and points him out as the chosen agent to accomplish the purposes of his Maker. Men are equally agents to bring upon themselves evil as well as good. The distress and calamities which are now threatening the nations will finally overwhelm them, in consequence of their own overt acts. They will be the active agents throughout the whole scene; and this condition of things will exist with them as the result of transgressing the great and immutable laws of life and being. Inasmuch as the Lord has in times past selected from amongst men those to whom he has committed his oracles, giving them authority and power to officiate and administer in his name, so in like manner are men, in consequence of the transgression of his laws, the agents of their own destruction and misery.

Men, through false traditions, have misconceived the means by which the Lord will work out his purposes. Many have supposed that the Lord, when he thought proper, for the consummation of his own designs, to make himself known, it would be in some marvellous and stupendous manner altogether out of the ordinary course of events. Hence, the changes which occur amongst the nations are not regarded as matters with which he concerns himself. The veil of darkness is so thoroughly drawn over the world that they are blind as to the causes which influence nations and individuals. The policy or direction pursued by men is directly solved with them by the table of pounds, shillings, and pence, or an ambitious thirst for self-aggrandizement and power. With them, all are directly traceable to one of these as the prime cause, while, in fact, the truth is underlining these; and in the background the real cause is apparent, in relation to which the former stand as the effect rather than the cause.

Men have so far departed from their God that they are not willing to acknowledge his hand in their governmental affairs; and if they allow themselves to indulge in

any reflection upon the matter at all, it is something like this:—"Lord, do not trouble yourself about us: we can attend to our own affairs." Hence we look for the Pharaohs of modern Egypt to harden their hearts, that they may work out their own destruction, the Lord at the same time overruling their acts for the consummation of his own designs.

NOTICE TO THE MISSIONARIES FROM UTAH.—It has been customary to publish in the *Star* the addresses of the Presiding and Travelling Elders of the British Mission whose appointments have stationed them in a given field of labour, sometimes extending through a period of several years. In order that no disappointment may be felt by the Elders recently from Zion, and that the matter may be understood, we beg to call their attention to the difference of their case at present to that of men stationed for a lengthy period in one field of labour. The frequent changes which may occur in their addresses would only tend to embarrass their correspondents. We shall, however, be glad to receive their addresses to be kept at this Office, and shall take pleasure in forwarding to them all letters received for their friends "at home."

TO THE SUBSCRIBERS OF THE "MOUNTAINEER."—In consequence of a deficiency of paper, the *Mountaineer* is for a short time suspended. This will explain to its subscribers in this country the temporary suspension in its transmission to them.

DIFFERENT CONDITIONS OF THE MIND.

BY ALEXANDER OTT.

(From the "*Deseret News*.")

"Philosophy consists not
In airy schemes, and idle speculations.
The rule and conduct of all social life
Is her great province."—THOMSON.

Nothing promotes so much the formation of logical and systematic habits of mind, nothing so effectually assists the memory, as the keeping constantly in view the chain of relations, by which impressions and ideas are arising out of each other.

Look at each thought, either uttered or read as a whole, and endeavour to understand not merely the truth or fallacy contained in it, but also the place which it occupies in the design of the speaker or writer.

The operations of a well-regulated and well-stored mind present generally a connected train of thought, not mere detached ideas and sentences. Hence, every remark should be carefully examined, not by itself, but in its connections, because the bearing of each intends to prove some point, or to illustrate some position.

By bestowing a close attention upon everything you hear, write, or read, by a strict observation of the regular manner in which the several steps of an argument or the several applications of a principle succeed one another, you thus classify and arrange in your own mind ideas, and not merely fix them more firmly, but you are acquiring logical habits of mind, which

will be of lasting and incalculable value, because every impression received or made will be embodied as a proper idea, and find its legitimate place as a connecting link in the intellectual chain of sequences: that is to say, he who studiously attends to the remarkable operations of the inner man will find that a harmonious combination of the mental and moral departments is based on a salutary exchange and digestion of correct ideas, and that this wonderful result is seemingly originating in the voluntary exercise of his thinking and reasoning faculties.

If a desire rises in the human heart, the agent has the power to act either upon the first impulse, or upon a very partial, narrow, contracted, or even entirely incorrect view of the considerations and motives by which he ought to be influenced; and he is at liberty to delay acting, or bestow a minute and critical attention on the facts or principles which bear on his volition.

The first great step is now taken in the nice regulation of those desires which have arisen within the mind as the result of some external or internal causes, and this regulation forms an important link in the remarkable chain of sequences which belong to the direction of the will. The power or liberty to do either the one or the other—namely, to do either wrong

or right, makes a man a free, but at the same time a responsible agent.

In this interesting process, the first mental condition is a certain movement of one of the desires or affections, which operation of the mind is generally termed *inclination*. The second state refers the inclination to the motives which prompt the action and the principles of integrity. If these harmonize with the inclination, then the willing of the deed and its performance are the result, with the perfect sanction of every moral feeling.

Should the inclination be disapproved by this monitor of the mind, it is by a strict moral disciplinarian instantly given up as being in direct opposition to the healthy conditions of the inner man, and thus the moral equilibrium is preserved. It happens however, frequently, that this mental and moral discipline is neglected, when their desires and affections, no matter how illegitimate, are allowed to engross the mind and absorb its attention so fully, that the agent is no longer master over himself, cannot trace any inclination to its moral causes and motives, and weigh nicely the consequences of a careless indulgence of a desire or affection in the scale of strict morality. The result is then this—the agent acts rashly and unwisely, without consideration of the difficulties and dangers in which he plunges himself.

Another very interesting state of mind is this:—A person may attend to the motives and causes of a desire, affections, and inclinations, so as to prevent their being acted upon, while this inclination is still fixed in the mind, and the agent regrets having been obliged to deny himself the object of his illegal appetite. It is evident here that although the actual deed has not been performed, the harmony of the moral feelings is destroyed, and the mental state of a strict purity of heart has ceased to exist; for this constitutes

an entire subjection of the desires and affections to the voice of conscience and the principles of moral rectitude.

Another condition of the mind forms a remarkable feature of the human character. The equilibrium of the moral feelings may be disturbed, without being followed by the deed. This is the case when an inclination is cherished contrary to the voice of convictions, while the carrying out of the desire or inclination is being prevented by some inferior motives, such as reputation or interest.

For instance, a person may be, with the spirit of perfect atheism, nominally a Latter-day Saint, quite in opposition to his conviction, and merely from selfish motives. His apostacy may thus be prevented for a time, and the community even be benefited by his talents as far as his selfishness will permit; but in relation to the individual himself, the moral harmony is destroyed, and he must appear as a hypocrite in the eyes of the Almighty, who regards not the outward appearance, but looks into the heart.

Thus it may often appear that strong inducements to vice are resisted from very inferior motives. But this, of course, is not to overcome temptations; it is only to balance one selfish feeling against another.

On examining thus the moral constitution of man, we find that a strict and proper attention of the mind is necessary to preserve purity of heart, else a person is liable to get in the above last state, where no power of the mind seems to be able to restore it to its former healthy condition. The necessity of the attention of mind was already realized by the illustrious Plato, the founder of the Athenian Academy, and Aristotle, the founder of the *Peripatetics*. The latter states, in his *Nicomachean Ethics*, that a man who was doing wrong contrary to his own moral convictions could not be reclaimed by any argument.

UTAH NEWS.

(From the "Deseret News" of Aug. 29.)

ARRIVAL OF THE FIRST HANDCART COMPANY. — Captain Daniel Robinson brought into the city on Monday afternoon, between four and five o'clock, the

first of the season's handcart companies, in good order, and apparently in general good health.

The company was composed chiefly of

British Saints, with a few families from the Eastern States; in all, about two hundred and thirty souls. They had six waggons, thirty-nine handcarts, and ten tents for their additional accommodation. They lost but one ox on the way. A child of two years of age, son of William Robinson, of Franklin County, Pennsylvania, died a week ago, and was buried at Cache Cave.

There had been several cases of sickness on the way; but on arrival, the entire company is reported in good health. They had drenching showers during the first two weeks of their journey out from Florence; but throughout the remainder of the journey they had excellent weather, and, as far as we learn, have come along as well as any company that ever crossed the Plains. Their appearance on entering the city was indeed, if anything, more favourable than that of any previous handcart company.

As soon as they emerged from the kanyon on to the bench, and the citizens got a glimpse of them, the streets leading eastward presented a very animating appearance. Everybody seemed cheery and pleased to go out to meet the new arrivals. By the time the company reached the camping ground, opposite the Eighth Ward School-house, there were thousands of citizens round them, whose language and reception, to the arrivals, were evidently a hearty welcome.

The camp was soon formed by the waggons being placed in a line to the north, the tents to the west, and the handcarts to the south and east.

We noticed early on the ground, Bishop Hunter, his Counsellors, and the Bishops generally. As soon as possible, the Bishops had brought to the camp a general abundance of vegetables and other edibles to refresh the immigrants.

Captain Ballo, with a portion of his band, was early among them, and enlivened the scene with excellent music. "Home, sweet home" must have caused a thrill of joy and gratitude in every bosom.

Altogether, the assemblage on the camp ground on Monday evening was decidedly cheering. The healthy appearance of the immigrants, the kind greeting of relatives and friends, and the good feeling everywhere apparent were creditable to all.

LATE FROM THE IMMIGRATION.—Captain John Smith left his company on Ham's Fork, Wednesday last, in the afternoon, and came in with his sister, Mrs. Walker, accompanied by her son, who had accidentally been wounded in the arm by the discharge of a gun, and arrived at his residence near this city on Saturday evening.

He reports that his company and those ahead of it were getting along finely. Captain Ross was but a short distance in advance, and Captain Murphy's company was at Sulphur Creek when he passed it on Thursday, and Captain Brown's at Bear River on Friday morning. He reports several deaths among the children in his company, since passing Laramie, of whooping-cough, all of whom were sick before starting from Florence.

ARRIVALS FROM THE EAST.—Lieutenant A. Dana, U.S. Artillery, with lady and daughter, and Captain Richard Francis Burton, of the British Army, arrived by the eastern mail on Saturday evening. They were the guests of his Excellency the Governor on Sunday, and on Monday morning the Lieutenant and family left for camp.

*Captain Burton will probably remain ten or twelve days in the Territory. The Captain is a traveller of distinction, generally known as the Hajee Burton, pilgrim to Mecca, explorer of Hurrur, and discoverer of the great Central African Lakes.

On Monday, Judge Flanikin and two sons, Secretary Wooton, and Marshal Grice arrived by an extra service that had accompanied the mail to Rocky Ridge. From some bungling, they had to remain there four days for mules. When procured and ready, Dan Johnston made quick time into the city, and arrived as above stated.

We believe that all of these gentlemen enjoyed their trip across the Plains.

We understand that Judge Flanikin comes out as the successor to Judge Cradlebaugh, who was assigned to the Second or Western District, and that one of his sons is to be the clerk of his court, which office is not very lucrative in this Territory, but more so in that District than in either the First or Third Districts.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Globe* says symptoms of an unmi-takable rupture between the Cabinets of France and Rome are evident. The greatest affront to France is the absence of a French Cardinal among the nominations. There is talk in Paris of a new diplomatic circular, in which France will declare that, without withdrawing her sympathies from Piedmont, she can guarantee nothing more than Lombardy in case of an attack by Austria. October 1st, a great battle was fought between the Garibaldians and the Neapolitans. This battle of the Voltorno is the greatest battle, in point of numbers, ever fought by Garibaldi during his military career. The Neapolitans are said to have had on the whole line quite 30,000 men, and Garibaldi with about 15,000 opposed and defeated them. The battle lasted from half-past three in the morning until about seven in the evening. Great loss of men is reported on both sides, especially on that of the Neapolitans, who also had a large number of their army taken prisoners by the Garibaldians, who are said to have had on their side many wounded, but few dead. Two battalions of Bersagliere and a division of Piedmontese artillery took part in the battle on the Voltorno on the 1st inst. The following are despatches concerning the entry of the Piedmontese troops into the kingdom of Naples:—"Ancona, October 9: The King has proceeded towards the Neapolitan frontier. He has issued a manifesto to the people of Southern Italy. To-day the Sardinian troops enter Neapolitan territory." "Ancona, October 9: The manifesto addressed by Victor Emmanuel to the people of Southern Italy explains the line of policy he has followed, and the resolutions taken in consequence of late events in Italy. Deputations are arriving from every province of the Neapolitan State, bearing the resolutions of the municipal and other constituted bodies which proclaim Victor Emmanuel King, and solicit his presence. The governors and magistrates of the different provinces have signed an act of submission and homage to the King's Government. To-day the troops, of whom his Majesty has taken the command, entered the Neapolitan provinces at three different points. They are awaited with impatience by the inhabitants." The brave and frank Nino Bixio has addressed to the Genoese papers the following despatch:—"October 2, 5.45 p.m. Yesterday I telegraphed to you that we had driven back the enemy. To-day we have made an end of it. Seven thousand prisoners are in our hands; their General is one of the number. We have had great good fortune in all our movements. On the first news from the camp, there was great dismay in Naples, and fears were entertained for the safety of the town. Our (Piedmontese) infantry, the Bersagliere, and the disposable artillery were instantly marched to Caserta. This reinforcement was not un-availing, and had full leisure to distinguish itself. The Garibaldians raised shouts of joy on seeing their brethren of Northern Italy, and the Neapolitans were frightened at the sight of those regular uniforms. The Piedmontese Artillery wrought wonders. It fired grape shot at the rate of five shots in two minutes, and the result was frightful. The Bersagliere vied with the Garibaldians, and these latter with the former: they vied as to which of them should sooner take possession of the most dangerous positions." Insurrection is said to have commenced in Hungary.

AMERICAN.—The Prince of Wales has arrived in the United States, and received a grand reception which, as a popular demonstration and excitement, surpassed the Canadian demonstration over his visit. Senator Seward has just delivered a great and eloquent speech at St. Paul, Minnesota. In spite of the "irrepressible conflict" between the pro-slavery and anti-slavery parties and principles, he predicts a glorious destiny for the United States, and boldly and eloquently anticipates the absorption of Russian, British, and Spanish America. The Hon. W. Z. Yancy, the great advocate of Southern rights, or division from the North, has also delivered a great speech at Washington. A new planet has been discovered, concerning which the *Herald's* Washington correspondent says—"Strange to say, the new planet discovered by the National Observatory on Saturday night last is occupying far more attention among the Washington world than the movements, or aberrations, or eccentricities of any of the stars in the political firmament. Everything sinks into insignificance before this new visitor from the celestial sphere." It is reported that the great filibuster Walker has been shot. The Washington correspondent says—"The Department of State are jubilant, as are also those in diplomatic circles, at the disastrous failure of Walker's expedition, and of his capture, and, ere this, ignominious death. He has been the source of great annoyance to our Government, and they feel greatly relieved that he has been thus suddenly checked in his mischievous career. Private advices from Honduras and Guatemala state that Walker's raid had caused intense excite-

ment throughout the central American States." The following from the *Herald* is an illustration of political gamblers and political gambling in the States:—"Douglas scheming for Lincoln's election.—It is authoritatively stated among the leading political men here that Douglas has struck a bargain with two immense interests in the country to elect Lincoln, if he cannot be elected himself. It is said the New Almaden Quicksilver Mine Company have assigned a large interest to Douglas for his influence to induce the Federal Government, after next March, to abandon the suit against that company; and that there is an understanding with the Republicans for this purpose; and it is asserted also that the New York Central Railroad Company and other companies have agreed with the Republicans for the control of the Pacific Railroad route and contract. Douglas is to have a large interest; and Chicago, where his property lies, is to be specially benefited." The War Department has received heavy mails from Utah and Oregon. These despatches report that "matters in Utah were quiet, and good order generally prevailed."

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belfast	Thomas Crawley.....	£ 71 10 5½		Brought forward.....	£ 427 2 3½
Dublin	John J. Wallis.....	34 3 3	San Francisco.....	G. Q. Cannon	105 5 6½
Dundee.....	Charles Turner	11 16 11½	Cape of Good Hope	G. Rucks	14 10 9½
Monmouthshire	Edwd. Burgoyne	0 16 8½	Swiss and Italian	Jabez Woodard	4 9 11
Worcestershire	John Redington	0 12 0½	East Indian		1 17 0
Durham	Samuel Francis	0 10 11½			
Cardiff	Barry Wride.....	0 8 8½	F. Merryweather		1 1 0
Pembrokeshire	William Coslett	0 6 0½	Isaac Whiteley		1 9 4
Wiltshire	John H. Kelson	0 4 11	J. W. McLellan		0 17 9
Newcastle-on-Tyne	J. Stanford	0 3 1½	Frederick Mackay		0 5 3
MISSION.					
Australian	Thomas Ford	306 9 6½			
	Carried forward	£ 427 2 8½	(Errors excepted.)		£ 566 10 8½

VARIETIES.

A CAT, having lost her kitten, followed a mutton-pie man!

A SCHOOLMASTER, who had an inveterate habit of talking to himself, was asked what motive he could have in doing so. He replied, that he had two good and substantial reasons: "In the first place, he liked to talk to a sensible man; in the next place, he liked to hear a sensible man talk."

"HEARD SOMETHING."—"Ahem! Ephraim, I heard something about you." "La, now, Miss Sophrina, you don't say so?" "Yes, indeed, that I did; and a great many said it, too." "La, now, what was it, Miss Sophrina?" "O dear, I can't tell you" (turning away her head). "Oh! la, do now." "Oh! no, I can't." "Oh! yes, Miss Sophrina." "La, me, Ephraim, you do pester a body so!" "Well, do please to tell me, Sophrina." "Well, I heard that—Oh! I can't tell you." "Ah! yes, come now, do!" (taking her hand). "Well, I didn't say it, but I heard that—" "What?" (putting an arm round her waist). "Oh! don't squeeze me so! I heard that—that (turning her blue eyes full upon Ephraim's)—that—you and I are to be married, Ephraim!"

THE PERSIAN RELIGION.—The ancient religion of Persia bore a striking analogy to sacred history. The principal deities of the Persian mythology, as described by Zoroaster, were Ormuzd, or Oromades, or Oromazes, (for these names all designate the same being); Mithras, and Ahriman, or Arimanius. Ormuzd was adored by them as the author and principle of all good. He is described by Zoroaster as residing in the midst of a pure and divine fire; and the ancient Persians considered it profane to form images of him, or to erect temples to his honour with the idea of making them his dwellingplace. Fire was venerated as his sacred emblem, the sun as his image; and his worship consisted

in simple rites and bloodless sacrifices. Mithras was also supposed to have been a personification of the sun, and the first production of the power of Orosmales. He was considered as a very benevolent spirit, and was represented as seated next the throne of Orosmales, surrounded by an infinite number of genii of different rank and orders. He was held in high veneration by the Persians; and mysteries, called by his name, were celebrated in deep caverns or artificial grottos in the mountains of Persia, hence called the Mithratic caves. Aramanius was considered as the author and spirit of evil among the Persians. He is represented by Zoroaster as the chief of the Gynges, the highest rank of genii; and it is said that having aspired to equal the god Mithras, he seduced all the spirits of his order to unite with him in disturbing the harmony of the heavenly regions. He was believed to be perpetually opposed to Orosmales, and to have endeavoured to introduce universal confusion amongst his works. Orosmales, to punish these rebellious spirits, withdrew his rays, and thus the sphere of Ahriman became a chaos of eternal night, in which anarchy and violence reigned. But at length, by the power and compassion of Orosmales, the planets arose, into which the seven principal genii, the companions and ministers of Ahriman, were distributed; and the merciful god, Mithras, the mediator between Orosmales and Ahriman, is represented as labouring unceasingly to reclaim and purify these adverse spirits, and thus to render them capable of again enjoying their primitive felicity. The Persians believed also that the spirit of evil, in the form of a serpent, destroyed the first of the human race, and that the earth had been overwhelmed by a universal deluge.

"DEATH OF ELLER HODGETTS.—Respected by his friends and acquaintances as an honest, faithful Saint, Elder W. B. Hodgetts departed this life on Sunday, August 12, after being sick a long time of that fatal disease commonly called consumption. He embraced the Gospel about ten years ago in the city of Worcester, England, and emigrated to Utah in 1852. In 1854 he was sent to his native land on a mission, and returned in 1856, in charge of a company of emigrating Saints; since which time he has resided in this county. He has left a wife and two children."—*Deseret News*.

POETRY.

THE BATTLE OF LIFE.

To the front, to the front, in the battle of life!
Small reward gains the man who hangs back in the strife:

We have evils to conquer, and foes to subdue;
Yet success is the meed of the valiant and true.
The squire makes no marks on the tablet of time:
Let virtue enlist thee; to glory then climb.

To the front, to the front, till the battle is won!
Our lives will be spent ere the work is all done.

'Tis an evil to hunger; we labour for bread,
And the blessing we reap when our bodies are fed.
If naked and houseless we wander forlorn,
We are subject to pain, inconvenience, and scorn:
Thus we toil day by day, as our wants rise anew;
As each comfort we gain, we an evil subdue.

To the front, &c.

Chesterfield.

Then to work! then to work! and by this understand

There is labour allotted for head and for hand.
Man has not exhausted the earth's latest hoard;
The last realm of science he has not explored:
Man yet has not learned by love how to rule;
Nor, all truth to teach, has he founded a school.

To the front, &c.

When usurpers of power from their heights have been hurled,

And the despot's brute force driven out of the world;
When the children of labour are taught but to bow
To the mandates of Heaven, we then can allow
To the lovers of right a repose for the mind:
Till then we must toil for the good of mankind.

To the front, &c.

EDWARD S. SHAW.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TRUE POLICY, OR LEGITIMATE GOVERNMENT.

In our investigation of this subject, we shall only consider such general principles as we conceive to be directly applicable to the subject under consideration. Embraced within the constitution and capacity of man are two prominent and ruling features, which enter into and form the leading character of all their governmental policies. They are found in all governments and societies of men. However widely they may be separated by geographical lines, wherever mankind exist, there can be found the social and religious qualities of the mind, making them religious or worshipping beings as well as social and secular agents. Whatever may be the peculiarity of their development, or the names by which they are called, they occupy the foreground of all governments and societies of men, whether civilized or savage, and are only made to differ as the traditions and usages of men under different circumstances apply them for the accomplishment of their own purposes. That mankind have embraced within their mental constitution the qualities requisite to worshipping beings, the thousand millions who pay their devotions at the shrines of their numerous and multifarious gods is ample proof. That the social or secular elements extend equally over the same number of inhabitants is also apparent

from the corresponding numbers, varieties, and forms of internal regulations which they have instituted for their mutual benefit, protection, and government. These exist everywhere amongst all classes and conditions of men as the development of the religious and social qualities of mind with which they are endowed by their Maker. The great varieties of forms of religion and government amongst men appear as the result of their own acts, and do not arise from any cause or necessity which existed in the act of giving to men their free agency. The condition follows their own acts as a necessary result.

There is but one just and truthful form of government with intelligent beings, whether in the heavens or on the earth; and to that form of government the intellectual endowments and qualifications of man are legitimately adapted. This government is Patriarchal, and is the only form by which intelligence can be successfully governed, whether it be amongst the Gods of eternity or amongst the inhabitants of earth; for it is by virtue of God being our Father that he exercises control over us and holds us accountable for the transgressions of his law. This form of government was established by him on the earth during that period denominated "the Patriarchal ages." This is legitimate government, and the only

one that man has ever been authorized to establish upon the earth. As men have degenerated from the knowledge of God, and lost sight of the purpose for which they came here, they have in their ignorance instituted forms of government which are at variance with the order and government of heaven.

Many relics of the ancient Patriarchal order are still to be found amongst the nations of the earth. The civil laws of modern nations profess to be predicated upon the statutes given to the Patriarchal heads of Israel by their great lawgiver, Moses. These laws have suffered so much from the lapse of time and the interpolations of men, that scarcely a vestige now remains which can be traced to the original institution and government of Israel. With the march of the Roman empire can be noted the inroads and innovations upon this ancient form of government. The blending of heathenish forms and rites with their institutions have been going on until within the last three hundred years. During this latter period, governments and religion have undergone so many changes in modern Europe and the Western Continent; that there is but little of the theocracy of Israel to be found. In the western and central portions of Asia many relics can yet be discovered, especially in the family or domestic portion of their governments, though in most cases materially changed and corrupted, and are chiefly practised for selfish and sensual ends. In modern Europe the hereditary descent of the houses of royalty and aristocracy are but offshoots from that ancient order of government which are in their practices diverted and corrupted from their original purpose, being held by the few to oppress and enslave the many. The Patriarchal form of government is the government of God, and was revealed in the early ages of the world, and practised by Divine appointment from Adam to our Saviour, embracing a period of four thousand years.

What a grand and Godlike form of government the children of Israel presented for the reflecting mind in the days of their national prosperity! Twelve nations were united under one grand head, with Prophets and Seers to obtain the word of the Lord for their guidance and control. Each tribe or nation was represented by its legitimate Patriarch

and Seer, and the families of each tribe were presided over and governed by their paternal head as a Prophet, Priest, and King, officiating in all the ordinances and laws, blessing and administering to them by all that Godlike authority and right by which a father presides over and governs his own children; and by the same authority and right by which he governs his own house he is bound by the relationship of son to his paternal head, while he continues to sustain the relationship of father to his own children, extending to them all the right to govern and control in each of their domestic circles, which he can claim by either the relationship of father or that of son for himself. Thus his individual family organization exists as a nation within a nation, ever sustaining and preserving and perpetuating the relationships of father and son, regulating and governing by the same laws which govern the whole, and thus bringing the institutions and laws which govern an entire nation to the capacity of a family, teaching and instructing them at their homes and firesides the great principles of self-government. By educating his children in this great science, he thus induced them at an early age to adopt the same form of domestic or family government, thereby increasing and extending his own dominions and greatness as well as that of the nation to which he belongs, and conferring upon his own sons that right and authority to govern in their own domestic concerns that a father can alone give. Thus was the kingdom of Israel composed of a nation of Patriarchs, all existing, governing, and ruling in their home circles by the same great laws that governed the whole nation. Every law and every principle applicable to one applied to all, which made them one in government, one in interest, and one in their councils.

In this form of government are found all the elements that are requisite to the legitimate gratification of every quality of mind and every true and proper desire embraced within the mental constitution of man. If he desires to be good and great, the way is opened whereby he can attain that object. He can draw from this source all the goodness, greatness, and virtue that the most comprehensive mind of man can circumscribe, and that, too, without infringing on the rights of others. He can justly and lawfully gratify every desire

which has been implanted within his nature by the divine economy of his Maker for a wise and noble end. In doing so, he does not abridge the same free use of others in their pursuit of the same blessing. He is enabled to gather around him (not in meagre and stinted quantities,) all the elements of government, of peace, and of happiness that his intelligence is capable of appreciating or enjoying. The road which leads to endless increase and progression is open before him, with ample opportunity for the development of the loftiest aspirations to which the soul of man can truly and legitimately aspire. The religious instincts of his nature, under the benign influence of such an order of government, is richly provided with all that spiritual food so necessary and requisite to satisfy the longing desires of the divinity within him. He has in its true character opened before him the great book of nature, from which he is enabled to increase his present store of knowledge from the contemplation of its divine and manifold laws. His religion invites him to become acquainted with all truth. The truths of science, as well as all useful and progressive knowledge, are equally included within the scope of his liberal faith. His capacities, his wants, and his requirements are all truthfully and legitimately gratified; his secular government and religion are for ever one and inseparable. The entire framework of this government is theocratic, embracing all truth. God and the people rule, all power to govern and control having been legitimately derived from the consent of the governed. This great system of government is predicated and perpetuated on nothing less than a revelation from God to man of the first great principles of that form of government denominated by the ancients the kingdom of God. The same laws and institutions which bear rule in the heavens are committed in their fundamental principles to his children on the earth, that they may, by the pursuit and practice of them, travel the same road which leads to happiness, progression, and eternal life. Where this order of government is found amongst men, the knowledge of God prevails in their midst, and every principle of their holy religion becomes to them matters of eternal reality. Under such an order they become a nation of kings and priests unto God, and reign by his Divine authority and government

on the earth; and one will have no need then to say to his neighbour, "Know ye the Lord;" for all will be taught of him, from the least to the greatest: then will the knowledge of God "cover the earth as the waters cover the sea."

How widely different is such an order of government from that which we now behold amongst the children of men! No standing armies, no national defences, and no citizen soldiers would be necessary for defence against foreign aggression. Politically and religiously, the world have gone far astray from their God and the great purposes of their being. In their ignorance, they have taken into their religious and social compacts elements which are foreign to their prosperity, peace, and happiness. Religiously, they have so far degenerated from the principles of life and immortality, that they in their ignorance are satisfied to follow a mixture of heathenish corruptions and Romish or Papal superstitions, with scarcely any more truths in them than there were righteous men in Sodom; and those truths so intermixed, isolated, and disconnected from the great system of which they form a part, that they are consequently powerless. Socially, their domestic arrangements are equally deteriorating and foreign from the true purposes of their being. The introduction of monogamy, or the one-wife system, like much of their religion, is of Roman origin. The pernicious effects resulting from the practice of this system are filling the world with prostitution and degenerating the race to pigmies, destroying and drying up the fountain of human life, and transmitting disease and vitiated passions to posterity.

If the world would remove the great multitude of evils which exist religiously and socially as the result of their departure from the laws of life and being, let them adopt the Patriarchal order of government embraced in the Gospel. Its forms, ordinances, and requirements are but the forms and ordinances of that heavenly system of government, by the virtue of which God, being our Father, rules over us. In doing so, and living by its requirements, they will become like Abraham and Moses—polygamists, Patriarchs, and Prophets; and as a guarantee that they are doing right, they will have the precedence and examples of four thousand years for their guidance, during which period these institutions were observed.

and practised by Divine appointment. Upon the other hand, the precedents for the practice of the one-wife system is found in the annals of the Roman empire, and is a relic of barbarism transmitted to this age.

In such a form of government we find all the checks and balances that are necessary to maintain and perpetuate its equilibrium. Here man can enter into the full enjoyment and development of every quality of mind embraced within his nature. Through the eternal and

immeasurable infinitude of its principles, it is enabled to meet all his wants, and to gratify truthfully and lawfully all his aspirations and desires, both temporal and spiritual. It will also renovate the family of man from the multitude of evils which we now behold as the effects of transgression, by removing the cause, thus harmoniously blending in one glorious system religion and secular and domestic governments under one head, corresponding to the capacities, desires, affections, wants, and necessities of man.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 662.)

CHAPTER II.

FITNESS AND ADAPTATION.

Fitness and adaptation to the wants and character of man's soul will be the first points from which we shall endeavour to show the divinity of "Mormonism." The first principles in which we shall endeavour to show that fitness and agreement will be in its doctrines concerning man's origin and destiny. To do this properly, we shall have to bring before the mind's eye some of the chief characteristics of our nature, that the harmony and agreement of "Mormonism" with those characteristics may be seen.

Man possesses a great and insatiable nature, which nothing can absolutely fill or supply. No sooner are the greatest of his aspirations obtained than he finds them inadequate to fill the yearnings of his soul, and something of larger magnitude still has to be sought out, which promises to be the thing that will really satisfy his demand; but, as quickly as obtained, it in turn diminishes in significance, alongside the still greater capacities of his soul, within which it is swallowed up and lost, and he still cries for more. No matter whether the desired object be something to possess, such as a house, or lands, or a matter of enterprise or discovery, the least seems great till obtained, and then the biggest seems as

mean and unimportant as the smallest. So wide is the nature of man, that the more he knows, the more he wants to know; the more he gets, the more he wants to gain; and thus from height to height he vaults along, and only stops when he comes to the boundary over his prospects and researches imposed by the vail between life and death.

In addition to these restless ambitions—these endless aspirations, man holds within his nature a combination of powers and impulses, which in their exercise make him a very type of his Creator.

While God possesses the attributes of mercy, love, pity, benevolence; justice, integrity, judgment, and truth, so does man, in greater or less proportion, according to the cultivation and development which they have received at his hands.

While Jehovah manifests in his movements governing, controlling, and managing power, so does man bear them in due proportion; and he possesses also the accessories necessary for their development—namely, judgment, discretion, prudence, and foresight; and brilliant are the records of the past with instances where men have manifested this Godlike skill—this faculty of Deity. Does Jehovah exhibit in his character great constructive powers, seen in workmanship hung in mighty masses in the regions of

space? Does he display great contriving, adapting, and proportioning skill, as manifested in elements mixed and combined, and seen in the adaptation of men, beasts, and plants to peculiar regions and climes? A great painter, adorning, and lover of decorative skill is He, as declared in the combined hues and glorious forms of life he has produced? So man, (made in his image,) moving in his little cramped-up sphere to the extent of his field of operations, exerts constructive abilities till he stands a tiny thing beside the monument of his own skill, displays an inventing and combining genius, and produces also *his* conceptions of beauty, grace, and skill in a thousand forms of loveliness and joy.

Such, then, we perceive is man. He embodies within himself Jehovah's attributes. He is allied in his nature to the Infinite and Supreme. He possesses impulses that keep him ever soaring for mastery and might—ever treading out, subduing all to his will. He holds energies that are ever penetrating, exploring, and unfolding. We behold him now weeping that there are no more worlds to conquer—now lamenting that he cannot explore another million miles of space—now penetrating the bowels of the earth and comparing its incrustations, that he may judge the process by which it was produced,—now soaring in music and in song, till our touched sensations tremble with the thrill of harmony and delight;—here embowelling the earth, dragging its rugged minerals to light,—there rolling out the blackened ore as glittering steel;—now moulding the burning mass into terrific limbs and joints, —there fitting each to each, and giving steam for breath, while he compels the huge arms to twist and thrash its kindred element into shape. But man stops not here: he puts his hand upon every element of nature. While he drags from beneath its glittering wealth, he draws from above its light and heat: he dissolves the rock, the flame, the herb, the tree, the flower, to get their inmost qualities: he mixes, proportions, and combines, and stamps on all his constructive skill his beautifying and adorning power, and yet he soars; and, but that death and changing circumstances blast and break in upon his plans, and the veil of darkness hangs over the future, he has impulses that would urge him to aspire to carry into boundless

operation the abilities and attributes with which he is endowed. Where would he cease his ambitious efforts for control over the elements of nature? Where would he cease his efforts for dominion, wealth, or knowledge, did not that veil blindly descend on all around, and cut off from his gaze the field of his operations?

Now, we assert that, to truly feed such a great and unbounded nature as this, a religion is required whose views of the origin and destiny of man's spirit shall be as exalted and unbounded as the immensity of his desires. Man needs a religion capable of explaining the affinity of his soul with the majestic and the eternal,—one that can also explain why a type of the attributes of Deity is found within him, and tell how it is that such restless and insatiable ambitions are implanted within his nature. The perplexing nature of man's situation here below also requires, for his happiness, a reason why his great and ever-soaring nature is found linked and associated with its complete opposites—sin, misery, the perishing, and the dying. To be in full harmony with man's nature, and to supply his yearnings, it must do this, or—either such a religion is not the religion of his God, or God has thought more of supplying the coarser wants of the body than of meeting the far deeper and more acute wants and yearnings of man's soul.

Now, "Mormonism" meets all these demands in the great principle which first and foremost it has taught to the world of the divine origin and eternal character of the powers of man.

From the teachings of the Prophet Joseph Smith we learn the great and glorious fact that all men and women, without exception, are sons and daughters begotten unto the living God, from whom these high attributes have been derived: hence their wide and insatiable character. That, instead of (as commonly supposed,) man having an origin in common with "the beasts that perish," a far greater tie connects him with the Deity,—that a tie, in fact, similar to that which binds the parents of our flesh to the bodies we inhabit, binds the "Father of spirits" to the spirits of men; and hence man's affinity for the Eternal and Supreme.

Thus we learn the simplifying fact that all the creative, acquisitive, and governing powers with which we operate continually on a small scale, are but counterparts of

powers which the Creator, in the vast range of his almighty movements, calls into action above, and that they are germs and buddings of his Divinity seeking to unfold itself: hence the wonderful variety and scope of such powers. Thus we learn that every true affection of the heart, every natural ambition, every yearning or striving of the spirit is an impulse of that lofty nature we have received from Him, and that all are eternal and inseparable attributes of our endless being, capable of being, and intended to be, infinitely and boundlessly expanded and developed, under the guidance of the Almighty, until the Great Father is glorified and reproduced in the perfections of the hearts, minds, and persons of his children; and, consequently, the reason why, wherever human foot has trod, these impulses and ambitions are found expanding their force within the human breast. Here also we learn the soul-expanding fact, that the Gospel of Jesus Christ (the very first of the principles of which only have been revealed unto man,) is that great and eternal science which teaches how that lofty and magnificent nature can be beautified and celestialized on the surest and most enduring of principles.

But now comes the question—If man is so great in his origin and so boundless in his capabilities that he is capable, under the leadership of the Almighty, (on condition of strict obedience to every principle of the Gospel,) of rising till he fills the heavens with glories reflected from his Father, how is it that he is found on a world like this, associated with the earthly and the perishable, and encompassed with the elements of sin and degradation? The answer is briefly this: We are told that the spirits of all men and women were begotten on a previous world to this by the Almighty, who is called in the Scriptures the "Father of spirits;" but the perfection of being could not be obtained without the increased powers and capabilities for enjoyment to be had by the union of the spirit with a body, and the existence of a suitable world on which to dwell and develop those powers: hence the world was framed, at the laying of the "corner stones" of which it is said that "the morning stars sang together, and the sons of God shouted for joy."

All these eternal sons and daughters

of God, containing each in embryo every quality of the Great Parent, needed an experience upon a world of "good and evil," to prove them, and to instruct them in the nature of the powers entrusted to them, and at the same time to acquaint them with the varied and contending elements they were intended (if obedient to the Father's laws,) afterwards to control; also to exhibit before their eyes, or stamp upon their souls, by the burning power of experience, if necessary, the effects of evil and departure from eternal truths,—so that, when they came (so to speak) to act in the broad field of eternity, (compared to which their little probation upon this earth would be but as a moment,) they would have obedience to the great Head and his eternal laws interwoven within their very nature, impressed there by what they had seen and felt. This created the necessity for the state of things in which we are now found.

That these spirits of men and women (the offspring of God) might get the fullest education, it was decreed that they should "go below all things," and take bodies of the grossest type in which celestial spirits dwell: hence the present weak, changeable, and mortal bodies which we inhabit. It was also decreed that as fast as the inhabitants of the earth overcame their own weaknesses, and took upon themselves, by yielding to the dictates of the celestial and Holy Spirit, the nature and character of God, they should be aided and assisted by the great Head to progress still further, and should finally be lifted up to enjoy better states of existence: hence the doctrine of a celestial resurrection and of immortality.

Death, or a change equal in effect, was decreed "upon all men;" for, without it, this state of probation could not be terminated, nor could men or women escape from the prison-house of a "tabernacle" open to disease and death, and obtain another one, glorified, renewed, and better suited to the greater intelligence and higher nature dwelling in their spirits. And it was decreed that resurrected men (upon this earth, which the Almighty should also change, purify, and exalt in its character, to suit the progress of such beings,) should have a still higher school established among them by the Almighty, in which, under his grand tuition, they

should learn the immortal science, how to continue, and, by eternal increase in every power, make glorious an endless life.

But it was decreed, in order that mankind might fully manifest a choice for righteousness for its own sake, without the remembrance of the glories of a past state to goad them either way, that all remembrance of that condition should be taken away, and that only so much of it should be revealed unto them as was necessary for an understanding of the position they occupied in relation to the heavens, that they might understandingly work out their salvation.

It was purposed that the very eternal code of principles upon which, and through which, the happiness of the upper worlds is constituted and established, and by which the very Father of heaven rules his being, should at some time or other, either in the flesh or the spirit-world, be revealed as a Gospel of direction, education, and salvation unto them, while the Holy Spirit (a celestial influence from the Father's presence) should testify within their bosoms of its truth, and, if obedient to its laws, predict within them, on plain, sure, and self-evident principles, the heights and glories to which they could arrive; and these testimonies were to be given and deepened, just in proportion as they yielded themselves to the promptings of the celestial Spirit to do good, until the truth of a celestial life should burn clear in the heart, and be as sure to the inward senses as the light of the sun is to the eye, or the voice of man's fellow is to the ear.

Again was it determined, in order that these revelations and truths should come to man in a manner agreeable and consistent with the order and dignity of heaven, that whenever such truths or laws should be proclaimed, it should be done by an appointed order of men who should receive their commission directly from the skies, and who should (if faithful to their calling,) be filled with the Spirit of inspiration in their bosoms; and this in order that principles might be taught in the very spirit in which they were conceived above, so that laws might not be obeyed at random, and be consequently unfollowed by manifestations of Divine blessing: hence, no such principles as these relating to man and his God (nor, indeed, anything clear and defined in relation to God) has been

understood, except in times when the Lord has had a people on the earth directly and immediately controlled by his revelations.

"Mormonism" further teaches, in connection with the doctrine of the divine origin and Godlike destiny of man, that righteousness and purification of heart and spirit alone will prove a solid basis of progress towards the heights and glories to which we have referred: hence, for this celestial existence none can be candidates, except such as have forsaken evil, and made a righteous restitution to all they have injured, setting their faces like a flint towards rectitude and truth, and for such sins as are beyond restitution taken refuge by yielding to the ordinances of the everlasting Gospel, which, if accompanied by faith, obtain for them a remission of sins through the blood of the Lamb.

Such endlessly claim their Heavenly Father's assistance. In their hearts, greater than all other proof combined, is given the sweet proof of their divine origin. Ever and before such, through the intelligence imparted by the revelations of the Holy Spirit, extend the fields of everlasting intelligence thrown open to the children of the Most High by the Eternal Father, that they may learn to practise on the principles by which he regulates his own existence throughout endless years.

To review: Here, then, are principles that lift the Gospel of Jesus Christ up to a glorious point and object, and at the same time present us with views concerning man's origin and destiny in harmony with the utmost soarings or strides of his being after knowledge or power—principles worthy of that which he feels and knows himself to be; here, the key to the mystery of man's endowment with the varied powers that make him so great a type of Deity; here, the reason why the soul is full of grand ambitions that never can be satisfied; here, a solution of the mystery of the evils by which we are surrounded—a doctrine that nerves our souls and adds vigour to our being—principles that disclose such a utility in life, and naturally shed such a hope within our souls of future joy, that we are filled with hallelujahs and praise. Whoever prepared such principles for man, he was a friend to man, and one who well understood the deepest prompt-

ings of man's being. None but the beneficent God could have prepared principles so natural and congenial. It has the flavour of His kind, satisfying, ample ways, who stooped even to gratify our meaner joys of taste and sight.

Looking around upon this world—looking back upon man's history, scriptural or "profane," how simplified and intelligible, in this light, does all appear!

Because man has had infused into him the germ of His qualities who is above all, therefore he is independent in his character. He laughs at prison walls, and dares the martyr's flame to rob him of his *will*, and therefore he soars ever after the beautiful, the holy, and the true.

Because man is divine in his origin, and has come forth from the Author of creative power, and is necessarily imbued with a love for the mighty and the supreme, his soul is stirred by any of the great manifestations of his Father's hand in the natural world.

Because man is the "offspring of God," he was made bodily in his image. Because he was of the same nature as the Deity, the Almighty could walk and talk with him in the cool of the day.

Because he was of His nature, Moses could talk with God as "a man converseth with his friend,"—could turn him from his "fierce anger," and soften him with mercy's tender voice; and David could be *a man after God's own heart*; and, for the same reason, Abraham the Hebrew could be *His friend*.

Because of this relationship between man and his God, Peter and eleven other mortals were considered by the Almighty capable of being entrusted with so magnificent a responsibility as the keys of the kingdom of heaven upon earth; and that which, in righteousness, they bound or loosed below, was regarded, obeyed, and took effect above. Because of this great relationship and affinity of nature, Jesus (the mighty God) could spend a life of over thirty years, eat, drink, and associate with men, bear and appreciate our griefs, and carry *our* sorrows. Because of this fact, he could, without doing any violence to his Divinity, be conceived of a virgin and find his way into the earth as all other men had done.

Because of this oneness of nature, therefore is it thundered in our ears by the Deity, Be ye perfect, even as I, *your*

Father in heaven, am perfect! And last, but far from least, because of this great truth, the very code of laws that govern Deity itself will suit us, and are urged upon us by the Lord.

Gloriously does the doctrine of the divine origin of man lift the barriers of darkness from round about our path and destiny, while together to its proof comes rushing from manifold points a scattered mass of testimony. It is seen in the sublime conceptions, the huge efforts, and the glories of six thousand years. It is heard also in the responses of the human soul, and found corroborated in the divine teachings of remote and separate ages. Borne on the same tide, and flowing to the same point, come once mysterious movements of the Almighty; and incomprehensible familiarities manifested between God and man—explained and reasonable now. Clothed with point, and filled with something like meaning and purpose;—comes now also, in this light, the promise of God to man of "*thrones, dominions, principalities, and powers.*" Similarly intelligible and forcible is made the promise that we are to be "*joint-heirs with Jesus Christ,*" while, as a substantial reality, we can now read those great words—"To him that overcometh will I give to sit down upon my throne, even as I have overcome and sit down upon my Father's throne." It takes this principle of "Mormonism" to make sense of the Gospel propositions and promises: without it, they are absurdities—big words with a milk-and-water meaning.

But it may be said, "How great is the distance between man and his God!" Yes, truly; and so is the distance between the little, sleepy, listless, incapable, and helpless being we call an infant, unable to move its own head, or frame a single word, compared to man moving in the pride of his physical strength and intellect. And yet that tiny huddled heap of humanity, oh miracle! becomes a man, rears temples, and binds nations together by telegraphic wires!

Yes, the divine origin of man is written in every breast—is seen in the untiring qualities of the mind, ever crying, "On, on to new conquests, new honours, new discoveries, and new means for gratification. It was heard in the declaration by man of his own immortality ere the voice of Jesus was heard upon the earth, and it was corroborated, carried on, and

glorified in his principles and promises when he appeared.

This principle, then, is our natural food. It alone, of all creeds concerning our origin, is in full harmony with the vastness and sweep of our powers and aspirations: hence it alone is worthy of us. So natural, so sweet, so good, so true does it come to us, that we feel it belongs to us as light belongs to our eyes, and was meant for us as much as the juice of the grape for our lips. So much for its fitness and adaptation. The *tendency* of this principle of "Mormonism" is still further to dignify and ennoble a good man; for who will act vain and petty, with such a Father? It prompts a proud desire to be good, that we may honour so high an origin. It gives man additional strength, because it creates faith in the greatness and unquenchable nature of our powers. It creates a firm resolve to be good, because we understand our great Father will only honour us in pro-

portion as we possess his qualities. And finally, it makes us content with life, by showing us that the "rough-and-tumble" of this state of existence is necessary for experience, and is calculated to prepare us to partake with greater relish the better principles of a higher state of existence. In other words, this grand foundation principle of "Mormonism" meets our proposition; it is calculated to satisfy, develop, brighten, and make glorious the powers of man's spirit, and thus produces proof that it was and is a heaven-born truth, sent for man by the same God who made the earth for our feet, and light for our grateful eyes.

Its glorious effects on all who practically believe it, its adaptation to the wants and aspirations of our spirits, and its conformity with what we see in others and feel in ourselves, furnish our first proof or token of divinity in "Mormonism."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 27, 1860.

THIS week we offer our readers a short summary of news as taken from our latest advices; and, for our convenience, we shall discuss them in a group. From the *News* of September 5th we learn that several of our emigration trains had arrived, making the journey across the Plains in good time. There had been but little sickness amongst them as far as heard from. One of the companies above-named was composed of English and Swiss Saints, and performed the journey under the direction of Captain J. D. Ross. The remainder of the emigration companies, which were still in the rear when last heard from, were getting along exceedingly well. Much credit is undoubtedly due to Elder G. Q. Cannon and others associated with him, for the prosperity which has attended this year's emigration, and for the prompt and efficient manner with which they were fitted out at Florence. Taking the emigration throughout, there have been less casualties and sickness than in former years. The emigrants are reported, generally, as feeling well and enjoying a good portion of the Spirit of the Lord.

On their arrival in Great Salt Lake City, they were met and welcomed to the "mountain home" of the Saints by numerous relatives and warm-hearted friends who had preceded them to that place, and in a few days they were dispersed through the settlements to share in their hospitality. Captain J. D. Ross's company were met in Emigration Canyon by several of the Quorum of the Twelve, where they spent the Sabbath together in a very interesting manner, by giving the Saints such

timely instruction and counsel relative to their various duties as their circumstances suggested.

The Gentile merchants which followed in the wake of the United States Army at the time of their crusade against the law-abiding citizens of Utah are fast preparing to leave the country. They are converting their chattels and effects as fast as opportunity offers into flour, which it is their alleged intention to convey to the gold-fields in the region of Pike's Peak; and if they should not find a market to suit them, it is not at all unlikely with us that it will find its way to the detachments of the army now stationed in New Mexico or Arizona. This class of characters follow this misnomer, like carrion birds, by the instincts of their nature, that they may prey upon its deformities. In their departure from Utah, it is a matter of regret with us to find that we have still a few of that class who will sell grain and flour to them, to the detriment of our own citizens. It is, however, all right: they may be only preparing to leave with them, as we learn that they are offering a high price for teamsters; and in the end we shall be all the better off. We are glad to learn that the moral atmosphere of Utah will be improved by their departure. If our institutions are not congenial to their proclivities, they can only blame themselves for being uncomfortable; for they must have travelled at least one thousand miles to find our society. We thank God that the road by which they came still remains, and that, for about the same expense incurred in coming, they can travel it back again.

About the last of August, Presidents Young, Kimball, and Wells, accompanied by J. Taylor, G. A. Smith, and G. Q. Cannon, of the Quorum of the Twelve, General H. S. Eldridge, Hon. W. H. Hooper, and about ten others, made an excursion up Provo Canyon, crossing over one of the main divides of the Wahsatch, until they reached the source of the Weber river, regaling themselves in the pure and vivifying atmosphere of the "upper deep" in an altitude several thousand feet above the common world. From the distinguished characters of which the party were composed, we feel assured they had a *good* time. It takes the Presidency to make a truly interesting and agreeable tour. They can do it up in true mountain style: they carry with them such an inspiring and happy influence, that one mountain trip with such men will be for ever a bright spot, the light of which would reflect upon our path, and its happy reminiscence would be a text through life.

Cache County, since the incursion of a small band of marauding Indians amongst them, which occurred a short time back, things with them have been quiet. At Smithfield a fort is in course of construction sufficient to accommodate the inhabitants, thereby preventing the recurrence of a similar difficulty. The wheat crop of the county is reported as being excellent. The corn crop is also good, but rather late. In other portions of the county the work of improvement is not abated: many of the enterprising citizens are engaged in the erection of mills of various kinds. The new farms that were opened last spring are reported by many of their occupants as being of a quality of soil superior to any in the country.

The citizens of Davies County have taken measures, by the mutual consent of the citizens of the county, to fix a price upon their grain sufficiently high, so that the Pike's Peak speculators cannot purchase from them with much prospect of profit to themselves. By this wise and judicious movement, they will be likely to keep their grain in their own hands.

A few thieves are still prowling around our borders; but they are so closely looked after by our citizens, that they will be likely to soon leave for a more congenial locality. A few casualties and accidents, together with an encounter with a grizzly bear, constitute all the items of importance, and completes our summary.

"PRESIDENT BRIGHAM YOUNG said if our heavenly Father could reveal all he wishes to his Saints, it would greatly hasten their perfection; and asked the question, Are the people prepared to receive those communications, and profit by them, that would bring about their speedy perfection? He discovered a very great variety of degrees of intelligence in the people; he also observed a manifest stupidity in the people attempting to learn the principles of natural life: observed that God is just and equal in his ways, and that no man will dare to dispute; also that there is no man in our Government, who will speak truthfully, and according to his honest convictions, but who will admit that we are the most law-abiding people within its jurisdiction: remarked that all the heathen nations have devotional instincts, and none more than the natives of this vast continent; and they all worship according to the best of their knowledge."—*Deseret News*.

HISTORY OF JOSEPH SMITH.

(Continued from page 664.)

[January, 1844.]

Saturday, 27th. Weather extremely cold and clear.

Prayer-meeting in the Assembly Room. High Council met, but, having no business, adjourned.

Sunday, 28th. I had some company in the evening from Warsaw. I conversed with them on politics, religion, &c. Prayer-meeting in the Assembly Room. Weather very cold.

I insert the following from the *Mil-lennial Star*:—

"Mr. Editor,—The idea has frequently crossed my mind, that were the Elders of the Church of Jesus Christ in this age to keep a journal of their travels and ministry, and record all the healings and miracles they had witnessed from time to time,—that should their separate journals be afterwards collected together and published in a volume, I am inclined to believe that a far greater number of manifest displays of the power of God would be therein recorded than is found in the journals of the Elders of the Church of Jesus Christ in the early ages, at least so far as they are faithfully handed down to us in the New Testament Scriptures.

And although, as in days of old, we are frequently branded with the epithets of 'fools, fanatics, religious enthusiasts, dupes, and vile impostors,' yet 'what we have felt and seen, with confidence we will tell.'

We have frequently heard, from individuals, on whose testimony we can rely

with the greatest confidence, of extraordinary displays of the power of God in the gift of healing; such, for instance, as the blind receiving their sight, the deaf having their hearing restored, the lame man being made to 'leap as an hart,' the dumb spirit being cast out, and one instance of the dead being restored to life.

Another instance of the kind last mentioned, with a heart overflowing with gratitude, I desire to record. On the afternoon of yesterday, a child of mine, a girl aged eight years, was sliding on the rails of the staircase, when on a sudden she turned over, and fell from top to bottom with a most tremendous crash, falling on her head, and being completely double when picked up by her mother,—so much so indeed, that her brother, who heard the noise, looked out of the kitchen, and seeing something lying in the passage motionless, concluded that his sister had thrown some dirty linen over the rails, and took no further notice. Her mother, on hearing the noise occasioned by her fall, hastened out of the parlour to the fatal spot, and immediately discovered it was poor Mary Jane, who lay motionless, speechless, senseless, yea, lifeless. She instantly took her up in her arms, and when she beheld her appearance, in an agony she cried out, 'My child is dead! she has fallen and killed herself.'

By this time I had hastened to the horrid scene, where I beheld my lovely girl stretched on the lap of her disconsolate mother, without the slightest appearance of life. I immediately examined her, and found that she breathed not, and that her pulsation had ceased. Her eyes also were wide open, and quite fixed as in death, and there

appeared to be gathering over them the film of dissolution. In fact, if it be true that Eutychus (the young man mentioned in the 20th chapter of the Apostles, who fell from an upper story,) was taken up dead, it is equally true that my daughter was taken up dead, for there was not the slightest vestige of life apparent.

At this moment, with heart uplifted to my Heavenly Father, I, in mighty faith, placed my hands upon her and ejaculated, 'Lord, heal my child!' when in one moment she shewed signs of life, and attempted to speak.

I immediately gave her to drink a little cold water, and bathed her head with the same. She then sat up and vomited considerably, and she is now so far recovered as this morning to sing a verse of a hymn and walk about as usual.

During my presidency over the Liverpool Conference, which is nearly eighteen months, I have witnessed many cases of healing, but never any so very striking as the one I have just related.

If you deem the narrative worthy of a place in your pages of the *Millennial Star*, you are quite at liberty to insert it.

I remain, dear brother,

Yours sincerely in the Gospel of Jesus,
GEORGE MITCHELSON.

Monday, 29th. At ten, a.m., the Twelve Apostles, together with brother Hyrum and J. P. Greene, met at the Mayor's Office, to take into consideration the proper course for this people to pursue in relation to the coming Presidential election.

The candidates for the office of President of the United States at present before the people are Martin Van Buren and Henry Clay. It is morally impossible for this people, in justice to themselves, to vote for the re-election of President Van Buren—a man who criminally neglected his duties as chief magistrate in the cold and unblushing manner which he did, when appealed to for aid in the Missouri difficulties. His heartless reply burns like a firebrand in the breast of every true friend of liberty—"Your cause is just, but I can do nothing for you."

As to Mr. Clay, his sentiments and cool contempt of the people's rights are manifested in his reply—"You had better go to Oregon for redress," which would prohibit any true lover of our constitutional privileges from supporting him at the ballot-box.

It was therefore moved by Willard Richards, and voted unanimously—

"That we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honourable means in our power to secure his election."

I said—

"If you attempt to accomplish this, you must send every man in the city who is able to speak in public throughout the land to electioneer and make stump speeches, advocate the 'Mormon' religion, purity of election, and call upon the people to stand by the law and put down mobocracy. David Yearly must go,—Parley P. Pratt to New York, Erastus Snow to Vermont, and Sidney Rigdon to Pennsylvania.

After the April Conference we will have General Conferences all over the nation, and I will attend as many as convenient. Tell the people we have had Whig and Democratic Presidents long enough: we want a President of the United States. If I ever get into the presidential chair, I will protect the people in their rights and liberties. I will not electioneer for myself. Hyrum, Brigham, Parley, and Taylor must go. Clayton must go, or he will apostatize. The Whigs are striving for a king under the garb of Democracy. There is oratory enough in the Church to carry me into the presidential chair the first slide."

Captain White, of Quincy, was at the Mansion last night, and this morning drank a toast—"May all your enemies be skinned, and their skins be made into drum-heads for your friends to beat upon!" Also, "May Nauvoo become the empire seat of government!"

I dictated to brother Phelps the heads of my pamphlet, entitled, "Views on the Powers and Policy of the Government of the United States."

A Millerite lecturer came into the Office with brother Clayton, about five, p.m. I had some conversation with him about the definition of the Greek word Hades, and the Hebrew word Sheol, &c. He lectured in the evening in the hall.

Prayer-meeting at Elder B. Young's.

Governor Ford wrote the following expostulatory epistle to the citizens of Hancock County, through the *Warsaw Signal* :—

"Springfield, January 29, 1844.

Dear Sir,—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock County, which you did me the honour to send me.

I have observed with regret that occasions have been presented for disturbing the

peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I, as a Governor, have no right to interfere in your difficulties.

As yet, I believe that there has been nothing like war among you; and I hope that all of you will have the good sense to see the necessity of preserving peace. If there is anything wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy.

I myself had the honour of calling the attention of the Legislature to this subject at the last session; but a large majority of both political parties in that body either did not see the evil which you complain of, or, if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session.

I have also been called upon to take away the arms from the *Mormons*, to raise the Militia to arrest a supposed fugitive, and in fact to repeal some of the ordinances of the City of Nauvoo.

Hancock County is justly famed for its intelligence; and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things.

The absurd and preposterous nature of these requests gave some colour to the charge that they are made for political

effect only. I hope that this charge is untrue; for, in all candour, it would be more creditable to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war for the advancement of party ends.

But if there should be any truth in the charge, (which God forbid,) I affectionately entreat all the good citizens engaged in it to lay aside their designs and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present is to admonish both parties to beware of carrying matters to extremity.

Let it come to this—let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish, in a friendly, affectionate, and candid manner, to tell the citizens of Hancock County, *Mormons* and all, that my interference will be against those who shall be the first transgressors.

I am bound by the laws and Constitution to regard you all as citizens of the State, possessed of equal rights and privileges, and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you except that of assailant and assailed.

I hope, dear sir, you will do me the favour to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect,

Your obedient servant,

THOMAS FORD."

(To be continued.)

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—On the 13th inst., at Liverpool, that splendid building, the new Free Public Library and Museum, lately erected by the munificent donation of William Brown, the merchant prince of Liverpool, was inaugurated by a grand procession and meeting, and celebrated by a general holiday of the town, and a splendid banquet and ball in the evening attended by all the notables of the neighbourhood. The departure, on leave of absence, of the Pope's Nuncio, announced in the *Moniteur*, is thought to be only a prelude to the rupture of diplomatic relations; and the opinion that the Pope will leave Rome is stronger than ever. The chance of fresh annexations begins to be discussed by a portion of the French press. Diplomatic relations are becoming daily less friendly between France and Switzerland. The *Presse* says, "The great powers, with the exception of England, have signified to the Cabinet of Turin that they will not recognise the blockade of Gaeta." The *Patrie* states that the entry of King Victor Emmanuel into Naples will take place on the 17th October. The official journal of Munich publishes a telegram, dated Turin 15th, asserting that great consternation prevailed among the Ministry, and that the Russian and Prussian Ambassadors had remitted formal protests against the Sardinian invasion of Naples; also that the Russian Ambassador, in the event of no attention being paid to this protest, would demand his

passports. Three new forts, mounted with rifled cannon, have just been completed between the Lido and Malamacco, in order to render the entry to the port of Venice almost impregnable. The whole Venetian littoral is being connected by a system of mines, which, by means of the electric battery, will be able to blow into the air any corps of disembarkation. The *Epoca* states that, immediately upon the Queen of Spain's arrival at Madrid, the Council will decide upon the recall of the Spanish minister from Turin.

AMERICAN.—The great struggle of November is near the American people, and it would seem that they are generally conscious of the approach of this crisis in the destiny of the United States. The *New York Herald* of 2nd October says—"We have entered the month of October; and Tuesday, the 6th day of November, will be signalized by the most momentous Presidential contest in the history of the United States: one month and one week will bring us face to face with the day and the struggle which will determine, perhaps for ever, the issue of union or disunion, peace or war, between the free-labour system of the North and the slave-labour system of the South." A great storm occurred in New Orleans on the 2nd instant, doing great damage to property: many steamers were lost, and forty sugar-houses in the interior were destroyed: the crop was greatly damaged. The Prince of Wales reached Washington on the 3rd instant, having visited on his way Cincinnati, Pittsburgh, Hamburg, and Baltimore; at all of which cities he experienced the most gratifying reception. The Royal party was received at the Depot by General Cass and two nephews of the President, and then drove to the White House, where the Chief Magistrate extended to them a cordial welcome to the national capital. The following day a reception was given by the President in honour of his Royal Highness. The Royal party took leave of Washington on the 6th instant, and proceeded to Richmond, Virginia, where they were expected to arrive the same evening.

MEMORABILIA.

BLOWING OUT A CANDLE.—If a candle be blown out holding it above you, the wick will not smoulder down, and may therefore be easily lighted again; but if blown upon downward, the contrary will be the case.

ANTIDOTE FOR THE STING OF A SCORPION.—Wet cloths with a strong solution of soda, and apply to the part affected. Repeat this frequently with fresh cloths. The same cloths should not be applied the second time, as they will have been contaminated by the extracted poison.

BOTANIC BAROMETERS.—One good barometer is the African marigold: if the flowers do not open in the morning about seven o'clock, there will be rain that day, except it is to be accompanied with thunder. Another good barometer is the Siberian sow-thistle: if the flowers keep open all night, there will be rain next day.

HOW TO MAKE IVORY SOFT AND DUCTILE.—Place the articles in a solution of phosphoric acid of 1·130 specific gravity, and leave them there until they assume a transparent aspect. After this, take them from the acid, wash them in water, and dry them with a soft linen cloth. They will then be as soft as thick leather, but will become hard in the open air; and when placed in warm water they will again re-assume their softness.

HOW TO DRY BOTANICAL SPECIMENS FOR PRESERVATION.—The plants should be gathered in dry weather; and after placing the ends in water, let them remain in a cool place till the next day: then placing each plant between several sheets of blotting-paper, iron it with a large smooth heater pretty strongly warmed, till all the moisture is dissipated. Colours may thus be fixed which otherwise become pale or nearly white. Some plants require more moderate heat than others; but if the iron be not too hot, and if it be passed rapidly, yet carefully, over the surface of the blotting-paper, it will answer the purpose equally well with plants of almost every variety of hue and thickness. In compound flowers, and with those of a stubborn and solid form, some little care and skill are required in cutting away the under part, by which means the profile and forms of the flowers will be more distinctly exhibited. This is especially necessary when employing the method of fixing the flowers down securely with gum upon the paper, previous to ironing, by which means they become almost incorporated with the surface. When this very delicate process is attempted, blotting-paper should be laid under every part excepting the blossoms, in order to prevent staining the white paper. Great care must be taken to keep preserved specimens in a dry place, and also to handle them gently.

HOW TO MAKE A CHEAP AND SIMPLE BAROMETER.—Take a common phial, and cut off the rim and part of the neck by means of a piece of cord passed round it, and moved rapidly to-and-fro in a sawing direction, the one end being held in the left hand, and the other fastened to any convenient object, while the right hand holds and moves the phial: when heated, dip it suddenly into cold water, and the part will crack off; or separate it with a file. Then nearly fill the phial with clean water, place your finger on the mouth and invert it; withdraw your finger, and suspend it in this position with a piece of twine. In dry weather, the under-surface of the water will be level with the neck of the bottle, or even concave; in damp weather, on the contrary, a drop will appear at the mouth, and continue until it falls, and will then be followed by another in the same way.

WEATHER SIGNS.—Whether clear or cloudy, a rosy sky at sunset presages fine weather; a red sky in the morning, bad weather, or much wind (and perhaps rain); a gray sky in the morning, fine weather; a high dawn, wind; a low dawn, fair weather. Soft-looking or delicate clouds foretell fine weather, with moderate or light breezes; hard-edged, oily-looking clouds, wind. A dark, gloomy, blue sky is windy; but a light, bright blue sky indicates fine weather. Generally, the softer clouds look, the less wind; but perhaps more rain may be expected; and the harder, more 'greasy,' rolled, tufted, or ragged, the stronger the coming wind will prove. Also, a bright yellow sky at sunset presages wind; a pale yellow, wet; and thus, by the prevalence of red, yellow, or gray tints, the coming weather may be foretold very nearly, especially if aided by instruments. Small inky-looking clouds foretoken rain; light scud clouds driving across heavy masses show wind and rain, but, if alone, may indicate wind only. High upper clouds crossing the sun, moon, or stars, in a direction different from that of the lower clouds, or the wind then felt below, foretoken a change of wind. When sea birds fly out early, and far to seaward, moderate wind and fair weather may be expected: when they hang about the land; or over it, sometimes flying inland, a strong wind with stormy weather may be expected. Dew is an indication of fine weather, and so is fog, as neither of these two formations occurs under an overcast sky, or when there is much wind.

VARIETIES.

A SPLENDID ear, but a very poor voice, as the organ-grinder said to the donkey.

IN the reign of Henry the First, about the year 1130, a sheep could be bought in England for fourpence; and wheat enough for feeding one hundred men a whole day cost but a single shilling.

MARCH OF IMPROVEMENT.—A new means of locomotion has been discovered and set in operation at Paris—a carriage propelled by neither steam nor any similar power, but by a simple screw, and which can travel faster than any kind of horse carriage. The inventor is said to be a poor man, who has constructed the vehicle entirely himself.

IN conversation, Dante was taciturn or satirical. Butler was silent or caustic. Gray and Alfieri seldom talked or smiled. Descartes, whose avocations formed him for meditation and solitude, was silent. Rousseau was remarkably trite in conversation; not a word of fancy or eloquence warmed. Milton was unsociable, and even irritable, when much pressed by talk of others. Addison and Moliere were only observers in society; and Dryden has very honestly told us, "My conversation is dull and slow—my humour is saturnine and reserved; in short, I am not one of those who endeavour to break jests in company, or make repartees."

WATERING PLANTS.—As a rule, water should never be given until the further withholding of it would be detrimental to the plants. *Habitual* watering does, in the majority of cases, more harm than good. Plants left to battle with drought send their roots down deep in search of moisture, and when rain does come, they benefit more by it than those that have regular waterings all along. If the ground is dug deeply, and kept in good heart, plants that have once got established will bear drought for almost any length of time, but things lately planted, and that have not had time to "get hold," must be kept supplied, or their beauty may vanish for half the season. Succulent vegetables, too, which ought to be kept growing quick, must have abundance, and of course plants in pots must of necessity have sufficient. There are two important points to be attended to in giving water: one is to expose the water to the sun before using it, to render it soft and warm, and the other is to give a thorough soaking at once, sufficient to keep the ground moist a week. Supposing the supply to be limited, but regular, the best way of economising both water and time is to take the garden piece by piece, watering each piece thoroughly every evening, and then beginning again as at first.

PARADOXICAL PUZZLE.—What is that which, if I had it, I shouldn't wish to lose; if I have not, I do not wish to have it; but if I gain it, I no longer have it? *A lawsuit.*

THE following is extracted from the *Quarterly Review* in March, 1825:—"We are not advocates for visionary projects that interfere with useful establishments. We scout the idea of a railroad as impracticable! . . . What can be more palpably absurd and ridiculous than the prospects held out of locomotives travelling twice as fast as stage coaches! We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets, as to put themselves at the mercy of such a machine, going at such a rate."

OLD SAWS WITH MODERN READINGS.—"Don't count your chickens before they are hatched:"—Enumerate not your adolescent pullets ere they cease to be oviform. "Sauce for the goose is sauce for the gander:"—The culinary adornments which suffice for the female of the race anser may be relished also with the masculine adult of the same species. "Let well enough alone:"—Suffer a healthy sufficiency to remain in solitude. "Put a beggar on horseback, and he will ride to the Devil:"—Establish a mendicant upon the uppermost section of a charger, and he will transport himself to Apollyon. "The least said is soonest mended:"—The minimum of an offensive remark is cobbled with the greatest promptitude. "'Tis an ill wind that blows nobody good:"—That gale is truly diseased which puffeth benefaction to nonentity. "Looking two ways for Sunday:"—Scrutinizing in duple directions for the Christian Sabbath. "A stitch in time saves nine:"—The first impression of a needle upon a rent obviateth a nine-fold introduction.

POETRY.

ADDRESS TO MAN.

O man! thou child of the Eternal One,
Whose royal lineage extends throughout
Each cycle of all past eternities,
And will continue on for evermore!
If thou but use thine agency for good,
Obey the everlasting Father of
Thy spirit, and know thus the laws by which
Himself endures. Not ocean's drops or sands
Upon their shores, or stars which glitter in
The vast unmeasured firmament on high,
Shall thou outnumber thy posterity or years;
And thou shalt live, increasing still as He:
Thy peace and happiness will know no end.
Yea, if thou overcome the varied evils
Which cline around thy path in this probative
State, all things the Father hath, the like are thine.
But ah! deceive not thou thyself; for though
Thy Maker be so kind, yet is he just,
And from the path of truth can never swerve.
Sooner shall thy soul dissolve, and with the
Earth return again to primal elements:—
Those glittering orbs bespangling heaven's high arch
Shall all descend again into that dread
Abyss of everlasting night, from whence
Each in its morning of creation came,—
Shall be disorganized—their being and

Sheffield.

Their order lost—their light for ever quenched,
Ere th' immutable will change or bow to thee,
Or He accept thy worship or thy works
In any but his own appointed way.
Till thou surpass Him in both might and mind—
Till thou canst tell when truth will cease to be,
Ere thou canst measure that which has no bounds,
And grasp infinity within thy span,—
Till then, seek not to counsel God, or change
His everlasting covenants or laws.
And if thou hate the truth, despise his grace,
Then thou rejectest life, and needs must be
The prey of falsehood and an heir of woe:
Thy doom is sure, thy future increase stay'd;
And though thou wander still in search of joy—
In search of peace in sin's unhallowed paths,
Then happiness will be to thee as when
The famished traveller surveys the fruit,
Whose fair exterior tempts his hungry soul
With promise of a rich refreshing feast;
But yet, as he partakes, his mouth is fill'd
At once with bitter and most loathsome ashes:
Such ever is the sinner's recompense.
Then bow thyself, O man, and serve thy God,
And be assured that as thy deeds so thy
Reward will be.

W. CLEGG.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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ENTHUSIASM.

BY ELDER JOHN REED.

That enthusiasm exists more or less in every person is evident in our intercourse with mankind. Also, the more wide our field of observation, the more liberal are our ideas, and with more calmness and charity can we look upon the actions of men, and trace with greater surety cause and effect. It is not our intention here, however, to trace the causes that have produced religious excitements at different periods, but simply to draw a line of distinction between them and "Mormonism;" for we often hear the terms "fanaticism," "delusion," "fanciful imaginings," &c., &c., applied to us and to the divine truths of heaven as revealed in these last days.

It is true that we as a people possess a great amount of enthusiasm, but to call this fanaticism is not correct. Fanaticism is a *blind zeal*, and produces misery, sooner or later, in all who partake of it, unless stopped short in their career; and so far as we are acquainted, it has produced little or no good either to the possessors or to those connected with or around them. It is sheer recklessness and disregard for all or everything but the *one idea* that it starts with. Every person in justice should pause before pronouncing the sentence of fanatic on another, and be sure that he himself has not the one idea

which may lead him to misjudge others. Indeed, it is this feeling existing in the world that has led men at all times to oppose and bear down the sincere and warm-hearted of God's faithful children. Fanaticism is the *excess* of enthusiasm—true zeal abused, and, like every other gift of God, tends to evil when not rightly directed and controlled. The religious *feelings* of sectarians are not "Mormon" enthusiasm.

Fanatics in every class of society there have generally been. The *feelings* of religious devotees, whether of Christian sects, Mahomedan sects, or any of the Pagan nations, have always been of the same species, the only difference being in times and places. The same extravagancies that have characterized one have generally been adopted as the means of reaching the whole.

Some may possibly feel a little shocked at the idea of putting heathenism on a level with Christianity. The only sense in which we do so is with apostate Christianity, for we see very little difference when we compare the doings of the dancing dervises of Mahomedanism with some of the sects of professing Christians, particularly during the "Revivals." It is true that in many cases it is somewhat modified and toned down; but the cause of

that is *not* the religion, but the manner of the education and training of the individuals; for if all or one-half be true that is reported of Revivalism, it is certain that, amongst the untrained and uneducated, scenes quite as indelicate and fanatical have transpired as could ever be enacted in heathendom. The fact is, it is the *same influence* at work, operating with more or less intensity according to the character, education, and pursuits of the individuals among whom it has happened to break out. What is there in all the so-called wild vagaries of "Mormon" worship to compare with that which has been tossing the world about of late years? Compare it with that which we have just referred to, or with Spiritualism, and where can we find any analogy, either in their workings or their effect? The fact is, Spiritualism and Revivalism work on the *feelings* of the people, while "Mormonism" requires the head and heart to work together: it necessitates men and women to become hard thinkers and reasoners before they can be true and sincere Latter-day Saints. Not that all do so; but those who do not embrace "Mormonism" on this footing cannot stand long with us. And where are the cases on record or known anywhere of the Latter-day Saints who have become inmates of lunatic asylums? The press has given us statistics of the effects of revivals, spirit-rappings, &c. From thence we know what all the movements have produced, and we ourselves know and can show what the Gospel has done for us; and yet generally we are made up of the roughest kind of material—the uneducated, but we add of the hard-working and thinking classes of society. And it may be asked, What has "Mormonism" done for them? We answer, It has made them sound reasoners, and increased their facilities of acquiring knowledge of *all* things; for our religion does not teach a blind faith, blind zeal, and a credulous belief of all things because some one says so-and-so. The Gospel contains a sound system of philosophy; and those who embrace it must do so for the love of truth and righteousness, and for the good it will bring to them—the peace, joy, comfort, and intelligence to be possessed in this present life. It is truly a matter-of-fact religion. It teaches us to praise and thank our God for everything, and to do the best with that which he gives us

from day to day, in applying it to our everyday existence and for the good of others.

The question may be asked, Are we not enthusiasts? Yes, in this sense, that enthusiasm is an "exaltation of ideas," not a heated imagination, but in relation to facts, and in reference to a higher view of life in connection with our present existence and that which is to come. The people of God were always enthusiastic, but it was for truth and right. Do we not believe in visions, revelations, dreams, &c.? Yes; and so did the good Prophets of old. So far we are spiritualists, even as they were. We are also matter-of-fact as they were; and it is this combination of the *two* ideas that makes our religion superior and better than others; for we find, in looking at the teachings of various religions among men, that they either lead in gross sensualism and become low and grovelling, or take their votaries into fanciful etherialism, and far beyond themselves, and there leave them without a guide to keep them within the limits of reason. Now, "Mormonism" is a proper balancing of the *two*, and it is this that makes the wisdom of the wise perish, and hides the understanding of the prudent, so that the wise and the learned look upon us with wonder and astonishment, and are obliged to admit that the "Mormons" are decidedly a strange and "peculiar people."

"Mormonism" is not a religion with one idea, but is universal both in its teachings and practice. If it was not so, it would be a proof that it was of man, and only another sect added to the vast number already tossing about the minds of the children of men.

One proof of its universality of adaptation is, that it numbers among its followers men and women of every clime, and previously of every sect in existence,—not by the sword, but by the word with the power of the Almighty; and it has brought this heterogeneous mass together, and is fast making them *one*. Jesus prayed that his disciples might be one, even as he and his Father were one. And it appears, according to John, (Rev. xiv.) that the design of the Gospel in the last days was to make *one* of *all* the human family, with one kingdom, and one head or Father of all. "Mormonism" is doing this. Is spiritualism, revivalism, or sectarian-

ism (Christianity, so-called,) doing this? Judge ye, ye wise men of Babylon,—all ye great politicians, leaders of revolutions, of revivals, of spiritualism, and religions in general. Bring forth your strong reasonings, whether you are Christians or Pagans, and show how a universal freedom and union among men is to be brought about. Do this, in justice, before condemning and pointing the finger of scorn at those who are honest in their desires and reasonable in their faith, doing all they can for the good of *all*, and practising oneness even now. At least before condemning, all should hear and prove a matter, and see whether the actions of a people as a whole agree with their profession, and whether it produces the effects promised and aimed at.

If it is enthusiasm to believe in God now as formerly—to believe in Prophets, Apostles, revelations, &c., as previously enjoyed by men, we plead guilty. If it is “delusion” to believe in having the *living* word of God in addition to the dead letter, we plead guilty. If it is “heat of imagination” to be guided by revelations, as were the Prophets and Saints of old,—to have the gifts of visions, dreams, and prophecy, like them, and to *increase* in *knowledge*, we plead guilty. If it is hallucination of mind that leads people to gather from all classes of society, who previously held opposite opinions, and to become one and practise righteousness, we plead guilty. If it is enthusiasm that causes these people to traverse sea and land and endure trials and privations unto death, to bring others to the light, knowledge, and love which they themselves possess, then to all these things we plead guilty, on the ground that we are no more guilty of enthusiasm than were God’s servants of old; and we can at all times, like them, give a *reason* for our faith and for the hope that is within us.

It may be said that all we have and possess spiritually is possessed and used by spirit-rappers, &c. We are willing to admit that they have all they say they possess or can get of these things; but, with all their revelations, they do not appear to be any wiser or better than they were before; for that which is given them only tends to becloud the minds and bewilder the reason of those who hear it. Also we learn that whenever God has given spiritual power to man, an opposite power has always been at work, and will

continue to exert an influence and appearance of miraculous agencies to deceive the people; and we read that God will positively send men strong delusions, *because* they will reject the Gospel and have pleasure in unrighteousness.

Again, with regard to spirit-rapping revelations, if a man is a Catholic, he will get revelations suiting the tenets of Roman Catholicism, and so on with all the sectarian religions. Those who believe in them get revelations suiting their religious views. It certainly appears that their familiar spirits are afraid to tell or cannot tell anything else, or they are very accommodating to reveal only that which suits the opinions of their votaries.

That we are guilty of enthusiasm we admit. We know it. What great work has ever been accomplished without it? In this (independent of what we are working for,) we are only the same as other men; but when we look at the object to be gained, and the knowledge we have of that which we are doing, we consider that we should be below the standard of other men in the world, comparatively, if we did not excel them in this particular. The evil is not in the principle, but the way in which it is applied. It is in the abuse and not the use of our powers that we sin; and when we have a guide, we are the greater sinners if we do not follow out the dictates of the Spirit within us. It is also where men go to extremes that they err. We are told that “the spirits of the prophets are subject to the prophets.” Where is the subjection in any religious excitements that have been got up? and who could say, Thus far, and no farther, shalt thou go? It is not done—it cannot be done, for none have discernment enough—none have Divine authority to do so: they have no head in the matter. In this, as in most other things, every man has his own way: every one considers he is as right and as good as his neighbour, so that all are masters, and all are *slaves* to the *one idea* they set out with, and end worse and in greater confusion than when they began. Here, again, the superiority of “Mormonism” with its Divine Head and divine representatives upon earth, to which the whole body of its members are subject, not blindly, but reasonably, on the principle of union and oneness.

In this Church we do not find enthusiasm leading men to overstep the bounds

of prudence and decency; for it is required of them to possess and to combine enthusiasm and zeal with obedience. Revelations given to us are not those always suited to our particular fancies or peculiar tastes or religious tenets. They do not flatter or pander to the follies of men, but come with a "Thus saith the Lord," requiring our love and obedience to truth. Can there be shown a parallel in the history of the world where obedience, reason, and zeal have been combined, to be compared with the history of this people and their actual doings at the present day? In the late difficulties in Utah, the press were bound to admit that the Saints were "a nation of heroes." We ourselves can find, in reading, that men have suffered torments unto death; but every one knows that it was a blind zeal—an infatuated belief in that which they conceived to be true. It was not a zeal connected with calmness of judgment, dispassionate reasoning, and a power to count the cost, the why and wherefore, and an obedience to a Divine law, that influenced them. But these were the true reasons and facts in "Mormon" his-

tory, both then and previously, and in fact is an every-day affair with many of us; and the only thing that enables us to do it is that we know *the truth*, even as Jesus promised to all who would "do the will of the Father," and become one with Him and the Son.

We have in this article briefly compared and drawn a line of distinction between the enthusiasm of the Latter-day Saints and the *feelings* of the religious world, showing that while the latter are subject to every influence and spirit that is abroad on the earth, the former, though warm-hearted, are guided by reason and the Divine influence of the Gospel of our Lord, and at most are no more enthusiastic in their belief and the extending of Gospel gifts and blessings than were the Saints of God in ancient times. We desire all men to read, judge, and learn, by obedience, the truths of heaven, in contradistinction to the *vain* imaginings of men, and be made partakers of the Holy Spirit and heavenly blessings now being bestowed upon those who are obedient and faithful to the Divine Will of the Great Father of All.

MAN'S POWER OF ACTION.

BY ELDER JOHN K. GRIST.

That man is a free agent for good or evil is an original fact; and to deprive him of this free agency would be to dispossess him of all intelligence or power to act.

This forms the basis of man's accountability, as a responsible being, for his own actions: hence the necessity of observing every known law, or of governing our actions by the laws of right and wrong. There is a power we possess which is capable, when exercised, of performing acts of the most extraordinary character; but this power requires to be directed in a legitimate sphere, in order to be good in its results, the performance of which devolves upon the motive principle. Thus it is the quality of the act that renders the achievement most valuable.

There are individuals who possess energy of will in accomplishing a certain object, be that object what it may, who will force their way through some drudgery

and dry details in every circumstance of life, in order to effect their purpose, even through disappointment and peril.

Even eminent talent itself will not always ensure success, but the broad self-possessing energy of will to carry into effect any design marked out. He who has a stout heart will do stout-hearted things. There are others who, by force of their own merit, make their way, and, by the varied gifts which Heaven bestows upon them, gain pre-eminence, or, by force of merit, gain advancement; these having distinguished themselves among men by their genius and extraordinary powers of mind, and astonished the world by their greatness, and immortalized their name.

Various are the characteristic developments of men in the spheres they are called to move in, according to the object or design they have in view. This forms the central power of character in man.

In all ages of the world there have been men possessed of nobleness of mind and character, firmness of purpose, and daring resolution in advocating their various themes, who distinguished themselves as individually great. Of such it may be said that they were unmistakable and original in their character.

Now, the way to find out the true character of individuals is by their works; and if their works bear the stamp of a genuine master-mind, there is a creative newness in it, although the effect may not always follow or be looked for by the person who performs the act: yet its results cannot fail to stamp their career in coming time and to preserve alive the memory of the deed. Should the works performed be of the right kind, they will blossom long after the doer of them has lain in the dust. Such a one will not be daunted by difficulties: opposition will but fire his zeal and stimulate his energy, and will even feed the spirit of self-reliance, and in the end will be to the advantage of the one who acts with self-possession, not false enthusiasm.

How much greater is that man whose life has been fraught with noble acts, and all his plans effected with honourable designs. This is not all. Peradventure he may have discovered some glorious treasure, or embraced some heavenly truths that will crown his life in all he could have done or all he sought to do. This will lead him on to greatness, as much as life itself is worthy to receive. This he treasures up and makes his own.

We should be wise and prudent in all our actions, as well as persevering and energetic. If we know how to govern our actions, in whatever position we may be placed, we shall find opportunity for using our influence for the good of others, and our judgment also in carrying out the performance of those duties we are entrusted with. Even when revelation is silent, judgment will assist us greatly in the discharge of our duty and in the acquisition of knowledge. This is the faculty which God has given us to supply the want of clear and certain knowledge. In case that cannot be had when the mind forms its ideas to agree or disagree, the mind exercises this judgment out of necessity in the absence of demonstrative proofs. In most of our actions in life also we should often be utterly in the dark or perfectly at a stand, were it not

for judgment; whereas, in the exercise of it, we have something to guide us. If we did not act on this wise, we should be like a man who would not eat until he had demonstration that food would nourish him, or like one who would not stir until he infallibly knows that the business he goes about will succeed. If we were to remain without acting on our judgment, we would have little else to do than to sit still and perish.

Prudence also should be observed in all our actions, which is wisdom applied to practice, or sound sense in action, assisted by experience of the past and by a sober, clear-sighted estimate of the future. Wisdom is a quality more estimable than diamonds. Neither riches, learning, reputation, benevolence, nor even a profession of godliness will enable us to avoid evils. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished." (Proverbs xxii. 3.)

Prudence consists in so acting that the past is turned to good account, and the future provided for. This is how evils should be avoided. If we could only profit by the past as a beacon to light up our future career, it would prevent us from many a load of sin and sorrow. There are great numbers of our actions that spring from human frailties, which bring about evil which may proceed from no bad intention, but only for the want of prudence.

Now, if the spirit-motive which prompts us to action is directed aright in governing the will-principle, it increases confidence in ourselves in the performance of every duty which secures those pleasures and delights which form the soul of joy in doing. On the contrary, what misery is entailed from the effect of misdeeds! When conscience speaks, this ruling monitor or silent friend does its work. But it is well known that conscience is sometimes stifled so far that conviction ceases, and all things are alike evil, and no refinement of feeling is left for the Good Spirit to act upon. This wooing apathy will creep over our feelings and try to cover our faults by a flattering persuasiveness that no harm ensues, instead of exercising self-control as proof against all ill. How careful ought we to be in all our actions, even for example's sake!

We will instance the effect it has by

this comparison:—If a flock of sheep pass along the road, should one sheep happen to go astray through a gate, or down a lane, or through a gap in the hedge, the rest will be sure to follow. This is the case with mankind in general: one bad example leads many astray; and thus it is that prudence is neglected, and folly is imitated.

Our actions should be of such a character that we can claim the special favour of Heaven and the association of the spirits of the just as guardian angels to protect us from the power of evil, and not ashamed to have them record and take note of our works. Those who take this course will find refuge from the bitter anguish and remorse of conscience and fearful forebodings of a desolating kind that shudder at the fearful consequences of the justice of an offended God.

For the Saints to have joy and consolation in their holy religion is to have confidence in their own actions, and knowing that the purposes of God are manifest through them by working out his designs. Those who are his servants commissioned of High Heaven have the right to exercise the power they are entrusted with to the accomplishment of much good, and to the salvation of their fellow-man; for it is man that has the power to will and to do, and it is God's prerogative to support him in doing; and the work of God has to be accomplished through that medium. The restitution

of this earth will be brought about in proportion as the Saints do their part in the great Latter-day Work. They are therefore called upon to separate themselves from this untoward generation, having the power to magnify their office and calling, and to work mightily for the accomplishment of the plan of Jehovah in this the dispensation of the fulness of times, in which the Saints are called to act; for the acts of the servants of God will in the last days exceed the acts of the Apostles. As Christ said that his disciples should do greater works than he did, because of his return to the Father, so likewise the Saints of latter days have a greater work to do. The greatest among men are those who are counted the least, and they are those who act for God.

Then, as children of our Father's kingdom, who are called to act in this great work, we should consider how great is that kingdom of the Lord's, the majesty and power of which we do not yet fully realize, or it would cause a more lively energy in our labours in spreading a knowledge of the truth far and wide, and the Spirit and power of God would accompany our efforts and administration. As the Spirit co-operates with us, we should be as living oracles, spreading the firebrands of truth, that we may receive those treasures that are hid up in the councils of heaven, which are designed for the faithful as a reward for their labours.

HISTORY OF JOSEPH SMITH.

(Continued from page 685.)

[January, 1844.]

Tuesday, 30th. At eleven, a.m., I went into the Office with Colonel Jackson.

One, p.m., held Mayor's Court at my Office, on the case "*City versus Thomas Coates*." Fined the defendant \$25 and costs for beating John Ellison.

A Millerite preached again in the Assembly Room, and Elder Rigdon replied to him. There was a full house.

Prayer-meeting at Elder B. Young's.

Wednesday, 31st. Eleven, a.m., I called at the Office, and told Benjamin Winchester to go to Warsaw and preach the first principles of the Gospel, get some lexicons, and return home.

Prayer-meeting at Elder Brigham Young's in the evening. There seems to be quite a revival throughout Nauvoo, and an inquiry after the things of God, by all the Quorums and the Church in general.

Sidney Rigdon published a lengthy Appeal to the Legislature of the State of

Pennsylvania, setting forth in pathetic style the grievances he had suffered through the persecution against the Church by the State of Missouri, which concludes as follows:—

“In confidence of the purity and patriotism of the representatives of the people of his native State, your memorialist comes to your honourable body, through this his winged messenger, to tell you that the altar which was erected by the blood of your ancestors to civil and religious liberty, from whence ascended up the holy incense of pure patriotism and universal goodwill to man, into the presence of Jehovah, a savour of life, is thrown down, and the worshippers thereat have been driven away, or else they are lying slain at the place of the altar. He comes to tell your honourable body that the temple your fathers erected to freedom, whither their sons assembled to hear her precepts and cherish her doctrines in their hearts, has been desecrated—its portals closed, so that those who go up thither are forbidden to enter.

He comes to tell your honourable body that the blood of the heroes and patriots of the Revolution, who have been slain by wicked hands for enjoying their religious rights, the boon of Heaven to man, has cried and is crying in the ears of the Lord of Sabaoth, saying, ‘Redress, redress our wrongs, O Lord God of the whole earth.’

He comes to tell your honourable body that the dying groans of infant innocence and the shrieks of insulted and abused females, and many of them widows of Revolutionary patriots, have ascended up into the ears of Omnipotence, and are registered in the archives of eternity, to be had in the day of retribution as a testimony against the whole nation, unless their cries and groans are heard by the representatives of the people, and ample redress made, as far as the nation can make it, or else the wrath of the Almighty will come down in fury against the whole nation.

Under all these circumstances, your memorialist prays to be heard by your honourable body touching all the matters of his memorial. And as a memorial will be presented to Congress this session for redress of our grievances, he prays your honourable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils to have redress granted.

And, as in duty bound, your memorialist will ever pray.

SIDNEY RIGDON, P. M.”

Miss E. R. Snow published the following psalm:—

“MISSOURI.

What aileth thee, O Missouri! that thy face should gather blackness? and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals, corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What meaneth thy shaking? and why art thou terrified? Thou hast become like Belshazzar. ‘*Mene, mene, tehel, upharsin!*’ is indeed written against thee: but it is the work of thine own hand; the characters upon thy wall are of thine own inscription; and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to declare it unto thee? Verily, one greater than a Daniel was in thy midst: but thou hast butchered the Saints, and hast hunted the Prophets like Ahab of old.

Thou hast extinguished the light of thy own glory; thou hast plucked from thy head the crown of honour; thou hast divested thyself of the robe of respectability; thou hast thrust from thine own bosom the veins that flowed with virtue and integrity.

Thou hast violated the laws of our sacred constitution; thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hadst torn from helpless innocence its rightful protectors, thou didst pollute the holy sanctuary of female virtue, and barbarously trample upon the most sacred gems of domestic felicity.

Therefore the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou hast become an ignominious stain on the escutcheon of a noble, free, and independent republic; thou hast become a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set for ever, thy memory will not be erased; thou wilt be had in remembrance even until the Saints of God shall forget that the way to the celestial kingdom is ‘through great tribulation.’

Though thou shouldst be severed from the body of the Union, like a mortified member,—though the lion from the thicket should devour thee up, thy doings will be perpetuated; mention will be made of them by the generations to come.

Thou art already associated with Herod, Nero, and the bloody Inquisition; thy name has become synonymous with oppression, cruelty, treachery, and murder.

Thou wilt rank high with the haters of righteousness and the shedders of innocent blood: the hosts of tyrants are waiting beneath to meet thee at thy coming.

O ye wise legislators! ye executives of the nation! ye distributors of justice! ye advocates of equal rights! arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Lest not the contagious spirit of corruption wither the sacred wreath that encircles you, and spread a cloud of darkness over the glory of your star-spangled banner;

Lest the monarchs of the earth should have you in derision; lest you should be weighed in the balance with the heathen nations, and should be found wanting;

Lest the arm of the Lord should be revealed in judgment against you; lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest.

For the cries of the widow and fatherless, the groans of the oppressed, and the prayers of the suffering exile have come up before the God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington to break the yoke of foreign oppression.

Morley Settlement, January, 1844."

Thursday, February 1st. At home: weather cold.

Phinehas Richards published a thrilling appeal to the inhabitants of his native State of Massachusetts, to consider the wrongs sustained in the loss of lives and property, and other damages done to the Church of Jesus Christ of Latter-day Saints, of which he is a member.

Elder Reuben Hedlock wrote to President Brigham Young, giving the names of those who had emigrated at the expense of the Office, amounting to \$1,378, which is due from the emigrants.

Friday, 2nd. Dr. Willard Richards called and read Phinehas Richards' Appeal to the inhabitants of Massachusetts, for redress of Missouri difficulties.

Prayer-meeting at Elder B. Young's. Weather cold.

I went into the Assembly Room, where I found Elders W. Woodruff, W. Richards, and W. W. Phelps, to whom I

related the following dream, which Elder W. Woodruff reported:—

"I was standing on a peninsula, in the midst of a vast body of water, where there appeared to be a large harbour or pier built out for boats to come into. I was surrounded by my friends, and while looking at this harbour I saw a steamboat approaching the harbour. There were bridges on the pier for persons to cross, and there came up a wind and drove the steamboat under one of the bridges and upset it.

I ran up to the boat, expecting the persons would all drown; and wishing to do something to assist them, I put my hand against the side of the boat, and with one surge I shoved it under the bridge and righted it up, and then told them to take care of themselves. But it was not long before I saw them starting out into the channel or main body of the water again.

The storms were raging and the waters rough. I said to my friends that if they did not understand the signs of the times and the spirit of prophecy, they would be apt to be lost.

It was but a few moments after when we saw the waves break over the boat, and she soon foundered and went down with all on board.

The storm and waters were still very rough; yet I told my friends around me that I believed I could stem those waves and storm, and swim in the waters better than the steamboat did; at any rate I was determined to try it. But my friends laughed at me, and told me I could not stand at all, but would be drowned.

The waters looked clear and beautiful, though exceedingly rough; and I said I believed I could swim, and I would try it anyhow. They said I would drown. I said I would have a frolic in the water first, if I did; and I drove off into the raging waves.

I had swam but a short distance when a towering wave overwhelmed me for a time; but I soon found myself on the top of it, and soon I met the second wave in the same way; and for a while I struggled hard to live in the midst of the storm and waves, and soon found I gained upon every wave, and skimmed the torrent better and better; and I soon had power to swim with my head out of water: so the waves did not break over me at all, and I found that I had swam a great distance; and in looking about me, I saw my brother Samuel by my side.

I asked him how he liked it. He said, 'First rate,' and I thought so too. I was soon enabled to swim with my head and shoulders out of water, and I could swim as fast as any steamboat.

In a little time it became calm, and I could rush through the water, and only go

in to my loins, and soon I only went in to my knees, and finally could tread on the top of the water, and went almost with the speed of an arrow.

I said to Samuel, See how swift I can go! I thought it was great sport and pleasure to travel with such speed, and I awoke."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 3, 1860.

How to labour so that our efforts will be the most effectual in warning the inhabitants of the British Mission, and the means of inducing as many as are honest to embrace the truth, has been and still is the chief object of our labours. To this subject the Priesthood have been directed for several months past, and we feel assured that the instructions already given upon this matter have not been indifferently heeded by them. Already can we begin to see and feel that the course indicated by us is manifesting its pleasing and happy effects amongst the people, cheering our hearts with its present fruit, and inspiring us with the hope that what we now behold is only a prelude to the future. The feeling with which the Elders in this country had become so thoroughly imbued, regarding the way and manner and means which it was necessary to use for preaching the Gospel, cannot be displaced or eradicated from their minds at once. The change which we now behold, and which is working with such good effect, is only breaking up the fallow ground preparatory to the introduction of that more efficient character of means which must ere long inspire the hearts of all engaged in the ministry—means which will most effectually emancipate us from the galling manacles of sectarianism, and burst the bonds by which we are fettered, leaving us to enjoy more fully the glorious light and liberty of the Gospel by which we are made free.

Such has been the argumentive style and manner adopted with many, that, unless they met with a degree of resistance and opposition, they could not preach the Gospel. Public discussion and litigation must be courted upon all hands, in order that the truth might have an opportunity to stand erect, as they thought, and its power manifested by demolishing what was conceived to be the false doctrines and traditions of their opponents. The forcing of tracts upon the people was also thought to be indispensable to the preaching of the Gospel.

There was a time when tract distribution was no doubt carried on with considerable success; but that time has gone by, and it now becomes our duty to make use of such means as will more effectually enable us to reach the people. The announcement of our meetings by large glaring handbills has also often been the means of summoning to our meetings all the opposing influence in the country, causing many to think that we wished to force upon them a belief in our doctrines, whether they were willing or not; and the result of this course has been that it has aroused the indignation and hatred of many against us and of keeping the elements around us continually agitated. Hence persecution has followed, and some poor Elder has been wonderfully persecuted for the Gospel's sake, when the truth is that he or they have been in a great measure the direct means of bringing it upon them—

selves. We feel happy, however, to say that in many portions of the country these things are measurably done away, and we trust that ere long there will be an opposite course pursued by the Elders throughout this Mission. Reason, intelligence, and kindness are the means ordained of God in the Gospel for the regeneration of mankind. Intelligence cannot successfully resist the influence of reason and kindness. They may do so for a time, but eventually they will be made susceptible of its influence, if it should so be by the things which they may suffer. Opposition is of the Devil, and pertains to the works of darkness. To benefit mankind, that course should be pursued, the result of which will promote confidence and good feelings. Opposition and contention have a contrary effect. Few men will be likely to have a favourable opinion of that which you may offer for their consideration when it is presented in a contending and opposing spirit. Your opinions, when forced upon another, are the means of calling out from them a feeling of resistance instead of acquiescence. We should remember the old, but yet truthful maxim, that "good overcomes evil." Wrong must succumb to right, and error must give way to the power and prestige of truth. Of the two principles, the good is the greater, and it has power over the lesser, or evil, as light has power over darkness. Darkness cannot exist in the light, because of its superiority. Light being the greater, it prevails over the lesser. It can circumscribe and comprehend it, while darkness has no such power over light. Seeing, then, that good overcomes evil, let us use it as the means for the preaching of the Gospel, and avoid everything like litigation and contention. We should never seek to force upon the minds of others that which they, in their feelings, are opposed to. Through kindness towards them, they will at least regard you as good men. Then can you let the light of truth shine upon them with some prospects or hopes of success. This course will not only give the Elders power to penetrate the hearts of those who may be honestly seeking after truth, but they will also themselves gain power over that influence which is blinding the minds of men and hardening their hearts against the truth, which is the spirit and power of darkness. Thus we become acquainted not only with men, but also with that evil power which influences them, thereby giving us power and influence over both.

The season has now come when we shall have to suspend for a time our outdoor preaching; and it is to be hoped that those whose labours and ministry have been thus engaged for the past season will have the satisfaction of beholding the fruits of their labours amongst the people, by an increase of friendly feelings, and also by drawing around them at our different meeting-places those who may ere long rejoice with us in the knowledge of the truth. In promoting a friendly feeling with the world, let not only the Elders, but also the Saints unite their efforts to implant a friendly feeling with those who are yet strangers to the covenant of promise. In doing so, we feel assured that their efforts will be greatly blessed, and many accessions will be made to our numbers, and the work of the Lord will progress in a successful manner. We feel that a good beginning has already been made in this direction. There is, however, still more room for us to improve. Much can be done by the Saints in extending an influence over the minds of their friends and acquaintances. Let the Saints, in all their associations in life, carry with them that Spirit which they have received through obedience to the Gospel. This will be the strongest defence and the most potent argument, and this the most successful tract, which can be read or circulated with more profit both to themselves and others than any production of the pen.

INTERESTING FROM UTAH.

*(From the "New York Herald.")*THE GREAT CELEBRATION OF MORMON
INDEPENDENCE—PIC-NIC EXCURSION
TO BIG COTTONWOOD LAKE.

The thirteenth anniversary of Mormon independence has been celebrated with great *clat* during the present week at the head waters of the Big Cottonwood. Whatever others may think, the Mormons are fully satisfied that they have a mission in the world, that they have a peculiar destiny, and that, though presently obscure enough, their success is certain.

The celebration of 1860 had particular attractions for the people, and disciples came from the most distant parts of the Territory. It is the first demonstration since the army entered Utah. It was during the celebration of 1857 that Brigham—then Governor Young—first heard of the advance of the United States troops. The news was unexpected. What might otherwise have become a subject of apprehension, was by one of Brigham's Counsellors turned into ridicule, and the very matter of troops and bayonets inspired the disciples with greater confidence in triumphant destiny. After the news had thus been communicated to them, the disciples dancing with greater goodwill and earnestness, and as one of them remarked, they "felt so good" that they regretted being so far from the settlements, or they would have invited all their friends to join them. Under such circumstances it is easily to conceive that the re-opening of the celebrations has been a particular occasion for rejoicing.

Among the invited were his Excellency Governor Cumming, another federal officer, and another gentleman. These, I believe, were the only outsiders invited. The Governor, for some reason or other, failed to put in an appearance.

We left on the Sunday morning about eight o'clock, and got to within half-a-dozen miles of the lake on the same evening. By taking this early start, we avoided detention in the kanyon behind the waggons, as, once there, to pass was next to impossible. When we got to the mountain and looked back to the valley, the view was magnificent. With the aid

of telescope, we could see the teams rushing in every direction to the mouth of the kanyon. Everybody seemed bent on a holiday. By Monday, at noon, without counting Brigham's family and retinue, his horses, mules, carriages, waggons, &c., 1,079 persons passed the first guard. There were 195 waggons and carriages, 248 horses, 190 mules, and 140 oxen. Heber had only the modest number of twenty-seven persons in his family: "Brother" Wells only thirty-four. From courtesy, Brigham passed without being numbered. The Chief is careful with his stock when travelling. Though he alone had first right to the kanyon—as it has been conceded to him—rather than risk anything, he had a load of hay sent in advance to his first camping-place; likewise four of his best cows, for the benefit of the rising generation.

After travelling some miles through something like a magnificent forest of trees, suddenly the visitor emerges from darkness to light, and rather unexpectedly finds his journey at an end—the great gathering-place has been attained. The first view satisfies the observing visitor that the place is particularly adapted to the occasion. The valley, encircled by high towering mountains, seems about a circle of three miles in diameter. To the inhabitants of Great Salt Lake City, composing the majority of the company, the place must have had all the enchantment of contrast. The mountains of Cottonwood are well covered with light green herbage, which adds greatly to the beauty of the darker green firs that there abound. While the southern side displays a rich variety of foliage, the northern side of the same mountains is barren, stony and indented here and there with patches of snow, which up to the 24th had as yet defied the penetrating rays of the summer's sun to dislodge it from the rugged crevices of "the eternal hills." The lake, prominent in attractions to the visitor and tourist, is a magnificent sheet of water, abounding in trout. It is said that there is a particular character of electric eel about it, which so affected some Indian's nerves long back in past

generations, that the lake has been entirely deserted, till the Mormons, in their hunting, discovered it. The red skins have a sacred awe of the fishy deity, and pertinaciously refuse to approach the place. Brigham has a boat upon it for the pleasure of excursionists, which, on such occasions as the celebration, is largely patronized by the young and the aged, who indulge in the agreeable wile-away hour of angling.

On the grounds immediately occupied by the waggons and tents, the Committee of Arrangements were prominently busy in locating the incomers, but seemingly with every kind of freedom and release from order. For Ex-Governor Young and his Counsellors, with their families, there was a place held in reserve for waggons, tents, and pasture; but the Bishops, with those exceptions, were guided more by momentary inspiration in directing the general people to locations than by any regard to either order, class, or rank. It was to be a day of freedom, and all were to mingle freely—only taking care not to crowd each other. The marquees, Sibley tents, and every kind of fixing for shelter from the burning sun or drenching rain, were all mixed up in glorious confusion. The view of the occupied grounds by night, when the tents were lighted up and fires were burning outside, was really magnificent, and reminded me of Geneva, in Switzerland, on the last night of the year, when that elegant city seems one blaze of fire—citizens honouring the customs of their fathers.

About half-past ten o'clock on Monday morning, an outrider announced that the Mormon Chief was approaching, and in a moment everybody was stirring to the front. When he came in sight, the military band struck up "Happy Land." That over, Ballo's band took its place in front of the procession, playing "Du-dah," rendered famous in Echo Canyon. As he neared his camping-place, the Nauvoo brass band played "God save the King," which was immediately followed by Ballo's band playing the "Star-spangled Banner." Brigham himself drove into camp in a small open carriage, with two or three members of his family. He was followed by two of his sons in an Eastern buggy. A four-mule team, another single-span carriage, and two long waggons followed with his family. The slow drive in, the music

playing, and the numerous riders that accompanied the Mayor and the Marshal on prancing steeds, made a fine picture in the mountains of Utah.

Heber was absent: some rough rider had tried to pass him, and smashed one of his wheels. It caused him a detention of half-an-hour; but when he and his Associate-Counsellor, Squire Wells, made an appearance, the people were as enthusiastic as before. Four bands were stationed at some distance from each other, and as the honoured visitors approached, they rather confusedly mixed up their music. The "Merry Mormons" and "Lilly Dale," however, managed to make themselves the longest and best heard, amid the congratulations of the people.

Towards evening the eldest son of Brigham climbed the highest tree in the valley, and, after cutting off the branches for a dozen feet, untied from his body the national banner and tied it to the tree, amid the applause of the people. While the crowd were gazing at "Joseph A." fixing the stars and stripes, the committee were preparing for a grand salute; but before everything was ready, a most terrific thunder-storm burst over the mountains and scattered everybody to shelter. It was a terrible shower while it lasted, forcing the rain through double-thick-wove covers and tents. The Ex-Governor and family were at table at the time under a temporary bowery, and were forced to get up and run for shelter. I passed shortly after the storm, and saw the loaded table completely drenched. So unaccustomed to rain, there was poor provision made for shelter, and probably very few escaped a complete drenching. When the weather cleared up, every family seemed to have clothes to dry, and the camp was for an hour or two like one great bleaching field.

THE TWENTY-FOURTH.

By early daylight everything was astir in the camp. The weather was still threatening. At six, a.m., three salutes were fired in honour of the three first Presidency of the Church of Jesus Christ of Latter-day Saints—Brigham Young, Heber C. Kimball, and Daniel H. Wells. The martial band was stationed by the gun, and as each report died away, music followed. Throughout the camp there was one continued firing, till Marshal

Little had to stop it, "unless brothers should order it."

At nine o'clock a salute of thirteen guns was fired—one for each year since the pioneers had entered the Great Basin of Salt Lake. Between each gun music was discoursed by the bands.

As the sun peeped out from behind the heavy clouds, the hearts of the faithful were cheered, and the subject of conversation everywhere was the dance. The word was soon given, and the three boweries were soon occupied with young and old, ready to spring away on the light fantastic toe. Each bowery was forty by twenty-four feet, and in that space were packed six sets of cotillions from about ten, a.m., on Tuesday, till between "the wee sma' hours ayont the twal" on Wednesday morning, with only very short intervals of rest for the musicians. Notwithstanding occasional showers, enough to dampen feelings as well as the clothes, the merry dance continued.

After the candles and lamps had been lighted, Brigham stepped out to the bowery, opposite his marquee, to be a spectator; but no sooner was he recognized than he received the manager's invitation to the boards. The floor was cleared of the anxious youngsters, and the Prophet, with his two eldest sons and his son-in-law, with their wives, filled the first set. The musicians had orders for something lively, and off they went in right good earnest. Contrary to what would generally be expected of him, Brigham is particularly gay in the dance, and evidently thinks, when at it, that he may amuse himself and everybody else as well as he can. Nobody can be more unapproachable, if he wishes that position; but when he indulges in the gay pleasantries of youth, he seems simple-hearted and ready to imitate anybody around him. From his position as a leader, such familiarity would, in most cases, be fatal to great claims. "Familiarity breeds contempt." Not so on the occasion I refer to. I felt satisfied, while I stood gazing on the man whom some intensely hate and others intensely love, that he had the affections of the people, and his joy seemed to gratify them more than their own enjoyment. Every eye was upon him and following him round and round, and every little piece of his amusement was solid enjoyment to them. Strange world, strange folks!

So eager were the folks to dance, and so impossible to gratify everybody's wishes to obtain the floor, the managers were forced frequently to threaten a complete break-up if there was not more conscience in the business. Some were never off the boards, if they could possibly escape detection. One of our small company, on returning to the tent about one o'clock in the morning, said that when he left the bowery there were at least four times more looking on than the number that could be accommodated. Outside of the bowery throughout the day, there was every kind of amusement—fishing, hunting, running, leaping, stone-throwing, and quoit-playing. There was general liberty, and everybody did as pleased him best. There was no speechifying, nor attempt at anything but amusement.

At sundown, twelve guns were fired in honour of the Twelve Apostles, and at ten o'clock, p.m., the band played "Home, Sweet Home," which, however much it might indicate "To your tents, O Israel," seemingly fell heedless on the ears of the multitude, as they danced and visited many hours after that. This, however, terminated the official programme of 1860.

Among the attractive displays in camp, was a finely-got-up banner, with the names of the pioneers and the property they brought with them. In brief, there were 143 men, three women, and two children; seventy waggons, one boat, one cannon, ninety-three horses, fifty-two mules, sixty-six oxen, nineteen cows. The banner was hoisted over the tent of one of the pioneers, and drew considerable attention. The names were printed on a scroll, which was represented in the hands of an angel, sounding his trumpet. The angel was said to be an excellent likeness of their first leader, Joseph Smith, and no doubt intended by the artist to convey the idea that he was "the messenger of the last dispensation," who would publish their names to the world for their trials and endurance in laying the foundation of that temporal kingdom that is yet "to roll down from these mountains, crushing in its progress all enemies, and ultimately in triumph bear rule over all the earth." Very pleasant anticipation, no doubt of it. On the reverse side of the banner was the following inscription:—"Names of the pioneers who left winter quarters at Council Bluffs, April, 1847, arrived in

Great Salt Lake Valley, July 24; ninety-five of whom returned to winter quarters by October 31 of the same year, without an accident to any person. Praise ye the Lord."

It is said in "the good old Book" that on a certain occasion when the sons of God met together to worship, Lucifer made his appearance among them. Among the Mormons at the celebration a noted horse-thief, or, to be less libellous, a gentleman strongly suspected of unmeasured proclivities for horsetflesh, put in an appearance. The moment the Marshal put his eye upon him he was kindly cared for and escorted a distance down the kanyon. Two ladies very nigh received the same honours; but, after some explanations, the committee concluded to allow them to remain in the capacity of servants to the gentlemen with whose name they were somewhat associated in coming,—with instructions, however, that they should not mingle in the dance. One of the ladies, forgetful of the proviso, had reached the boards, and was all ready to mingle in the amusement, when the keen eye of one of the Bishops reached her. The gentleman who led her up got the hint, and led her

off again and back to her carriage. Probably this may yet be handled in the East. For the present, I think enough is said.

By dawn of day, teams were hitched up and moving down the kanyon, every one eager to keep out of the way of the other behind, and escape the dust of the one before. It was like returning from Epsom or the trotting-course at Long Island. No accident occurred, save to a few persons of Brigham's family. As one of the carriages was descending the kanyon something started the mules, and, taking a rather awkward turn, they upset the carriage, which rolled twice over with ladies inside, and finally landed them in the creek. They had some slight bruises, but nothing very serious. One or two wheels were broken down, and out of the big herd of horses four only had strayed. By nine o'clock the last team had left the camping-ground; and after examining around to see that all fires were extinguished, "the Prophet" left the last, satisfied that all was right, and that his disciples had enjoyed themselves to their hearts' content; and thus ended the great celebration of 1860.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The political atmosphere of Europe is just now charged with the signs of war, and there are many prognostications of a terrible explosion ere long. Of course, it is Italy that is both the centre of attraction for Europe and its volcano to belch out the elements of war, revolutions, and diplomatic convulsions. News from Turin states that five new battalions of the Sardinian National Guard are to be called out. As soon as the annexation of Naples shall have been officially completed, there will be a levy of 100,000 men throughout the whole of Italy, and it is hoped that there will be an army of 300,000 in line by spring. The 56 infantry regiments now existing will be divided into four battalions. Some of the regiments have at present only two battalions, but a third is in actual course of formation. The 56 battalions of bersaglieri are likewise to be put on a complete footing. The army of Garibaldi will also be regularly organized, and supply the *cadres* for new regiments. If Austria decides upon action, it is believed that she will not give much time for deliberation, and that her attack will be rapid and vehement. One of the most judicious organs of the Sardinian Government says—"We repeat to-day, on reliable information from Vienna, that war is there looked upon as imminent, and that Austria means to play her last card. Although the result of the Warsaw Congress may not be wholly favourable to her designs, no one doubts that she will immediately cross the Mincio and the Po. We need not be alarmed, but neither must we be asleep." The latest news from Austria to this country corroborates the above, and represents her as ready for war. General Benedek has been appointed Commander-in-Chief of the army in Italy; and the Archduke Albrecht, eldest son of the late Archduke Charles, will command a *corps d'armee*. Prince Léon de Gagarin, charged with the Russian Legation at Turin, presented a note to M. Cavour, in which he officially signifies the recall of the whole Legation, on the ground that the Government of King Victor Emmanuel has never taken any notice of the communications and verbal representations which the Court of St. Petersburg thought fit to make to Piedmont respecting everything connected with

recent events, and especially as regards the entrance of Piedmontese troops into the kingdom of Naples. M. Cavour, on receiving this communication, immediately telegraphed to the Marquis Sauli, the Sardinian Minister at St. Petersburg, to demand his passports. The following is Garibaldi's decree relating to his resignation of the Dictatorship:—"Italy and Victor Emmanuel!—To satisfy a wish cherished by the whole nation, I, the Dictator, decree as follows:—The Two Sicilies, which have been redeemed by Italian blood, and which have freely elected me their Dictator, form an integral part of one and indivisible Italy, under her constitutional King, Victor Emmanuel, and his descendants. On the arrival of the King, I will deposit in his hands the Dictatorship conferred upon me by the nation. The Pro-Dictators are charged with the execution of the present decree.—G. GARIBALDI. Caserta, Oct. 15." An official despatch announces that the Garibaldians have entered Capua. King Victor Emmanuel has arrived at Isernia. The result of the voting in Sicily is almost unanimously in favour of annexation. King Victor Emmanuel has reached Castelsandro, and was to arrive at Naples on the 28th Oct. The proclamation of the votes was to take place on the following day.

AMERICAN.—Terrible destitution is represented to be in Kansas. At a public meeting of the Republicans in that Territory, after Senator Seward had delivered a great speech, General Nye said, in relation to the calamity that has befallen Kansas—"The reality far exceeds anything that has been depicted—anything that I had imagined as to the total failures of the crop. The only crop which was not an entire failure in the southern and western counties was corn, and that will not average one bushel to the acre. Of wheat, oats, potatoes, turnips, or other esculent roots, there is absolutely none in those counties. The grass on the prairies is parched and burned; and though cattle appear to be in good condition, there can be no hay saved for winter fodder. When to all this misery is added the absence of water, (for the creeks, rivers, and wells are almost everywhere dried up,) you may form some estimate of the destitution, actual and prospective, of the hundred thousand people of this Territory. Already deaths from famine have occurred; and unless speedy and effectual assistance be rendered, such deaths will be frequent and many. Hundreds of families are leaving the Territory—leaving their farms and improvements behind them, rather than incur the risk of famine. The large majority will, of course, stay. How they will be saved from starvation, and how they will get the means to sow crops the coming spring, is a problem to which it is to be hoped an effectual solution will be soon obtained. If winter be permitted to set in before assistance is obtained, the danger will be greatly increased."

VARIETIES.

AMONG the articles announced for sale in an auction, was an article entitled a "mahogany child's chair." The father of this wonderful child must have been of the Wood family!

"PROGRESS, improvement, is the law, the destiny of our race. All will not be equal, nor will all be alike: there will still be differences of organization, taste, and capacity. There will still be the learned and the less learned, and there will be the philosopher, and the poet, and the artisan. None will excel in everything; some may excel in nothing. Every department of nature will have its special worshippers; every art and science will have its special cultivators; every form of literature will have its special admirers, its gifted professors; every species of labour will have its army of workers, and every department of society will have its special officers. There will always be leaders, and men to be led; there will always be governors, and people to be governed. There will be an equal regard to the good of all, but the good of all will not itself be in all cases equal. There will be different capacities of enjoyment, and different degrees and different kinds of happiness. The mountain will still have its base as well as its summit, and the heavens will still have their satellites as well as their suns; and so it will be with society. It will be a mountain, and its base will be large and its summit small, and there will be all varieties of dimension between. Society will be like the heavens: there will be primary men and secondary men, as there are primary and secondary planets, and one will move round the other; and some may be bright and gorgeous as the sun, and some may be small as the unseen asteroids; and some may be staid as the fixed stars, and some may be wayward as the wandering comets. But there will be harmony and sympathy, security and joy. Liberty will have law, and law will give liberty. Nations will have rulers, but rulers will be men, not monsters. Wisdom and humanity will direct the affairs and control the destinies of society. These will be glorious times for men, and happy times for women. Houses will then be homes, AND EARTH WILL THEN BE HEAVEN,"—(Joseph Barker.)

TO MEND IRON POTS.—Mix finely-sifted lime with some white of eggs, till a thin paste is formed; then add some iron-filings. Apply this to the fracture, and the vessel will be found to be nearly as sound as ever.

A WAG, sawing with a saw that was not the sharpest in the world, and after trying vainly to saw with it, broke out at last as follows:—"Well, of all the saws that I ever saw saw, I never saw a saw saw as this saw saws."

EFFECTS OF BREATHING AN IMPURE ATMOSPHERE.—In about 2½ minutes, all the blood contained in the human system (amounting in the adult to *nearly three gallons*;) traverses the respiratory surface. Thus every one who breathes an impure atmosphere 2½ minutes has every particle of his blood acted on by the vitiating air. Every particle has become less vital, less capable of repairing structures, or of carrying on functions; and the longer such air is respired the more impure it becomes, and the more corrupted grows the blood. After breathing for 2½ minutes an atmosphere incapable of properly oxygenating the fluids which are traversing the lungs, every drop of blood in the human being is consequently more or less *poisoned*; and in 2½ minutes more every the minutest part of all man's finely-wrought organs has been visited and acted upon by this poisoned fluid—the tender, delicate eye, the wakeful ear, the sensitive nerves, the heart, the brain, together with the skin, the muscles, the bones throughout their structures,—in short, the entire being.

POETRY.

UTAH, FAR AWAY.

TUNE—"Du-dah."

I sing of a land of liberty—
Utah!
Though scorned by many, 'tis dear to me—
Utah, far away!
Her arms are open, her flags unfurled—
Utah!
She calls for the good from all the world—
Utah, far away!

CHORUS.

Prepare, without delay!
How long do you mean to stay?
While darkness settles on the Eastern world,
In the West is the light of day.

No tyrant fetters the limb or soul,
Utah!
And Babylon's priests have no control
In Utah, far away:
No starving children pine in thee,
Utah!
And worth to wealth ne'er bends the knee
In Utah, far away!
Prepare without delay, &c.

Thy institutions are divine,
Utah!
Fair virtue builds her spotless shrine
In Utah, far away:
Thy sons are brave, thy daughters chaste,
Utah!
And all the pure in heart will haste
To Utah, far away.
Prepare without delay, &c.

Blest with a Prophet's voice to guide,
Utah!
God's chosen ones in thee abide,
Utah, far away:
The keys of life and truth they hold,
Utah!
God's holy order they unfold
In Utah, far away.
Prepare without delay, &c.

The Temple of our God shall grace
Utah!
His glory fill the holy place
In Utah, far away:
The dead shall bless its natal hour,
Utah!
And hail with joy the saving power
In Utah, far away.
Prepare without delay, &c.

Ye sons of toil and penury,
Utah!
Go reap the fruits of industry
In Utah, far away:
God bless thy mount-protected vales,
Utah!
The streams and canyons, hills and dales,
In Utah, far away.
Prepare without delay, &c.

CHARLES W. PENROSE.

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MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 681.)

We endeavoured, in the last chapter, by showing that "Mormonism" presents views concerning our origin that harmonize with the character of our souls, to produce evidences of its divinity. In this chapter we shall endeavour to prove still further the handiwork of the Creator in "Mormonism," by drawing attention to the adaptation and fitness to our souls of its principles on immortality.

Let us first endeavour to ascertain the kind of immortality that the character of man demands.

We think it is plain that man needs a religion that will bring its hopes and promises to bear not merely on his devotional impulses, but upon every faculty and quality of his being.

A wise and judicious God, in producing man and storing him with powers and desires, would surely never have produced, to meet the necessities of the nature he had created, a religion that had to do merely with one feature out of twenty it possessed! And yet this is a good deal like the popular notion. God is supposed to have taken a great deal of pains to supply man with food for his *devotional* feelings; and it is practically assumed that whilst it was all-important that these particular impulses should receive a cor-

rect bias, the rest—the largest, by far, of man's inward promptings could take care of themselves and train themselves for a future state, if such a state existed for them. At least, such we judge, from not finding any guidance, stimulant, or promise, for two-thirds at least of man's nature, in popular Christian theories concerning immortality.

Lest we should seem to strain the matter a little, we will quote the learned and pious Sir David Brewster as an exponent and student of modern Christian views concerning a future state. He says, page 257 of his work on "More Worlds than One:—"

"The future of the Christian is not defined in his creed. Enwrought in apocalyptic mysteries, it evades his grasp, and presents no salient points upon which either reason or imagination can rest. He looks beyond the grave as into a nebular region, where a few stars are with difficulty descried; but he sees no glorious suns, and no gorgeous planets upon which he is to dwell. It is astronomy alone, when its simple truths are impressed upon the mind, that opens to the Christian's eye the mysterious expanse of the universe, that fills it with objects which arrest his deepest attention, and that creates an intelligible paradise in the world to come."

Few men, perhaps, would so honestly state the difficulties into which they were led by the want of a provision in their creeds for the varied demands of their souls. It will be seen that, Sir David's religion creating for him no "*intelligible paradise in the world to come*," and the demands of his mind requiring an "*intelligible paradise*" all the time, he is compelled to eke out his religion with such views as the science of astronomy can supply, or content himself with a future upon which neither "reason" nor "imagination can rest." And we take it that this is the painful extremity to which all sincere believers in popular Christianity are driven.

Now, the mind of man is so organized that it requires an intelligible future upon which it can rest for his *present* happiness. Man does not need to be possessed of every detail; but he needs proportionately as definite a notion of a future state, his employment, the likely character of his movements, and the sources of his pleasures, as he has of his future in *this* life when at school he studies and prepares himself for life's engagements. Unless man knows what the general character of his future movements may reasonably be expected to be, whether in this life or the next, he cannot work towards it correctly. He cannot turn every power even at the present time to its fullest use, to make that future as glorious as possible. Therefore are we sure that whenever or wherever that scheme of religion is found that was prepared for man's guidance upon this earth by the Creator, it will necessarily contain among its teachings a clear and intelligible and definite view of a future state,—so definite, at all events, that man will understand enough of the destiny and eternal employment of every power he possesses to enable him day by day to train each capability of his nature so as to enable it to fill in the most splendid manner the destiny intended for it.

A divine religion, therefore, will not hold out its hopes and promises to our devotional feelings alone, but will be calculated to fill our *whole* being with life and hope. He that provided for man's ear, and forgot not his sight or taste, is surely not the Author of religions that provide immortality for less than half his being. If planned by Him who endowed

the whole of our being, it will certainly take that whole into consideration.

From the way man is generally talked about, we might suppose the real man was composed entirely of a few moral faculties, while all the other manifold characteristics of his nature were affairs simply glued on, and which could be stripped off at any moment without injury.

Man, as we understand him, is not composed of one or two solitary characteristics. He is made up of a splendid combination of diversified powers and impulses, all of which our experience testifies, like the keys of a musical instrument, are necessary for the production of perfect harmony. Not a power or natural prompting can be spared. Each actively employed in its place, the perfect man stands forth gloriously endowed and suited for the grasping of a thousand shades of happiness and satisfaction, and abounding with power to return the same in multiplied forms upon his fellows.

Man only lives in proportion as the aspirations, yearnings, and capabilities of his nature are called into play. Let any of his powers become totally unused for a long period, and they become stunted and dwarfed, and corrode and disorder the rest of his being. Man therefore continually needs objects for their present employ, and a prospect of an abundant supply of such objects for his powers in the future, ere full satisfaction and pleasure can pervade his being. This kind of a prospect is very essential, for a sense of dread and weakness steals through our whole being at the thought of a total loss or cessation of any one of the present energies or activities or promptings now moving within us.

An immortality, therefore, congenial to our aspirations and the real character of our souls, will necessarily present a boundless prospect for the employment of every power we possess—one that will include and retain all our energies in endless prospect. We cannot imagine a future existence for ourselves without carrying or supposing to be there the whole of the natural impulses and combined abilities we at present possess—our memories, our sympathies, our constructive abilities, our refining, beautifying, and adorning powers,—our judgment, our taste, the humour or pathos of our souls, our governing and managing qualities, our acquisitive de-

sires, our conversational and argumentative qualities, our inventive, combining, and applying strength, with the yearnings of our souls for kindred ties and the love and esteem of others. Together in that immortality must we suppose our natural necessities for difficulties to engage our energies, and that manifest necessity which exists with us for a constant variety to exist in all objects that engage our attention. We cannot understand a future existence (however much we may unthinkingly subscribe to it,) without supposing these powers still in our possession, these feelings still in our bosoms, and these necessities still with us.

To make the kind of immortality we need still more apparent, we ask, Can the watchmaker, as he bends over the delicate machinery of his trade, fitting the various parts with such exactness and finish, and feeling the glow of his intelligence and comprehension of that art filling his mind,—can he imagine himself in the future destitute of that skill, without associating the idea with idiocy or disease? On the other hand, Can he imagine that skill still in his possession, with nothing in existence upon which to expend it, looming endlessly before him, without feeling that that would be an equal death and destruction to his feelings?

Can the gardener, tastefully arranging his grounds—here walks, there plats of green winding round the variegated bed, assorting and matching hues and forms, selecting appropriate soils and positions for warmth or shade,—training now the creeping plant high overhead, now festooning and intertwining roses round, banking up greenness and freshness round the arbour seat, and using the judgment that selects the season, the weather, and the mould for bringing out and treating each chosen plant,—can that man, thrilling with satisfaction and conscious power amid the triumphs of the skill, the wonders of his judgment and his taste,—can he believe that there shall come a time when every particle of such judgment and creative skill shall die within him, or be for ever useless and inapplicable, if retained, without feeling that such a future is as repulsive as the grave?

Can the artist, feeling his soul enriched by the productions of his designing skill (the love of which is interwoven with his life),—can the architect glorying in his constructive might, imagine an exist-

ence without these capabilities still interlocked within his being?

Can the statesman, comprehending the varied codes of nations, grasping the relationships of states and territories, the usages of courts, the bearing of treaties, balancing statistics one against the other, and measuring in his mind the force and application of proposed laws upon communities and individuals,—can he, rejoicing in the mastery and strength of his governing and comprehending faculties, divide those powers, that inward strength, from himself or his future existence, even in supposition, without feeling that he treads upon ground abhorrent and unnatural?

And let us travel nearer home and think of the flow of fancy, wit, and mirth that rises up within us, ever seeking an outlet in speech or action, and ask, Can these be separated from our immortality?

Then the dear, dear promptings that urge man on to love and seek to be beloved, and make him wish to be the support and stay of some objects of his care,—fond parental impulses, touching the tenderest and inmost chords of the spirit, and filling the soul when aroused with sensations natural and holy,—can these be separated in the future from man or woman's nature, and their identity be still retained? Or can the identical man continue his existence without his hospitable, imparting nature—the pleasure found in entertaining guests or friends, or bestowing gifts of affectionate remembrance, is with him still? Will it need any argument to prove that each and every quality we have referred to is as much part of man as anything than he can call himself—that each faculty is necessary for the pleasure and gratification of the rest—that each stimulates, nourishes, and employs the other as much as the head serves to bless and employ the feet, the feet the hands, the hands the eyes, or the eyes the mouth, that, taken together, they form a beautiful and harmonious union of chords, each vibrating on its associated string—each giving and deriving melody from the combination,—that it takes the whole blended mass of capabilities, delights, perceptions, and impulses we have referred to, to form *Man*, each being separately and unitedly part and parcel of the very being—the very man that has to be supplied with immortality?

Man, then, we say, standing as it were between eternity past and to come, feeling the wonderful variety and scope of his powers, the glories they have achieved, and their capability for infinite development, and notwithstanding thus endowed like one emerging from the dark and treading into it again, carrying with him a mass of talents, longings, and propensities he does not know properly how to use or what to make their final aim, but conscious that they are infinite in their application, while all in this little life to which he can apply them is broken, interrupted, and quickly ended,—craves to know why he is thus gloriously endowed, whether he is tending, and where and in what beyond the grave's great blank lies the field for the employ of characteristics identified with all the impulses of his life, and forming the great fountain, whose many streams make up the pleasures of his existence,—without which knowledge he cannot be fully happy or content, nor can he possibly fully develop or steer these capabilities to their final goal.

And now we ask for man, with all his beautifying, producing, operative, and controlling energies,—with all the varied characteristics of his being, What immortality is held out by "Mormonism," and what by Christian theologians professing to be sent to offer *eternal life* to man?

With respect to the Christian theology, first we reply, that modern religious teachers offer no immortality to that combination of powers and activities that makes up our present selves. They only offer it to so much of us as could be employed in contemplating, praising, and adoring the great faculties and works of the Creator. Modern Christianity offers no future existence for the life and development of the faculties, attributes, and creative powers of man. The immortality of our good Christian friends, as painted by themselves, would consist of investigation, wonder, and adoration of the great qualities of Jehovah, but a total disuse and complete oblivion of our own.

A little reflection will make it manifest that a heaven of praise, prayer, and contemplation (to which some, considered rather daring, have added a study of the works of nature,) could only employ a very small portion of our energies. Two-thirds of the very elements of our being are of such a character that they *could*

not be employed at such work. If active at all, they must be employed in producing, doing, or bringing about something worthy of praise and admiration themselves. For instance, we could not use our constructive, planning, plotting, or designing powers in prayer or praise. What use would these powers be where Jehovah is henceforth to be the only worker? What could our decorative, contriving, and arranging faculties employ themselves upon in a prepared and finished heaven, where there is no disorder from beginning to end? What use can we have for our judging and deciding powers where all is considered determined and fixed for ever? What shall calculating, proportioning, and adjusting tact be doing there? Where shall our ruling, controlling, and managing desires find their place? Where shall we gratify our propensities for seeking objects for our benevolence, protection, and guidance, where none need anything, and circumstances never change? (The Almighty certainly would not want any benevolence or patronage expended on Him!) Where shall we find difficulties to engage our energies?—where that endless variety so necessary in all objects that engage our minds, without which they clog, sicken, and destroy? Where shall the creations of a humorous and mirthful fancy find its vent? Where shall parental impulses find their room? In fact, where shall the dearest and largest part of our nature (our most pleasurable and life-giving) find play? the deepest cravings of our identical nature their gratification? or our necessities their food? Clearly, in such a heaven they must be dead, dumb, unsatisfied, and unsupplied, or torn out of our natures; or, if they remain, silenced. To man who regards these enriching, satisfying, and life-developing faculties as so much of himself, the immortality offered by modern religious creeds would no more be *his* immortality than the resurrection of his mere hand or foot could be considered *his* resurrection from the grave. A host of throbbing impulses ignored and passed over declare this creed no promiser of eternal or continuing life to them. By it heaven is peopled with a set of creatures that cannot be men, for they are without their sources of delight, intelligence, and activity; and men and women (the real men and women we know and feel ourselves to be,) are buried for ever in the

grave. Immediately and without hesitation we are compelled to say this species of a future life does not meet our test. It does *not* tend to nourish, encourage, or develop the faculties and abilities implanted within us. There is nothing life-giving in the prospect. They that believe in it have, like Sir David Brewster, to run off to poor, earthly, speculative science to fill up the void left within their souls—a want which a loving God, in his religion, would surely have supplied as readily as he would provide a delicate fringe to merely keep dust and excessive light from our tender eyes! It does not meet or fit that impulse given to us by our Creator which makes our whole being crave for a continuance. They that endeavour to believe in it have to fight the voice of God declaring immortality in every power they set aside. They have to work against a tide of impressions, longings, and aspirations running through their whole beings, and force down upon themselves a belief which no inborn consciousness declares to be true, and for which no craving necessity or love exists within their nature, (like the palate for the fruit,) demonstrating that whoever prepared such principles for man, it is clearly and decisively manifest that it was not that God who has caused in nature such an affinity and suitability to exist between us and everything really intended for our use.

But what says "Mormonism" on immortality? At one stroke we find it marking out a doctrine in harmony with the unbounded character and great abilities of the human mind, and at the same time opening out a future that carries on in endless life the very beings of this world—ourselves, with the whole train of powers and characteristics belonging to us in endless perpetuity.

We find it teaching that every power, passion, or ability is a natural property of the spirit—born with it, part and parcel of its organization, and endlessly its characteristics. That the body is merely an organism through which the spirit manifests and develops its native qualities—qualities it possesses as much out of the body as in it. Hence the same being goes out of the body, carrying with it all the capabilities, tastes, judgments, and designing skill. And the same being, without a lack of a single characteristic that now composes the present man or

woman, returns *into* the body,—then to turn these producing energies, these fashioning powers, these managing and governing characteristics into a higher channel of operation, a wider field for skill and enterprise; and thus the immortal man blooms endlessly down the long vista of eternal ages, ever producing the fruits and glories of the great qualities now unfolding within his soul.

It tells us that when God made man and woman, he made them to be identically man and woman throughout eternity; that when God endowed their natures with their peculiar characteristics, he prepared and adapted those qualities for endless expansion and eternal growth.

It teaches us that the relationships of husband and wife are necessarily eternal—that men and women are introduced upon this earth to lay a foundation for that eternal association for which they are suited and intended. They come here to learn themselves and to understand each other; but here they are only acting out on the smallest scale the characteristics of their nature. It teaches that such impulses are implanted within them, with an eye to a boundless future, where they will find their fullest range.

Inasmuch as a prospect of death is calculated to break in upon man and woman's joys, and tends to cramp the energies and capabilities dwelling within them, as well as prevent the full development of that love that should exist towards each other in their bosoms, therefore in the Gospel of Jesus is the *resurrection* preached to man, which, in other words, simply means the reconstitution of the identical man and woman upon the earth—the re-establishment of man and woman in the flesh, with all the affections and energies naturally belonging to them; this time without a cloud between them and the great fruition of their powers, with a boundless scope for all that dwells within them; for death will have passed away.

It shows us that the holy Gospel is nothing more nor less than a science how men and women can train their present every-day powers so as to suit that great eternal period. It teaches them to develop the brilliant germs of constructive, designing, or controlling powers, so that eternally as they move along they can surround themselves with all that will bring comfort and delight. It teaches how they can train their souls in Godlike

attributes, so that they can create, in that society in which they are destined to move, peace, harmony, and joy.

It explains to us that there will be nothing more miraculous about the happiness of heaven than in the happiness of earth. It will spring out of our affections and associations, and will depend for its fulness and degree upon the cultivation of the intelligence, but, more than all, upon the observance of the spirit and principles of the Gospel. There will be more happiness there, because there will be a closer observance of the laws of kindness, justice, and integrity, which are the laws of truth. Hence "Mormonism" exhibits the beauty and utility of incorporating now within us these sentiments, because the character of our future will entirely depend upon their progress and influence within the soul.

Again: "Mormonism" tends to stimulate our souls into activity and life by informing us that man will recommence his career after death with just as much intelligence; and that he will be surrounded with just so much splendour, refinement, or beauty as he knows by previous efforts how to create. He will have just as much influence, love, and respect as he has knowledge and wisdom to secure; but he will have it then as now; and he will have it eternally open to him, to possess himself of additional intelligence, additional virtue, or power. If the virtues of the Gospel are developed in his soul, he will find them an engine of power, influence, and dignity. If he has allowed the weeds of corruption, selfishness, or meanness to live unchecked within him, they will be there to hamper, impede, and harass him, and create his daily hell. Thus "Mormonism," by all the considerations of eternity, wields its force in the development of Godlike principles in the daily life.

It tells us that when the eternal government of heaven is established below, the great race of man will be ruled upon the patriarchal principle, the general law of which is that every man who obeys the principles of celestial life shall preside as a king and priest over his own offspring eternally, even though they should be like Abraham's, or as numerous as sands upon the seashore. But no man will control more than he can attract and retain by the powers of love? Consequently, "Mormonism" shows us the beauty of

training the affections of the family around their natural head, and impresses upon us the necessity on the part of the man of the cultivation of that wise and righteous course which will naturally draw those affections towards himself. It also displays before our eyes the necessity for the cultivation of the principle of self-government, and exhibits a prospect which man can look forward to and understand as the true and natural field, in the eternal future, for the employ of the governmental faculties and great ambitions implanted within him.

"Mormonism," then, presents an intelligible future for the mind to rest upon. It opens out a field where every power and quality of our nature can find its full employ. Its principles are calculated to bless this present world; for no man can practically believe in the kind of future it holds out, without aspiring to be daily a better and more intelligent man. The necessity of being so is forced upon him by the very nature of the immortality it unfolds.

It is calculated to develop man's genius—to develop the affections of his heart, as well as to stimulate all his virtues; for it makes his future dependent entirely upon such progress. It says to every artistic or constructive power, "You shall live for ever," and thus it stimulates it into life. It urges on man's finer feelings and sensibilities into progress by opening out an immortality of which they are to be the basework and support. It glorifies the great "moral" principles taught by Jesus, by showing that they are not simply temporal, shortlived principles, suited only to keep us in order in this little state; but that they are eternal truths, and will always be applicable and necessary to us, and will have a bearing upon our destiny as long as eternity endures. And thus "Mormonism" lays the foundation for righteousness, purity, and excellence of conduct firmly within the soul.

And now may we ask, Are these tokens of divinity? What greater evidence of his handiwork could God enstamp upon his religion than that it is calculated to spur the varied powers of man into action and steer them in a righteous direction?

In the light of "Mormonism," we can see a beauty and a purpose in the Almighty steeping us for sixty or seventy years in the midst of what this "spiritual"

generation call "earthly" things, if, as it teaches, this earth is to be our eternal home, and its varied elements the materials upon which we are to operate,—because there is some sense in practising upon things that we are going to use hereafter; but none, that we can see, in learning for a whole lifetime to practise on that which we shall have eternally to forget or lay aside. We can see some wisdom in the Almighty placing us here, and by every contrivance in his power causing family ties and several endearments to appear the great mainspring of life and the chief beauty of existence, if, after trying so hard to ingrain them within us and imbue our souls with a love for them, he has a use for such love hereafter; but none, if the future prepared for us is one where these impulses are to be eternally silenced. "Mormonism" puts the Creator in the light of a wise and providing God, whose present ways tend to answer his future purposes. The popular view of eternity puts him in the position of a being who, by a thousand

arts, has studied to unfit man for the condition he wishes him eternally to fill.

If God is the Author of principles that tend to elevate his own character in the estimation of man—if he is the Author of principles that strengthen every quality he has implanted within us, then have we so much testimony that he is the Author of "Mormonism." It carries the same evidence of divinity that the morning dew can claim when it manifests before our eyes that its characteristics are suited to refresh the withering grass or re-green the yellowing soil. That evidence is, that it is adapted to work in complete harmony—assist and help forward to perfection native powers previously implanted there by God,—the same tokens of a divine origin that sunlight possesses when its warming and assisting properties prove it to be qualified to develop the bud into the rose.

Whether we have a right on these grounds to claim for "Mormonism" still further tokens of divinity, judge ye.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 697.)

[February, 1844.]

Saturday, 3rd. Prayer-meeting in the Assembly Room.

The High Council met. Did but little business.

A rather favourable article appears in Niles' *National Register* of this date, noticing the correspondence between myself and John C. Calhoun, a copy of which is contained in the political department of the same number.

It also notices the correspondence between myself and James Arlington Bennett, publishing the same, with some of our city ordinances. The editor also quotes the following from the *Hawk Eye* :—

"Although much complaint has been made about the Mormons, we saw on our late trip evidences of improvement on our prairies which we consider highly creditable to the Mormons who made them, and without whom we doubt whether they would

have been made for many years to come. All those who have travelled over the large prairie between Fort Madison, Warsaw, and Carthage, remember how dreary it was a few years since. Now it is studded with houses and good farms. The English, who understand hedging and ditching far better than our people, have gone upon that prairie and have enclosed extensive fields in this manner. Along the old Rock Island trace, which we travelled seven years ago, and which was then a dreary waste, we saw a field enclosed with a good sod fence, six miles long and one wide. We think such enterprise is worthy to be mentioned. As long as the Mormons are harmless, and do not interfere with the rights of our people, we think they should be treated well. We shall never convince them that they are a deluded people, as far as their religious notions are concerned, in any other way."

Sunday, 4th. I attended prayer-meeting with the Quorum in the Assembly Room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, show-

ing that the selection of persons to form that number had already commenced.

President B. Young held a meeting at brother Chamberlain's, in the neighbourhood north of the city; and Elder W. Woodruff, at Thomas Kingston's, six miles east of the city.

Monday, 5th. The regular session of the Municipal Court was opened in the Mayor's Office. Present, George W. Harris, George A. Smith, and N. K. Whitney. Adjourned to the Nauvoo Mansion, on account of the severity of the weather. I presided as Chief Justice. The assessors of the different Wards in the city presented their tax-lists, which occupied nearly all day. The Court remitted the taxes of the widows and of the poor who were unable to pay.

In the afternoon, Elder William Weeks (whom I had employed as architect of the Temple) came in for instruction. I instructed him in relation to the circular windows designed to light the offices in the dead work of the arch between stories. He said that round windows in the broad side of a building were a violation of all the known rules of architecture, and contended that they should be semicircular—that the building was too low for round windows. I told him I would have the circles, if he had to make the Temple ten feet higher than it was originally calculated; that one light at the centre of each circular window would be sufficient to light the whole room; that when the whole building was thus illuminated, the effect would be remarkably grand. "I wish you to carry out *my* designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

Called at my Office in the evening, and revised my "Views of the Powers and Policy of the Government of the United States." I was the first one who publicly proposed a national bank on the principles set forth in that pamphlet.

Tuesday, 6th. Very cold day.

I spent the evening with my brother Hyrum, Sidney Rigdon, and the Twelve Apostles and their wives, at Elder John Taylor's; took supper, and had a very pleasant time.

Wednesday, 7th. An exceedingly cold day. In the evening I met with my brother Hyrum and the Twelve Apostles in my Office, at their request, to devise

means to promote the interests of the General Government. I completed and signed my "Views of the Powers and Policy of the Government of the United States," which I here insert:—

"VIEWS OF THE POWERS AND POLICY OF THE GOVERNMENT OF THE UNITED STATES.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence 'holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;' but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours; and hundreds of our own kindred for an infraction, or supposed infraction, of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nutshell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendour, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says, 'God hath made of one blood all nations of men for to dwell on all the face of the earth.'

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honours, and the same rewards; and without hypocrisy, the Constitution, when it says, 'WE, the PEOPLE of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America,' meant just what it said without reference to colour or condition, *ad infinitum*.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 10, 1860.

UTAH AND ITS OFFICERS.—The appointment of the Federal Officers of that Territory has been a continuous and unbearable outrage upon the rights and liberties of that people for the last ten years. Under a professedly free Government, where all power should, agreeable to its constitution, be derived from the consent of the governed, to force upon one portion of her citizens officers who are so corrupt and debased that they have no regard for the laws of the land or the rights of the people, whose sworn duty makes them the guardians of their rights, which, however, they misuse, and only abuse and trample upon, and which has, from its continual repetition, become intolerable. Men who only excel in their extreme and excessive practices of vice and corruption have been thought worthy of the patronage of the Government. Generally speaking, the appointments have been made from amongst the personal friends of the Government officers, a large majority of whom had previously become obnoxious to even them, and an outlet was sought whereby they might get rid of them; and Utah has unfortunately been stocked with this class of officials. Such are the men who have had the honour, to the eternal disgrace of the Federal Government, to bear their commissions in Utah, while to the people no guarantee was given against their excessive abuses beyond the bare faith and honour of these monade creatures, and that had been foresworn for the consummation of some infamous plot before leaving the States. Out of the number sent during a period of ten years, there is not a man, with but one or two exceptions, which has served out the term of his appointment with honour to himself. Their conduct has been so outrageously bad that they have either been removed by the Government or induced by their friends to resign to save such disgrace. The judicial dignity of the Federal Judges has been degraded and debased to that of the character of petty Indian traders, which business they have carried on contrary to the law which it was their sworn duty to magnify and make honourable. The nefarious traffic of bartering with the rude natives fire-arms, whisky, tobacco, and a few trinkets, in exchange for their ponies and squaws, has been the pursuit of not a small number of the federal appointees of the Territory. Those who have not prostituted their commissions and perjured themselves by this unlawful and unholy traffic have fallen into other excesses equally reprehensible. Some have, immediately upon their arrival, sought to cause a collision by provoking the citizens to disobedience through the commission of overt acts and unlawful ministerial interference. They have racked their unscrupulous brain to foment difficulties. They have sought by every means they could invent, and by all the power which they could wield by virtue of their appointments, to sustain the charges which had been alleged against the principal men of our Territory; and in doing this they have not been very particular as to the character of the means which they used. When necessary, false reports of their proceedings could be made, alleging they were interrupted while in the legitimate exercise of their judicial functions. Whole court records and libraries were reported by them as being burned or destroyed; and when these misrepresentations became too glaringly false to be believed, and they failed to accomplish their purposes by circulating them,

a thousand bayonets could cluster around our court-houses, converting the *sanctum* of justice into officers' quarters, and making their files of soldiers a travelling calaboose. Not satisfied with this, and feeling determined to hatch up difficulties, and, if possible, to bring the citizens and soldiers in collision, the Court, dignified as it was, could resolve itself into an itinerant judiciary, travelling throughout the Territory, hunting up every supposed and imaginary infraction of the law that could be heard of; and Federal Judges were of that flexible capacity that they could act not only as committing magistrates, but also as Marshals and Deputies, as well as judges and jurors, so bent were they on finding something to justify their fiendish and unwarrantable course. Military encampments were the favourite localities and haunts of the Federal Judges, that they might the better carry into effect their fore-sworn purposes by summoning into their presence whoever might be the unfortunate victims of their spleen, there to heap upon them the insulting vindictives of an inebriated, perjured United States' official. Nor have they alone been satisfied in the examination of living witnesses, but they have exhumed from the narrow house the lifeless clod, and in conclave held their *post mortem* examinations, in hope of extorting some convicting evidence from the spiritless body.

Having failed in all these attempts to establish the charges brought against us, they have not stopped, but every possible stratagem has been resorted to by them to set the laws of the Territory at defiance. They have thrown around the lesser courts of the Territory every embarrassment that could possibly be invented to obstruct and retard the administration of justice. They have unscrupulously set their decisions aside, contrary to the forms of the very law which they were sworn to support; and by writs of Habeas Corpus they have released prisoners from the custody of the State and county officers who were paying the penalty of the law which they had broken, thus turning them loose upon the community without making any inquiry into the nature of their offences, and permitting them to prowl around and through our settlements, committing all manner of outrages and infractions upon the law. Thus has a vast amount of crime been committed, for which they should be held directly responsible. Had our own courts been permitted to have exercised their legitimate and proper jurisdiction, such crimes would have promptly met their just punishment, and the law been honoured, and this vast amount of crime suppressed.

The treatment of the Federal Government towards the citizens of Utah, by persisting to appoint such men to office, will ever be looked upon by them as an unjust and murderous plot for their destruction. We have never asked of the General Government but one thing in the appointment of officers to Utah, which was, to send us good men, statesmen, men of intelligence, men of responsibility at home, men at least of good moral character, and not the rejected scum and rubbish of their political cesspool. But upon the other hand, men of no moral worth—those who could not be trusted at home, and had in every way rendered themselves unworthy of the confidence and esteem of all right-minded and thinking men, have universally been the class selected to hold Government appointments in Utah. Of this class of the judiciary may be named (who have held appointments within the last six years,) Judges Drummond, Styles, Eckles, Sinclair, and Cradlebaugh; and to this list we may add the ministerial officers, such as the Marshals and Deputies, with their retinue of far-fetched clerks. To this may be still further added the Superintendent of Indian Affairs and all his sub-agents. With scarcely an exception, all these federal officers have rendered themselves obnoxious to the people, become defaulters in office and violaters of the laws of the country, abridged the rights and liberties of

the people, perjured themselves by making out false reports, and disgraced and degraded themselves as drunken, worthless, and debauched libertines in society. Their abuses and oppression upon us year after year have become unbearable; their tyranny and misrule have been a compound of malcontents, which could not be overlooked in an old, corrupt, degenerated monarchy towards its serfs. The uniform course of treatment by the General Government towards Utah has been but a relic of colonial vassalage. The libellous character of the Government officials has been such, that after the Government had committed themselves by giving credence to their misrepresentations, they have felt like some conscience-stricken highwayman who had committed an unlawful and treacherous act of robbery, and was possessing himself of booty too large to be concealed and too dangerous to be retained; and the Government, to get rid of this onerous burden which was pressing sorely upon their conscience, unasked for by us, graciously pardoned our past sins, that thereby they might be relieved of the uncomfortable and too dangerous and malignant outrage which they had perpetrated upon us, and which was of too great magnitude to be concealed. They first became the aggressors; and when the problem became so difficult for solution, they thought to hide their perfidious course, and suggested to us that they were willing to balance the account (one which they themselves had made in every item,) by saying, We will forgive you for the past, and we will commence now upon a clean sheet. This has been positively and emphatically the course of treatment pursued by the Government of the United States towards the citizens of Utah. If the crimes charged against us had been true, they would not have made this concession to us; but because they were not, they made it to cover their own sins and corruptions. Why could not the Federal Courts of Utah, with an army at their back, sustain the charges made against us. We answer, For the best of all reasons—because they were false, there being no foundation whereupon to predicate an action. Should not the United States' Courts, with the army at their behest, give the lie to those vile aspirations which have been heaped upon us by corrupt officials? We answer, Yes; and that, too, to the eternal disgrace of them and the Government which has sent them.

In the federal appointments for Utah, which the President has recently filled, it is sincerely hoped that they have made more honourable selections than formerly. Upon this point, however, we are a little sceptical, from the manner in which they have gone begging throughout the rank-and-file of office-seekers for many months past; and we must confess that we can scarcely be credulous enough to look for any decided improvement in the present instalment of officers for that Territory. From the manner in which one of the present batch has introduced himself to the municipal authorities of the city, we should say that they are of the same stamp as their predecessors. We learn that the Judges had scarcely been in the Territory a single week before one of their *imported* clerks gave to the astonished citizens of Utah an exhibition of his advanced state of "Christian" civilization by getting into a drunken spree and having a row, and by drawing his revolver and threatening life. Had it not been for the timely interference of the City Police, it would no doubt have resulted in something of a more serious nature; but as it was, the city extended their hospitality to him by giving him a night's lodgings in the Lock-up, with the assurance that on the coming day he should be put upon his trial for a breach of the peace. We trust, however, that they may not all attempt to force their civilization upon the "Mormons" by similar demonstrations of their pugnacious proclivities. It is to be hoped that the straightforward and honourable course of the present incumbents in Utah may redeem the Government from the present odium cast upon

it by their predecessors, and prove to the citizens of Utah and the world that the Government were at least sincere in their pretensions of friendship when they proposed to bury the hatchet and live in peace with the citizens of that Territory. But if they should continue to follow in the footsteps of their predecessors, by setting the laws of the Territory at defiance and trampling upon the decision of our courts, and in all cases be the first to break the laws, thereby encouraging the commission of crime by setting the example themselves, then may all honest men look upon the pretensions of friendship and the proposed forgiveness of the General Government as a tissue of falsehood, and worthy only of contempt by all lovers of virtue and honesty.

A DREAM.

After the evening's meeting, I walked over to Melksham with brother Ellis, where we sang several hymns, took supper, and offered up thanks to God for our preservation through the day.

It was about eleven o'clock when we retired to rest. I soon fell asleep, and as I slept I dreamt I was in a very large field, wherein were a great multitude of people. Immediately a man, (the very man that I am now labouring with,) brother Reese, whom I had never seen before in my life, came to me as I stood alone in the field; for the multitude were a great way off, though in the same field, for the field was very large.

The multitude were walking towards the east. I and my companion walked north for the purpose of being alone, as we were both desirous of making ourselves acquainted with each other and where we were going. He said he was here "for the purpose of making known to the people the work which God had begun in these last days,"—a work with which he supposed I was some little acquainted.

I told him I should like to know who that multitude of people were. He said he did not know, but said that we should pray to God to make it known to us. This we did; and after praying, we understood and became satisfied in our own minds that they were an oppressed and downtrodden people, seeking deliverance from the bondage and thralldom of their masters.

Just at that time the multitude came towards us, and we turned to meet them. As we were walking towards each other, a few very large drops of rain fell; and all stood gazing, being astonished to see

the drops of rain fall, while not a cloud could be seen. All this time the light was very bright; but there was no sun. The rain ceased. It did not last above one minute; but it fell in the largest drops I had ever seen. Immediately after the drops of rain had fallen, a tremendous clap of thunder burst over our heads. Such a one I never before had heard, nor can I well describe it, it was so terrific. The earth shook to the very centre, and we were afraid, and wished it were over and passed. Meanwhile we looked a little west of where we then stood, and there was a large wood, from which came a great noise, adding to the noise of the thunder.

In that wood grew the finest, the highest, and the largest trees I had ever seen; and as we looked upon it, partly admiring and partly terror-struck by the thunder, lo! with one tremendous crash, the whole wood fell to the earth. The terrible shaking, the awful roar of the thunder, and the breaking up of the wood lasted, I should think, about three or four minutes; after which, there was a lovely calmness all around. It filled my heart with joy to think, too, that not a soul of all the multitude, nor either of us, was hurt.

I and my companion then looked upon the fallen wood, and really it was wonderful to behold the largest trees I had ever seen broken off close to the ground, and little ones in which no one would have thought wind or thunder, lightning, or even fire from heaven could have lodged sufficiently to have destroyed them so quick. But it was so. Indeed it was heartrending; and we mourned over it, and could not refrain.

Beyond the wood was a beautiful country, and the multitude appeared to be going there. It was a long way off, for the wood was very large, and I thought if ever they crossed that awful scene of devastation, it must be by the same omnipotent hand that had destroyed it.

This was westward; but our attention was now drawn eastward by a cloud that was ascending very gradually beyond the lofty hills that stood in the distance in that direction. This cloud was very black, although at first not larger than a man's hand.

It continued to ascend until it got about the height that the sun gets in two hours after it rises. Here it stood still, and increased in size until it appeared in our view as large as a good-sized field. By that time its darkness became so intense that the earth was darkened by it. The heavens also appeared black as far as we could see.

In the midst of the cloud there now appeared a white spot, which increased until it became as large as a small doorway. In the midst of the white spot there stood a child of very ordinary appearance. The child grew; and as it grew, I saw several tokens that it manifested of a superior intellect it had to any other child I had ever seen. The child grew till it became twice as large as an ordinary man. The white spot increased, and continued to absorb the black cloud.

As this work of absorption was going on, the child (or rather the man) exhibited a lion, which he took from behind him. The lion appeared to be conscious of what was going on, and was very affectionate.

The man now took the lion up in his arms, and held it up, extending his arms towards us. He then addressed us as follows:—"As the wood is broken up and torn in pieces, so shall the Gentiles be broken up and torn in pieces, if they repent not and receive not the Gospel; for the Lord God will send the lion through among them, and it shall tear them in pieces and destroy them, even as the wood is destroyed; and if they do not repent of their wickedness and obey the Gospel, not one of them shall be delivered."

The lion was then put into his own place behind the man, and he ceased to speak. During the whole of this time, the brightness that surrounded the per-

sonage continued to increase; nor did it now cease: it continued to increase until it exceeded all the brightness I had ever heard of. It was not "the moon with her coldness," nor was it "the sun with his dazzling rays:" it was light—pure light. Its birthplace must have been the regions of eternal bliss. From its glorious presence that solemn blackness of despair which so short a time before darkened the whole earth and sky fled as if upon the wings of the wind. But there was no wind; yet it fled, insomuch that there could not be seen one particle thereof remaining.

The personage and the lion were both enveloped in the glory of that brightness, and the whole earth was lighted up by its glory. I gazed as long as I could on the awful and majestic scene; but both the personage and the lion were hid from my view, being enveloped in the light.

Having become almost exhausted by the varied changes and impressions made upon my mind, and being filled with wonder and astonishment at the things I had heard and seen, I awoke. Immediately I heard the clock strike two, so that I must have been in this dream at least two hours and a half, during the whole of which time my mind was exercised to its utmost extent.

I will not presume to make a long comment on this dream, but will make a few plain remarks; for there may be some who, although not altogether infidel in their belief, may smile incredulously at it.

To such I would say, Reflect upon it again; you will find it manifests the blessings of God. And when you have reconsidered it, ask him not who my companion in the dream was; for I have told you. Ask him not who the multitude were, as I have done that myself, and have told you. But ask him who the man was that I saw, what the lion meant, and where the wood was. Ask him what country it was I saw beyond the destroyed wood, and if ever the people crossed the wood and dwelt in that beautiful country.

By this time it will have occurred to your minds that God has often disclosed his holy will in dreams.*

* Dreams are either diabolical, natural, or divine. For examples of the 1st, see Deut. xlii. 1—5; Jer. xxiii. 32: the 2nd—Eccl. v. 7; the 3rd—Gen. xxviii. 12—15; xl. and xli.; Daniel ii; Matt. i. and ii.; Book of Mormon, pages 3 and 15.

God showed Abimelech, in a dream, that Sarah was the wife of Abraham. He showed Jacob, in a dream, at Bethel, the beautiful, but mysterious ladder. Joseph in his youth was remarkably favoured with prophetic dreams, which were explained by his father. Pharaoh's butler and baker had their peculiar dreams, which Joseph interpreted in prison, and which were both realized; and we have a long detail of Pharaoh's dreams, of Joseph's explanations, and of the consequent provision against seven years of famine.

In the New Testament we read of the

angel of the Lord appearing unto another Joseph, and this several times, both about the safety as well as the birth of Christ. Peter had a remarkable dream on the housetop, warning him to preach the Gospel to the Gentiles.

Among the signs and effects of the Gospel's promulgation in these the last days, God expressly says that, after pouring out his Spirit upon all flesh, "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

R. L. MILLS.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Continental affairs continue warlike and knottedly complicated, and the "Man of Mystery"—Napoleon—has commenced French intervention in Naples. He has placed four ships of the line before Gaeta. The French Admiral has orders to prevent an attack on that fortress by Admiral Persano, and, if necessary for that purpose, to sink his ships. Under these circumstances, Admiral Persano will take no part in the approaching siege of Gaeta. Admiral Hamelin is occupied with the creation of companies of naval artillerymen for the defence of the coast. Several of the towns on the coast have been placed in a respectable state of defence. It is moreover reported that a corps of observation is to be formed on the frontiers of Alsace and of Lorraine. The *Globe's* Paris correspondent remarks that the recent council of war at St. Cloud, attended by all the French Marshals, palpably indicated an eventual campaign. Never were the military and naval resources of France in such a formidable state of development. With the Italian Contingent, the Emperor can bring 800,000 men into the field. Garibaldi and Victor Emmanuel, whose military operations are now combined, are preparing for a battle. The result of the voting in the Kingdom of Naples, with the exception of two provinces, the returns from which are still wanting, is as follows:—Ayes, 1,102,499; noes, 9,371. Garibaldi has not only shown himself a great man, a patriot, and a true son of Italy, but he is also showing himself a true friend of religious as well as political liberty. He has lately not only given to the English permission to build a church in Naples, but he has also given as its site a piece of ground forming part of the Royal property. The gift was made in the most flattering terms to the English. Until now, excepting in the houses belonging to the foreign missions or consuls, there has been no Protestant worship permitted in Naples. This event seems something like a sign of the times; and all friends of religious reformation and liberty must certainly hope that this is but the beginning of a very desirable end—namely, a thorough religious reformation throughout the European continent, and a just and unlimited recognition of religious rights.

AMERICAN.—Severe shocks of earthquake were felt at Quebec on the 17th ult., the influence of which was felt over a large portion of Canada, and also in the States of Maine and Vermont. The *Deseret News* of September 19th says—"On Thursday evening last, Elder Calkin and family arrived from the East, all well, as we are informed. On Friday, Capt. B. H. Young's train came in; and Capt. Taylor's company arrived on Monday evening. There have also been several other arrivals during the week, of which, in the absence of reliable reports, we cannot speak particularly." The *News* also gives under the head of "Late from the Plains," the following:—"We have been informed by Mr. Daniel Johnson, one of the mail-carriers on the Eastern route, who came in with the mail on Saturday last, that on the morning of Wednesday, the 12th inst., he passed Capt. Haight's train crossing Green River, and that Capt. O. O. Stoddard, with the second handcart company, was encamped on the west bank of that stream. Mr. Johnson also reports that Capt. J. W. Young's train was at Deer Creek on the 5th of September. He passed the freight train of Gilbert and Gerrish at Cache Cave. Capt. Budge's company, on the evening of August 29, camped five miles this side of Laramie."

MEMORABILIA.

POWER OF GUNPOWDER.—A thimbleful of powder, properly applied, will split a rock four feet square.

TO SEE AN OBJECT AT THE BOTTOM OF A WELL.—When the sun shines bright, hold a mirror nearly perpendicular over the well, and by its reflection on the water you may see the smallest object at the bottom.

HAIL.—It is in its passage through the air that the congealed moisture of the atmosphere assumes the globular form of hailstones, in the same way that shot becomes spherical through falling into water from a great height.

ARMY AT WATERLOO.—The army under the command of Wellington at the Battle of Waterloo, consisted of 35,000 English, and 40,000 Hanoverian, Brunswickian, Nassau, Dutch, Belgian, and King's German troops, making a total of 75,000 men. Napoleon's army consisted of 135,000.

TO DETECT COPPER IN PICKLES OR GREEN TEA.—Put a few leaves of the tea, or some of the pickle, out small, into a phial with two or three drachms of liquid ammonia diluted with one-half the quantity of water. Shake the phial; and if the most minute portion of copper be present, the liquid will then assume a fine blue colour.

"OLD TOM."—The origin of "Old Tom" as applied to cordial gin is as follows:—Messrs. Hodges, the celebrated distillers, formerly had a partner named *Thomas Chamberlain*, who manufactured the gin; and as the firm were patronized by *Thomas Norris* when he left their service and opened a gin-palace in Great Russell St., Covent Garden, out of respect to his former master, he called the cordial "Old Tom."

A TRUTHFUL AND CHEAP BAROMETER.—Take a clean glass bottle and put in it a small quantity of finely-pulverised alum. Then fill the bottle with spirits of wine. The alum will be perfectly dissolved by the alcohol, and in clear weather the liquid will be as transparent as the purest water. On the approach of rain or cloudy weather, the alum will be visible in a flaky spiral cloud in the centre of the fluid, reaching from the bottom to the surface.

THE COLLAR S.S.—The fashion of wearing collars of S.S. (originally worn by members of the religious society of St. Simplicius,) was introduced into England in the year 1407. They were adopted as the badge of the House of Lancaster, and were afterwards worn by the nobility and other persons of high rank as a distinguishing mark of dignity. The creation of an Esquire was performed by the ceremony of placing on his neck a silver collar of S.S. by the King as a sign of that dignity.

THE GORGONS.—In mythology, the *Gorgons* were the three daughters of Phorcys and Ceta—namely, Medusa, Stheon, and Euryale, whose heads were covered with vipers instead of hair, and had the power of changing those who beheld them into stone. There were also other Gorgons, who were born of the same parents, and were called Lamia, or Empusæ: they had but one eye and one tooth common to all, which they kept at home in a small vessel, and she who went abroad used them. Each had the face, neck, and breast of a woman, but below was covered with scales, and had the tail of a serpent. All had a modest mien; but after tempting men to discourse with them, they would strangle them, tear them to pieces, and devour them.

VARIETIES.

THE best way to humble a proud man is not to take any notice of him.

No man has a *right to do* as he pleases, except when he pleases to *do right*. He has no *right to do wrong*.

A MAN is taller in the morning than at night to the extent of half-an-inch, owing to the relaxation of the cartilages.

GIVING THINGS RIGHT NAMES.—A woman had a man arraigned for coming into her house, and putting her in fear of some outrage. "Besides," said she, "he called me out of my name." "But that's a civil action, madam," said the counsel for the defendant. "No, it's not a civil action!" cried the indignant lady; "and nobody but a lawyer would say so!"

WORDINESS does not indicate the presence of thought, but the lack of it.

HOW TO SOFTEN IVORY AND BONE.—Ivory and bone will become soft if immersed in an alkaline lye of quicklime and soda.

REMEDY AGAINST BUGS.—Wrap an ounce of camphor in a piece of linen cloth, and place it at the head of the bed. As the camphor evaporates the bugs will decamp.

RATS.—To destroy rats and mice, cut old corks in slices as thin as wafers, and fry them in the frying-pan after it has been used for frying any meat, but not burn them. Place them about where the vermin appear, and all will be destroyed, for they will eat them voraciously.

INDESTRUCTIBLE INK.—For black ink, dissolve 25 grains of copal, in powder, in 200 grains of oil of lavender, by the assistance of a gentle heat; and then mix with 2½ grains of lamp-black and a half-grain of indigo. This ink is particularly useful for labelling phials, &c., containing chemical substances of a corrosive nature.

"TIRED" RAZORS.—Barbers often say that razors get tired of shaving; but if laid by for twenty days, they will shave well. By microscopic examination, it is found that the "tired" razor, from long stropping by the same hand and in the same direction, has the ultimate particles or fibres of its surface or edge all arranged in one direction, like the edge of a piece of cut velvet; but after a month's rest, these fibres re-arrange themselves heterogeneously, crossing each other, and presenting a saw-like edge, each fibre supporting its fellow; and hence cutting the beard, instead of being forced down flat without cutting.

A TRAVELLER once arrived at a village inn, after a hard day's travel, and being very tired, requested a room to sleep in; but the landlord said they were entirely full, and it was utterly impossible to accommodate him,—that his wife had to sleep on the sofa, and himself on the floor; but he would see what his wife could do for him. The good woman, on being applied to, said that there was a room which he might occupy, provided that he would agree to her conditions—namely, to enter the room late in the dark, and leave it early in the morning, to prevent scandal, as the room was occupied by a lady. This he agreed to. About two o'clock that night, an awful noise was heard in the house, and our friend the traveller was found tumbling heels-over-head down stairs. On the landlord's arriving at the spot and inquiring what the matter was, the traveller ejaculated, as soon as he was able to speak—"O dear! the woman's dead!" "I know that," said the landlord: "*but how did you find that out?*"

POETRY.

CHRIST'S SECOND COMING.

(Selected.)

The Lord shall come! The earth shall quake—
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light.

The Lord shall come!—a dreadful form,
With rainbow wreath and robes of storm;
On cherub wings, and wings of wind,
Appointed Judge of all mankind.

Can this be He, who wont to stray
A pilgrim on the world's highway,
Oppressed by power and mocked by pride,
The Nazarene—the crucified?

While sinners in despair shall call,
"Rocks, hide us!—mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing—"The Lord is come."

BISHOP HERER.

ADDRESS.—James Payne, care of Abraham Orme, 52, Upper Brunswick Road, Leicester.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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REDEMPTION.

BY ELDER CHARLES W. PENROSE.

Through the absence of the pure light of revelation—the only medium through which mankind can discern the things of God—many strange notions have sprung up in the minds of men concerning the plan of redemption. One of the most absurd, and in Christendom the most universal of these notions, is the doctrine of eternal punishment—the eternal misery of the greatest portion of the human race in the world to come. According to this theory, there are two fixed states in eternity—a state of perpetual happiness in heaven, or a state of never-ending anguish in hell. Those who do not have the privilege, when they “shuffle off this mortal coil,” of entering into the delights of immortality in heaven, must, without the slightest prospect of escape, be plunged into the gulf of everlasting woe in hell. The conditions of obtaining a passport into the abode of bliss is faith in Jesus Christ. Morality, benevolence, and nobility of soul go for nothing of themselves. The belief that Jesus of Nazareth was the Son of God is the only necessary qualification; and all who have not that faith must inevitably perish, and that eternally. And as but a very few of the earth's inhabitants, for various reasons, have imbibed that faith, it follows as a matter of course that the great bulk of

the human family will be doomed to eternal torture, and all, so they say, “for the glory of God.”

Millions of heathens and Jews and Mahometans have died without this faith, and millions are still passing away from this brief state of existence without it. Many of them never heard the name of Jesus Christ. Some have heard of him; but, through tradition, or the lack of sufficient evidence to convince *their* minds, they could not believe in his divinity: yet, notwithstanding this, and though they have manifested to the world the sincerity of their souls in what they did believe, they are irremediably lost because they did not believe in Jesus Christ. There is no possible chance of redemption for them, because there is no intermediate state. Heaven is only open for believers; hell gapes wide for the balance: both are fixed and unalterable conditions of existence: therefore those who are lost are lost eternally.

Now, this looks very much like the rankest injustice. At any rate, it does not look like mercy, nor does it exhibit much love; and as these same religionists admit that God is just and merciful, and declare that his name is Love, there must be some mistake in their views of his dealings with mankind. Let us examine

this very important subject by the light of reason, aided by the written revelations of God.

When two generals with their armies meet in battle, if one should succeed in capturing the great bulk of the hosts of his antagonist, he would be proclaimed the victor; his tactics would be praised, and his superior skill in the science of war be applauded to the echo. Now, we are told that Jesus came to this world that he might conquer Satan, upset his plans, break asunder his chains, and destroy the great Prince of Darkness himself. But if Satan succeeds in capturing for eternity the great bulk of the human race, *he* will be the conqueror. Jesus will come off "second-best" in the encounter, and will have to yield the palm to his more successful foe. But this would be a very different result to that which the Prophets have predicted. They have represented Satan as suffering a total defeat, and Jesus as a mighty conqueror setting the captives free, destroying all the works of the Devil, redeeming mankind from death and hell, and every living creature as bowing the knee and confessing that "Jesus is the Christ, to the glory of God the Father."

If an earthly king were to make a law, the transgression of which was to be punishable with death, to keep the knowledge of that law to a limited number of individuals, and then to inflict the full penalty upon the ignorant and therefore innocent transgressors, he would be regarded as a sanguinary tyrant, and language would fail to express the indignation every bosom must feel at his horrible injustice. Shall the eternal King of heaven, then, pronounce the decree of death against those who have been destitute of the knowledge of his laws, and consequently could not comply with his desires? Every reasonable mind spurns the idea, and views such an act as unworthy of an erring man, to say nothing of an all-wise God.

If the father of a family were to punish a disobedient child by throwing it into the fire, or by subjecting his offspring to any kind of torture, merely to gratify his malicious and revengeful feelings, without any view to improvement, we should consider him to be worse than a devil. Yet God is represented to us as casting millions of his children into a lake of fire and brimstone—not to bring them to obe-

dience, for they are never to come out, but because of his furious anger and awful rage at their rejection of his commandments.

I quote from a work entitled "Time and the End of Time," page 143:—

"The debt of sin can never be paid, justice never satisfied; and the damned souls remain impenitent and God implacable, so that there can be no hope of pardon. The sentence is strict, unchangeable, irreversible, eternal. O eternity! eternity! this stings, plagues, and augments and aggravates the most intolerable punishment of the damned. After innumerable thousands of years, they shall think it but the beginning of their sorrows, and shall be so far from an end as if they had been in hell but an hour. It will be 'everlasting destruction from the presence of the Lord and the glory of his power;' in comparison with which all the rendings, rackings, tearings, torturings of men's bodies here by the most exquisite torments upon racks, gibbets, wheels, gridirons, boiling lead, boiling oil, and other bloody invented engines and instruments of amazing cruelty, are but a flea-biting."

It seems absolutely incredible that any intelligent person could be found who believed in such a horrible doctrine, and yet there are thousands who would consider any one on the high road to hell if he manifested a doubt of it. Oh what a libel on the character of the all-wise God, who is "full of longsuffering," and whose "mercy endureth for ever!"

Now, I venture to offer for the reflection of the reader the following doctrines, which, though contrary to what are called orthodox principles, are yet in accordance with the Scriptures, and which appear to me to manifest more of that wisdom, mercy, justice, and love which we naturally expect to find in God who is the Father of us all.

There is one plan of salvation for all the human family, no matter where or in what age of the world they live. This plan is adapted to the various conditions and capacities of mankind in different ages and countries. All must be made acquainted with its principles before they can be condemned for disobedience. Its fundamental principles are so simple that all mankind can receive them when they are properly explained. These lead to more advanced principles, all of which tend to enlighten and save. It is called the Gospel of Jesus Christ. Some of the inhabitants of the earth having passed

from this earthly state of existence without the promulgation of the Gospel among them, must hear it preached in the next or spirit state. Those who are made acquainted with it and reject it understandingly, or who wilfully close their minds against the reception of it, render themselves by their own acts incapable of receiving its blessings, which include light and happiness; consequently, they go into darkness and misery. This is a punishment for their sinfulness and its natural result.

Its extent, with the duration and intensity thereof, is varied according to their different degrees of guilt, and these are determined according to their knowledge and understanding. To whom much is given, of him much shall be required. Some, figuratively speaking, will be "beaten with many stripes;" others, with but a few stripes. When they have paid "the uttermost farthing," according to the immutable decrees of justice, then, by that mercy which "endureth for ever," an opportunity will be again afforded them of receiving the laws of life, light, and happiness; the result of which will be that, eventually, all but the "sons of perdition"—namely, those who cannot be sanctified by justice, mercy, or judgment, will bow the knee, confess that "Jesus is the Christ, to the glory of God the Father," and be redeemed from death, hell, and the Devil. The earth and sea will give up the bodies that were in them, and death and hell give up the souls which were for a time in their grasp. Life and immortality will prevail; God will rejoice in the happiness of his own children, and they, with Jesus their elder brother at the head, will from choice acknowledge God as their Sovereign, and willingly obey him for ever and ever, because his laws are the laws of life, light, and joy.

While the disobedient are suffering the natural consequences of their folly and sin, the obedient sons and daughters of God are progressing in the knowledge of the principles of eternal life, and by the practice of them preparing themselves for the society of a higher order of beings, called celestial; at the head of which is God the Eternal Father, who, with Jesus Christ, is surrounded by a host of intelligent beings who are pure in their desires and holy in their actions. To associate with these, it is necessary to acquire similar intelligence and corresponding purity;

and according to the advancement of the faithful in these things, so will be their enjoyment and exaltation.

When the disobedient have been chastised and come forth to walk the path of life, they will behold the obedient and faithful far ahead of them in the heavenly road; and while they are striving to acquire the knowledge and obtain the glory of those before them, they who have become exalted will still continue to advance in knowledge, in power, in glory, and in dominion, so that the advantages they have obtained by their diligence and obedience will be everlasting, their glory always brighter, and their power and dominion more extensively increasing than that of those who plod behind in the great eternal highway of the immortal, progressive existence.

The fundamental principles of this Gospel are faith in God and in his Son Jesus Christ, repentance from sin (which is the transgression of the law), baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. God being the fountain of light and truth to us, it is necessary that mankind have faith in him. Jesus Christ being the administrator of that light and truth and its blessings, it is necessary that they believe also in him. Then, when they understand how they have transgressed the laws of God, the necessity of altering their course will be self-evident. But, before beginning a new life, it is necessary to obtain forgiveness for the sins of the old life, and to be cleansed from former impurities: hence the ordinance of baptism in water, conveying plainly to the mind an idea of purification, a burial from an old life, and a raising up to a new one. Then, when purified from the guilt of the past, and inspired with holy aspirations for the eternal future, the baptized believer is prepared to receive the Holy Spirit to guide, comfort, and enlighten him. This is imparted by the laying on of the hands of men set apart and ordained to administer in the name of the Lord. In order that mankind may have a knowledge of God and Jesus Christ, and that these ordinances may be properly administered, an order of Priesthood is necessary. Therefore, in different ages, when mankind were prepared for it, God has, by revelation from heaven, called and appointed men to officiate in his name on the earth. He has given them an under-

standing of his ways and sent them to teach the rest of the world. Their administrations alone are legal: the ceremonies attended to by those who are not Divinely commissioned by revelation are valueless and without effect.

The ordinances of baptism and the laying on of hands must be attended to on earth: therefore all those who receive the Gospel in the spirit state must have these ordinances administered to them by proxy: that is, their living relatives who receive the Gospel in the flesh must act in behalf of the dead who receive it in the spirit.

The understanding of the truth, faith, and repentance are acts of the spirit, whether in the flesh or disembodied; therefore they can be exercised in either state. And these are the most important of the first principles of the Gospel, without which the ordinances are useless. The obedience of the dead must be revealed to the living; so that the principle of revelation is a part of the Gospel, and without it the Gospel cannot be made known, nor its ordinances be legally administered.

Now, though these doctrines are diametrically opposed to popular religious opinion, yet upon examination they will be found to be strictly scriptural. By searching the Bible, those who believe in but two fixed, eternal states, will find that in the Father's kingdom "there are *many* mansions." Jesus said that he was going, "to prepare a place" for his disciples when he left the earth; but in speaking of the triumphant entrance of the righteous into the glory of the Father at the last day, he says, "Come, ye blessed, inherit the kingdom *prepared for you from the foundation of the world.*" Here are two different states of happiness spoken of,—one that Christ was going to "prepare," and another "prepared" from the beginning of time. John saw in vision that "every man was rewarded according to his works," and Paul declares that there is "one glory of the sun, another glory of the moon, and another glory of the stars; that one star differeth from another star in glory, and so also is the resurrection of the dead." (John xiv. 2; Matt. xxv. 34; 1 Cor. xv. 41.)

Peter tells us of Christ's going to a place of departed spirits to preach the Gospel; and it seems evident, by the predictions of Isaiah and the writings of Paul, that his preaching was not in vain.

Isaiah declared that he should "preach deliverance to the captives, and the opening of the prison to them that are bound,"—that he should "bring out the prisoners from the prison, and them that are in darkness out of the prison-house;" and Paul tells us that "he led captivity captive." (Isaiah lxi. 1; xlii. 7; Eph. iv. 8.)

Behold the mighty Son of God, whose body is laid in the new-made sepulchre! Mary and Joseph of Arimathea are weeping for the loss of their "hope," and the Apostles are scattered and full of doubt. But behold his glorious spirit freed from the anguish of the tortured flesh, and triumphant in the feeling that the time of trial is finished, and that he has "endured unto the end." He comes to the gates of the prison of the departed. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." The mighty Saviour enters and grasps the keys of hell. He calls the imprisoned hosts with a voice of love, and declares that "the acceptable year of the Lord" has come—that the time of their punishment is accomplished. He preaches the Gospel of deliverance; joy, love, and thankfulness inspire them; they bow in meekness to the will of the Father, and the Saviour comes forth with a rejoicing multitude redeemed unto God.

As the hosts of the antediluvians, who were destroyed by the flood in the days of Noah, were delivered after their days of punishment, so will it be with those who are destroyed in the last days.

Isaiah, after describing the great destruction of the wicked from the face of the earth in latter times, tells us "It shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days they shall be visited." (Isaiah xxvi. 21, 22.)

Paul tells us that "Jesus was given as a ransom for all, to be testified of in due time;" and John saw in vision the time when death and hell and the Devil were all destroyed, to have no more power over the sons of men. (1 Tim. ii. 5; Rev. xx. 10, 14.)

Then shall it indeed be said that Jesus has obtained the victory, when he "hath put all enemies under his feet," when there is "no more death nor sorrow, nor

crying, neither any more pain, for the former things shall have passed away;" but when "every creature in heaven, and on earth, and under the earth, and in the sea, shall say, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. xxi. 4; v. 13.)

Although there are many passages of Scripture that seem to favour the popular doctrine of eternal punishment, yet, upon examination and comparison with other texts, this apparent support will vanish. Everlasting fire is spoken of, in a figurative sense, as a state of punishment for the wicked; but it is not stated that they shall continue therein eternally. Though God, who is an eternal being, may always have the means and the power to punish the transgressor, it does not follow that he will use those means and exercise that power constantly and without ceasing upon the same transgressors. Justice and mercy with united voice proclaim that the punishment shall be in its duration and extent proportionate to the transgression. Sodom and Gomorrah are represented in Scripture as "suffering the vengeance of eternal fire;" but it is evident that the period of their punishment is not without end, for Christ declares it shall be "more tolerable" for those cities, in the day of judgment, than for those that rejected him and the mighty works performed in their midst; and Ezekiel informs us that Sodom and Gomorrah shall yet "return" again to their former estate. (Ezekiel xvi. 55.)

Some persons object to the doctrine of eventual universal redemption, upon the ground that it is an inducement to sin—that if the fear of endless misery be taken away from the minds of men, they will not hesitate to break the laws of God. I would ask, Is sin prevented by the promulgation of the horrible hell-fire doctrine so often proclaimed in the ears of the people? Let the present abominably corrupt state of society be the answer.

You cannot frighten people into holiness, nor scare them into faith. True obedience springs from that faith which

"worketh by love." Obedience from fear is the homage of slavery. God never sent men to preach about flames, misery, torture, chains, the bottomless pit, and eternal damnation, nor to represent him as the implacable, unrelenting, hard-hearted, vindictive being which he is pictured to be by modern divines. These things form a barrier between the people and the Almighty. They alienate their affections from him, and prevent them from realizing that he is their Father, and that they are his offspring; and thus these revolting doctrines are those which lead to sin.

While the people have not the love of God in their hearts, sin will abound. That which will create and promote that love will be sin's greatest enemy. Love begets love. Therefore the doctrine of redemption advocated in this article will not prove any inducement to sin, but be a means of assisting in the establishment of that which will destroy sin for ever—namely, a willing and affectionate obedience to the laws of God; for that doctrine exhibits the depths of the love of God to his children, the wisdom of his plans for their redemption, his justice, his mercy, his longsuffering and tender benevolence. God himself has revealed it in this present age through his Prophets and Apostles, whom he has commissioned to publish the Gospel and to administer its sacred ordinances for both the living and the dead.

Depart, ye spirits of cruelty and lies, who inspire men to blaspheme against God by painting his character in such frightful colours! And ye who speak in the name of the Lord, learn his attributes before you declare them, and understand the plan of human redemption before you attempt to explain it; and let all the nations of the earth turn unto the God of Israel, who is their Father and their Friend, and who will manifest to all who draw near unto him the principles of life, of light, and of happiness, that will save them now, and exalt them in eternity among the noble and mighty ones in the grand order of celestial immortality.

OBJECT OF THE GIFT OF TONGUES.—"President Joseph Smith then gave an explanation of the gift of tongues—That it was particularly instituted for the preaching of the Gospel to other nations and languages, but it was not given for the government of the Church."—*History of Joseph Smith.*

HISTORY OF JOSEPH SMITH.

(Continued from page 712.)

[February, 1844.]

The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights* as appears in said Constitution, ought to be treated by those to whom the administration of the laws is entrusted with as much sanctity as the prayers of the Saints are treated in heaven, that love, confidence, and union, like the sun, moon, and stars, should bear witness,

(For ever singing as they shine,
‘The hand that made us is Divine.’)

Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power or restrictions of right which too often appear as acts of legislators to pave the way to some favourite political scheme as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness. A Frenchman would say, ‘*Presque tout aimer richesses et pouvoir.*’ (Almost all men like wealth and power.)

I must dwell on this subject longer than others; for nearly one hundred years ago that golden patriot, Benjamin Franklin, drew up a plan of union for the then colonies of Great Britain, that *now* are such an independent nation, which, among many wise provisions for obedient children under their father's more rugged hand, had this:—‘They have power to make laws, and lay and levy such general duties, imports, or taxes as to them shall appear most equal and just, (considering the ability and other circumstances of the inhabitants in the several colonies,) and such as may be collected with the least inconvenience to the people, rather discouraging luxury than loading industry with unnecessary burthens.’ Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union; but the sentiment remains, like the land that honoured its birth, as a pattern for wise men to *study the convenience of the people more than the comfort of the cabinet.*

And one of the most noble fathers of our freedom and country's glory, great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, (the illustrious Washington,) said in his first inaugural address to Con-

gress—‘I behold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality, and the pre-eminence of free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world.’

Verily, here shine the virtue and wisdom of a statesman in such lucid rays, that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefit and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina, no rupture in Rhode Island, no mob in Missouri expelling her citizens by Executive authority, corruption in the ballot-boxes, a border warfare between Ohio and Michigan, hard times and distress, outbreak upon outbreak in the principal cities, murder, robbery, and defalcation, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the Union, destroyed the confidence of man with man, and left the great body of the people to mourn over misfortunes in poverty brought on by corrupt legislation in an hour of proud vanity for self-aggrandizement.

The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that “among the many interesting objects which will engage your attention, that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace.” As the Italian would say—“*Buono avviso.*” (Good advice.)

The elder Adams, in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile, and rejoice that patriotism in their rulers, virtue in the people, and prosperity in the Union once crowned the expectations of hope, unveiled the sophistry of the hypocrite, and silenced the folly of foes. Mr. Adams said, ‘National pride is ever justifiable or ex-

cusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information, and benevolence.'

There is no doubt such was actually the case with our young realm at the close of the last century. Peace, prosperity, and union filled the country with religious toleration, temporal enjoyment, and virtuous enterprise; and grandly, too, when the deadly winter of the 'Stamp Act,' the 'Tea Act,' and other *close communion* acts of Royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty, and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprise, bands for industry, heads for heroes, and hearts for moral greatness. He said, 'A rising nation spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye,—when I contemplate these transcendent objects, and see the honour, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking.'

Such a prospect was truly soul-stirring to a good man. But 'since the fathers have fallen asleep,' wicked and designing men have unrobed the Government of its glory; and the people, if not in dust and ashes, or in sackcloth, have to lament in poverty her departed greatness, while demagogues build fires in the north and south, east and west, to keep up their spirits *till it is better times*. But year after year has left the people to *hope*, till the very name of *Congress* or *State Legislature* is as horrible to the sensitive friend of his country as the house of 'Bluebeard' is to children, or 'Crockford's' Hell of London to meek men.

When the people are secure and their rights properly respected, then the four main pillars of prosperity—viz., agriculture, manufactures, navigation, and commerce, need the fostering care of Government; and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast, the productions, the timber, the minerals, and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, and calculations, it certainly is the highest point

of supervision to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, 'If you wish to be *respected*, respect yourselves.'

I will adopt in part the language of Mr. Madison's inaugural address—'To cherish peace and friendly intercourse with all nations, having corresponding dispositions; to maintain sincere neutrality towards beligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of differences to a decision of them by an appeal to arms; to exclude foreign intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the Constitution, which is the cement of the Union, as well in its limitations as in its authorities; to respect the rights and authorities reserved to the States and to the people as equally incorporated with and essential to the success of the general system; to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;—so far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocity, friendly alliances, wise legislation, and honourable treaties.

The Government has once flourished under the guidance of trusty servants; and the Hon. Monroe, in his day, while speaking of the Constitution, says, 'Our commerce has been wisely regulated with foreign nations and between the States. New States have been admitted into our Union. Our Territory has been enlarged by fair and honourable treaty, and with great advantage to the original States; the States respectively protected by the national Government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome laws well administered. And if

we look to the condition of individuals, what a proud spectacle does it exhibit! On whom has oppression fallen in any quarter of the Union? Who has been deprived of any right of person or property?—who restrained from offering his vows in the mode which he prefers to the Divine Author of his being? It is well known that all these blessings have been enjoyed in their fullest extent; and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason.' What a delightful picture of power, policy, and prosperity! Truly the wise man's proverb is just—'*Sedauhah teromah goy, veh-kasade le-u-meem khah-maut.*' (Righteousness exalteth a nation, but sin is a reproach to any people.)

But this is not all. The same honourable statesman, after having had about forty years' experience in the Government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the *Magna Charta* to answer its great end and aim—to protect the people in their rights. 'Such, then, is the happy Government under which we live; a Government adequate to every purpose for which the social compact is formed; a Government elective in all its branches, under which every citizen may by his merit obtain the highest trust recognized by the Constitution, which contains within it no cause of discord, none to put at variance one portion of the community with another; a Government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers.'

Again, the younger Adams, in the silver age of our country's advancement to fame, in his inaugural address (1825), thus candidly declares the majesty of the youthful republic in its increasing greatness:—'The year of jubilee, since the first formation of our union, has just elapsed: that of the declaration of Independence is at hand. The consummation of both was effected by this Constitution. Since that period, a population of four millions has multiplied to twelve. A Territory, bounded by the Mississippi, has been extended from sea to sea. New States have been admitted to the Union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity, and commerce have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens

and blessings. The forest has fallen by the axe of our woodsman. The soil has been made to teem by the tillage of our farmers. Our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have marched hand in hand. All the purposes of human association have been accomplished as effectively as under any other Government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year.'

In continuation of such noble sentiments, General Jackson, upon his ascension to the great chair of the chief magistracy, said, 'As long as our Government is administered for the good of the people, and is regulated by their will, as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable *agis*.'

General Jackson's administration may be denominated the *acme* of American glory, liberty, and prosperity; for the national debt, which in 1815, on account of the late war, was \$125,000,000, and being lessened gradually, was paid up in his golden day, and preparations were made to distribute the surplus revenue among the several States; and that august patriot, to use his own words in his farewell address, retired, leaving 'a great people prosperous and happy, in the full enjoyment of liberty and peace, honoured and respected by every nation of the world.'

At the age, then, of sixty years, our blooming Republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in *high places*, struck hands and revelled in midnight splendour.

Trouble, vexation, perplexity, and contention, mingled with hope, fear, and murmuring, rumbled through the Union and agitated the whole nation, as would an earthquake at the centre of the earth, the world heaving the sea beyond its bounds and shaking the everlasting hills; so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General Harrison appeared as a star among the storm-clouds for better weather.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 17, 1860.

THAT "coming events cast their shadows before," is a common proverb, the truth of which is abundantly proved by the observation and common experience of mankind. Much could be written upon the shadows that have already been cast upon the world, and are significantly looming in the distance, and much could be prognosticated from these indications of coming events; and we are particularly admonished by these indications that the day has come to gather the Saints from the nations. Certainly the shadows seen speak ominous words to all, which to the ears of the ungathered Saints should mingle with the prophetic voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The present period of gathering commenced with the re-opening of the door of emigration after the interruption made by the action of the United States against the Saints. That interruption was the first which had been made in our emigration operations; and from the first opening of the gathering in this dispensation to that time, an uninterrupted period of opportunities lasted for the Saints to flee out of Babylon to the place appointed. Up to this period the way was open to all who possessed the means to emigrate from Europe to America; but the Utah Expedition caused a suspension of emigration operations to the territory of our people.

Now, we do not anticipate that the next closing of the door of emigration will be by a Utah Expedition, or indeed by any action against the Saints. In fact, we believe that the case will be found very different to this. Nevertheless it is very likely that there will be interruptions in our emigrations from Europe to the Territory of Utah. The Saints have no right to expect that the day of gathering now opened to them will last for ever, or remain uninterrupted for nearly twenty-one years as before. Times are changed; events are marching on more rapidly than of old; the present will continually be growing bigger with trouble and difficulties, and the future will henceforth come year after year clothed in deeper blackness and pregnant with direr horrors. Of course, we do not believe that the horrible will for ever last, and the nations have no gleam of sunshine to break the thick clouds of gloom, and enliven for a moment the frightful scenes of human misery. But neither the Saints nor the nations should expect that calm, peaceable, onward flowing of society which existed in Europe during forty years before the Russian war, and which was seen in America before the mobbings against the Saints ruffled the calm and peaceful flowing of its society. We *do* believe, however, that there will be in Zion peace. But we also know that peace is taken from the earth, and that the Lord has a controversy with all nations. There are days of trouble before the world, and mighty national convulsions are at hand, in both Europe and America.

It is more than any can reasonably expect, if they look forward to a long day of gathering, without some interruption in our emigrations. We should not feel safe in promising the Saints a long unbroken day of gathering, nor feel dis-

posed to lead them to expect no interruptions in the emigration operations of the Church from Europe. Indeed, we even believe that the commerce of the nations and their industrial operations will often be shocked, and at times almost entirely suspended by coming events. Moreover, not only do we look forward for occasional interruptions in our emigrations from Europe, though from other causes than hostile movements against the Saints; but we also look forward to times when emigration and travelling in and from Europe will find many and serious interruptions, and when it will be neither safe nor desirable to flee to the United States; for they will be like haunted houses or accursed places.

It is not our object to dwell particularly upon the coming troubles; still they should be had in remembrance and borne in mind by the Saints in their expectations of gathering. In view of these coming convulsions and judgments of famine, pestilence, and anarchy, none of the ungathered should expect at this time a long day of opportunities for emigration from Europe to Utah, and should struggle with all diligence and faithfulness to make this their day of deliverance.

It should also be borne in mind that nearly all now in the British Mission are relics of former times; for there are only comparatively few in England, Scotland, and Wales who are new members of the Church. Nearly all of them have had the door of emigration opened in years gone by; but that door was for a time closed. Now, it appears to us that He who overrules all things (among other of his designs, shaping the evil intents of the wicked against his people to meet his purposes,) intended the late suspension of emigration operations to be received by the ungathered Saints among the nations as a lesson of warning. He who turns the evil designs of the wicked to bring forth good for his people, and to serve as lessons of how he will deliver those who trust in him, and how vain it is for the strong to rage against those whom his right arm defends,—He had in view the troubles at hand and the judgments about to be poured out upon the wicked. We see in the past many signs of good to the Saints, and fresh evidences that the Lord has also a meaning and design in every event, but especially in those bearing upon his people.

In the past experience of the Saints, can they not hear a voice telling them of the difficulties which the Lord's controversy against their enemies will bring to pass? Most likely these will be of much longer duration than any of the difficulties of the Church; for doubtless the Lord will return to the wicked according to their evil intents; and though the action of the United States or the nations against Zion will ever be like the investments of desperate speculators, bringing loss and ruin instead of the object aimed at, yet the Lord will turn upon them the results of their ill deeds, paid back with interest, and cover their heads with retribution.

The Saints, then, should be alive to all these considerations. They must not look forward for a peaceful flow of emigration through convulsed Europe, and thence across a troubled ocean bristling with war-ships of hostile nations, to land in a country guilty of the blood of Saints, expecting to find all peace and harmony. Supposing they should overcome all other difficulties and interruptions, could they expect, after landing in America, to traverse over thousands of miles of country where the heaviest judgments of God must rest, without meeting many interruptions, difficulties, and even horrors before reaching their mountain home of peace.

Let all the ungathered of the Saints, then, bear these considerations in mind, and have them calculated in their emigration expectations. Let them not look forward for no interruptions, and the same untroubled course of emigration and events generally, as in days past. But let not their hearts be troubled, nor their determina-

tions weakened, nor their spirits be faint in well-doing, nor their minds faithless. Rather let them have strong faith, and be confident that Providence will be propitious to the righteous, and that He who takes account even of the fall of a sparrow will take charge of his people, and that he will not suffer well-doers to go unrewarded, or to be losers on account of their labours of love for his cause. Let the ungathered Saints still continue to add to their faith good works, and to perform their every *present duty*. Be their trust in God, and he will open their way, lend his helping hand, and give them opportunities; and the faithful and the *doers* of righteousness will be found to have heeded the warning voice in time, and they will go to Zion before their day of gathering is past. Such will not find the summer past, the harvest ended, and themselves not saved.

"INTERESTING FROM UTAH."

(From the "New York Herald" of Oct. 15.)

"Last Sunday was a particularly interesting day to the 'Saints.' Brigham was in fine spirits, in one of the free moods for talking very plainly on matters and things pertaining to the 'kingdom' generally, and for the benefit of Missionaries specially. The other speakers were on their high-heeled boots, and Jews and Gentiles had each a word in season about the perverseness of you Eastern folks, editors and members of Congress for their indifference to this growing kingdom, and for the almost general development of a disposition to disoblige the Mormons by taking an unsensible view of the great question—'What is Mormonism going to become?'

The leading speaker on the occasion was a young man recently from the Eastern States, who, from his talk, seems to have been on a mission which threw him frequently into the society of M.C.'s and gentlemen of the tripod. Of course, the editorial brotherhood were more occupied with the present than the future, and had devoted the cream of their minds to making the next President rather than to any consideration of submitting themselves to the authorities of the coming Millenium. It was very hard for the young Elder, as he said, to find anybody that took sufficient interest in his mission to publish a refutation of the increasing slanders against Utah and the Mormons. He had more questions asked him 'about the number of Brigham's wives than about Jesus Christ and the plan of salvation,' and no doubt that was

a correct statement. Notwithstanding all this backwardness on the part of the Gentiles, and the brother's up-hill missionary labours in the East, he was fully satisfied that a good work had yet to be accomplished in the States, and that honest people, many of them, yea thousands, would awake from their slumbers and investigate and embrace Mormonism. Some illustrations of awakening were alluded to; but not being of that very forcible Damascus, Paul of Tarsus character, they have escaped the memory of your correspondent. All the same—a big work is about to be accomplished; and, as the sequel shows, some important Missionaries will shortly be *en route*.

Delegate Hooper was called upon, and said some few things to the 'brethren and sisters' of a hopeful character about the triumph of Mormonism. The M.C. was satisfied with the divinity of the cause, and admonished his hearers to abide in the strait and narrow way.

The 'Prophet' closed the affairs of the forenoon by a general survey of the state of mankind in this mundane sphere, and one of the clerks read a list of the names of the Missionaries about to start for Europe and the States.

WHAT IS EXPECTED OF THE MISSIONARIES.

Mormonism is largely favoured with the 'recuperative' quality. While many things in its chequered history have been regarded as so many death-blows to the system, with renewed vigour it springs

into action, and with resurrected life advances with a firmer step. Last April, about fifty Missionaries were sent to Europe; on Sunday afternoon, thirty more were appointed to reinforce. Two Apostles (Lyman and Rich.) went to England in charge of the fifty. Three Apostles (Pratt, Snow, and Cannon.) leave in about ten days with the thirty new appointees. Pratt and Snow are to devote their labours to the States, and Cannon goes to Liverpool as Editor and business agent. From this time until the next row with Uncle Sam, it is highly probable that Missionaries will go out in swarms every April and September—the first travelling month in spring and the last month in fall for departure, to avoid snows in the mountain. Like all other humans, the Mormon Elders are chargeable with infirmities; but Brigham has set about the hedging-up process, and has given the new Missionaries a faithful warning of his intentions, should they fail to toe the scratch in the style which has characterized his own missionary career. Brigham has become immensely rich out here; but as a Missionary he was poor from devotion, appropriating all he got ‘to the spread of the work.’ He expects now the same from those now going out. In the afternoon meeting in the Bowery, preceding the appointment of the full complement of the Missionaries, he gave them a plain-spoken warning.

It is not difficult to predicate a great reinforcement to the Mormon ranks abroad. Men going forth in such numbers, with such disinterested feelings, the chief object of ambition must necessarily be an increase in numbers, and following that, emigration to this place. How will this suit the Missionaries of other denominations? Some of the men going are leaving the best social positions in the Territory; and when they start, I presume their outfit will be confined to as

much as will take them across the Plains. This is the Apostolic style with a vengeance! Others, again, are leaving their families poor and far from being supplied with the necessities of life. Yet in both cases the rich and the poor start with the faith that they and their families will be blessed by the sacrifice of preaching ‘without purse and scrip.’

THE FEDERAL OFFICERS.

Judge Flanikin and Marshal Grice, accompanied by Captain Burton, the African traveller, leave here for Carson next Tuesday. The Judge and Marshal would have left sooner, but they could not procure transportation, owing to the discontinuance of the regular mail-carriage on the western route, and the general dislike of risking one's all to the tender mercies of hostile Indians. They have at length got hold of a plucky trader; and with the promise of protection from the troops, they will venture on the day specified for the Washoe Mines and that country. Secretary Wootton seems doing something, and looks like putting on the office harness without much flourish.

The African traveller, explorer, and what not, is making the most of his time here gathering material for a book on Utah, so I hear. His health has considerably improved by his prairie trip,—so much so that he is able to keep close to the paper with pen and pencil. Should he preserve the neutrality of an impartial historian as faithfully as he did on his pilgrimage to Mecca, his sketch of Utah and the Mormons will doubtless find a host of readers. When tired of the quill and crayon, he is round about with everybody; and by the time he leaves the Territory, I presume he will have visited every place and every person of any note.”

EARTHQUAKE AT QUEBEC.

(From the “Quebec Gazette.”)

“In some dwellings the feeling was that immediate proximity to some extensive steam manufactory, whose wheels were revolving with that degree of velocity which gives a thudding sort of sound and

a strong vibratory motion. In others the action was oscillatory, with an occasional vibration; but in all, everything movable and immovable was shaken more or less, many things of a light nature being

thrown down, and glass and chinaware, furniture, light and heavy, were rattling and jumping in the most extraordinary manner. In some instances the plaster of ceilings and walls was shaken down, and the paintings of wooden buildings opened. In the substantially-built houses of the upper and lower town, the sensations of the inhabitants were inexplicable.

In the frame buildings of the suburbs, especially St. Roche, along St. Valher Street and by St. Sauveur, the shock seemed to have been very severe, men, women, and children rushing from their dwellings half-dressed, with terror depicted in their countenances, asking one another incoherent questions, and receiving equally incoherent replies. In one instance which came to our knowledge, a farmer from the country, residing with a friend on Côté d'Abraham, was on his knees at morning prayer, when he felt the building tottering and trembling beneath him. The poor man was so terror-struck that he immediately fainted away, and after recovery from the fainting fit would, had he not been prevented, have precipitated himself from the window of the house.

At the Martello towers, on the plains, the effect was very great, old soldiers resident in them stating that the shock exceeded in intensity those experienced by them in the East and West Indies.

At Beauport Asylum all the inmates that could run out of the building, while those who had not such opportunities ran shrieking through the wards and corridors. In several rooms the plaster was shaken down, and strong joints were

forced open by the motion given to the building. The engineer of the establishment, while superintending the machinery, heard the boilers of his engine clattering together in such a manner that, apprehensive of an explosion, he ran out of the engine-room.

Farmers from the neighbourhood of Laval, who on their road to market had halted their horses for a little rest, and themselves gone into a house in the bush for the same purpose, felt the shock so severely that they rushed terrified from the house, imagining that it was coming down about their ears.

At Lorette, doors were shaken from their places, and crockery and cupboard doors smashed to pieces. At Point Levi, the motion of the earth was violently felt, and fear and terror prevailed everywhere.

On the river, too, the trembling, vibratory motion was communicated to the shipping. The commander of a vessel lying at Dinning's Booms informs us that, unable to account for the strange motion communicated to his ship, he ran on deck to ascertain the cause, but could perceive nothing to account for it. He then hailed a man upon a raft at a little distance from the ship, inquiring if he had observed anything unusual. The man, however, replied that he had not. It was then the idea of an earthquake occurred to the captain, and that the shock had been felt on board in consequence of the communication existing between the ship and the earth by means of the anchor at the bottom of the river. It is also reported that the lighthouse at L'Islet has been partially fractured by the shock."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The celebrated Dr. Cumming continues to boldly proclaim to the world that the end of the present economy of things is at the door, and the Millennium near at hand. The Doctor, who has been much agitating, by his lectures, large numbers of the people of England, recently delivered a lecture in Liverpool on "The Future of England in Prophecy." The Doctor holds that England is the identical Tarshish prophetically described by Isaiah, whose ships should be so extensively engaged in gathering Israel in the last days. England identified with Tarshish, as he believed her to be, she was destined to restore the Jews to their own land at the close of the present economy rapidly rushing to its end, and perhaps nearer than some of them would dare to predict. Concerning the great struggle that would precede the new economy, he said—"One could almost hear the echoes of the approaching conflict. What nation in Europe at this moment is not agitated?—what nation is not preparing for war?—what king has not his hand upon his

sword's hilt? Is there not in all men's minds a sort of trembling and fear of the things coming upon the earth, as if God were giving a presentiment of the crash in which England might suffer, but out of which England will emerge powerful, prosperous, better and greater than she has ever been before?" The lecture was re-delivered the next day by the Doctor, in consequence of such a large number being unable, at the first delivery, to gain admittance to the hall. Lord John Russell has sent a very important despatch to the British Minister at Turin, which everybody expects will have a most powerful influence upon the affairs of Italy and the policies of the Governments of Europe. In spite of censure of the other great Powers, Lord John boldly appears as champion of the Southern Italians and Victor Emmanuel. Concerning the prospects of the future, the *Daily Telegraph* says—"The peace of Europe may be held good for six months to come. Beyond that date all is darkness and uncertainty. The eventualities of the forthcoming year may be regarded as pacific or otherwise, according to the point of view whence we contemplate them. Thus, a fourth battalion will have been added to every regiment in the French army by May, 1861. Is that a peaceful or a martial sign? Does it suggest a scheme of aggression, or a necessity for defence on the part of the Emperor Napoleon? What significance must we attach to the strengthening of the Imperial army at Rome or to the vast developments of strategic strength within the Quadrilateral? We are enveloped by political obscurity. Not a hint of the Russian scheme has been divulged; the Austrians contradict their professions by their attitude; Prussia is still doubted and feared by England; and France wears the mask characteristic of Bonapartist diplomacy." Late news concerning the war in China bring intelligence of the storming and capture of the Taku Forts by the allied forces of England and France; and according to later news, hostilities, which were suspended, had been renewed, in consequence of the Chinese Commissioners failing to keep an appointment to negotiate for peace with the English and French Plenipotentiaries. Sir Charles Napier is dead. He died in less than a week after the Earl of Dundonald, another of the old naval commanders of England, who figured in some of her great victories and naval glory in other days.

AMERICAN.—American events continue about as usual, with nothing particularly new or interesting to our readers. Before this date, however, the Presidential election will have taken place, and that great issue passed, to which people look as the crisis of the United States. Doubtless, as soon as there is time for the mails to arrive, Europe will be startled with the beginning of a new series of American passing events.

MEMORABILIA.

THE SATYRS.—In mythology, the Satyrs were demigods, dwelling chiefly in forests. They were represented as half men and half goats, or as men covered with thick hair, with legs and feet like goats. They were attendants on Bacchus.

TO DRY RHUBARB.—Drying rhubarb for future use is done by simply preparing it precisely as for pies, peeling the stalks and cutting in small pieces. Dry it in the sun, or in a moderately warm oven. Its flavour is decidedly improved by drying.

THE HERBARIUM.—The best way to dry all sorts of leaves and specimens for the herbarium is to gather them on a dry day and lay them down between thick blotting-paper, with a weight on them. Look at them from time to time, and remove them a little.

TO WHITEN IVORY.—The best method of restoring discoloured ivory is to boil it for one hour in a saturated solution of alum in water, after which it should be taken out, and carefully wiped with a hair cloth. To prevent its cracking, it should, however, not be wiped quite dry, or the object would be defeated.

REMARKABLE AGES OF TREES.—There are cedars now on Mount Lebanon which had already flourished centuries before the Christian era began. There is a yew tree in England aged 2,880 years. There is in California an *Arbor Vitæ*, called "the big tree of Calaveras," which is 96 feet in circumference, and is 3,000 years old. In some countries trees greatly excel this in size and age. There is a sycamore in the Bosphorus 4,000 years old. The Baobab of Senegal, Adam Sonia Digitala, which is 130 feet in circumference, is ascertained to be upwards of 5,000 years old. De Candelle mentions others (and among them the celebrated *Taxodium* of Chepultepec, in Mexico, which is 117 feet in circumference,) from 5,000 to 6,000 years old.

HOW TO DETECT BAD EGGS.—Put them in a pail of water: if good, they will lie on their sides always; if bad, they will stand on their small ends, the large end always uppermost, unless they have been shaken considerably, when they will stand either end up. Therefore a bad egg can be told by the way it rests in water—always end up—never on its side. Any egg that lies flat is good to eat, and can be depended upon.

CHAMPION OF ENGLAND.—The office of Champion of England, now abolished, originated during the reign of Richard the Second. It was customary for the champion, on the coronation of the Sovereign, to ride upon a white horse to Westminster Hall, proclaiming the monarch by the usual titles; and then to throw down a gauntlet or iron glove, challenging any one who disputed the monarch's legal right to the throne to take it up and fight him (the champion).

HOW TO CLEAN A GUN.—Keep a few ounces of quicksilver in the gun-case, and you can easily unlead your gun yourself. Stop up the touch-hole by means of a little wax; and then pouring the quicksilver into the barrel, roll it along for a few minutes. The mercury and the lead will form an amalgam, and will leave the gun quite clean. You have then only to strain the quicksilver through a piece of thin wash-leather, and it is again fit for use; for the lead will be left in the strainer.

VARIETIES.

THE happiness of heaven consists in those things for which a wicked man hath no relish.

TRUTH is a *bridge* over which we travel from earth to heaven: take one of the arches away, and the bridge falls. Or, it is like *steps*: take any away, and the passage is dangerous and difficult.

ON a certain American railway, the following intelligible notice appears:—"Hereafter, when trains moving in an opposite direction are approaching each other, on separate lines, conductors and engineers will be required to bring their respective trains to a dead halt before the points of meeting, and be very careful not to proceed till each train has passed the other."

TO MAKE PRINTER'S INK.—Ten or twelve gallons of nut oil or linseed oil are set over a fire in a large iron pot, and brought to boil. It is then stirred with an iron ladle; and when boiling, the inflammable vapour arising from it either takes fire of itself, or is kindled and suffered to burn in this way for about half-an-hour; the pot being partially covered, so as to regulate the body of the flame, and consequently, the heat communicated to the oil. It is frequently stirred during this time, that the whole may be heated equally: otherwise, a part would be charred, and the rest left imperfect. The flame is then extinguished by entirely covering the pot. The oil, by this process, has much of its unctuous quality destroyed; and when cold is of the consistency of soft turpentine: it is then called varnish. After this, it is made into ink, by mixture with the requisite quantity of lamp-black, of which about two-and-a-half ounces are sufficient for sixteen ounces of the prepared oil. The oil loses by the boiling about one-eighth of its weight, and emits very offensive fumes. During the boiling add by degrees three ounces of turpentine soap, and two ounces of black resin to every pound of oil. Besides these additions, others are made by printers, of which the most important is a little fine indigo, in powder, to improve the beauty of the colour. 2. Take one pound of lamp-black, ground very fine or run through a lawn sieve; two ounces of Prussian blue, ground very fine; four ounces of soft varnish or neat's-foot oil. To be well boiled and skimmed, and while boiling, the top burned off by several times applying lighted paper. Let these be well mixed; then put the whole into an iron pot, and boil them carefully one hour. 3. In a secured iron pot boil twelve gallons of nut oil; stir with an iron ladle, having a long handle: while boiling, put an iron cover partly over, set the vapour on fire by lighted paper often applied, keep well stirring, and on the fire one hour at least (or till the oily particles are burnt); then add one pound of onions cut in pieces, and a few crusts of bread, to get out the residue of oil; also, resin varnish, sixteen ounces; fine lamp-black, three ounces; ground indigo, half-an-ounce. Boil well one hour. Canada balsam, or the balsam of copaiba may be substituted for varnish with advantage. 4. Take sixteen ounces of varnish, four ounces of linseed oil, well boiled, four ounces of clear oil of turpentine, one pound of lamp-black, two ounces of Prussian blue, and one ounce of indigo. Boil one hour.

An irritable man is somewhat like a hedgehog rolled up the wrong way, and pierced by his own prickles.

DANDELION.—For liver complaints, the dandelion root is an excellent remedy. Cut it into small pieces about the size of horse-beans. Put them to dry in an oven, or on a stove: they will shrink to the size of a coffee berry. Substitute the dried pieces of dandelion root for chicory in the coffee-mill—say a fourth part, grinding it together with the coffee, and the materials for a healthy beverage will then be had.

MARRIAGE. In G. S. L. City, on the 30th Aug., by Elder Lewis Bobbins, Mr. Joseph Slater and Miss Mary Ann Webb, both from England.

DEATH.—In G. S. L. City, on the 5th Sept., Mary E., wife of Guy M. Keysor, aged 33 years, 2 months and 2 days.

POETRY.

HOPE.

Hail, sweet Hope! Celestial, pure:
In sorrow we thy aid implore:
In thee a glorious boon is given—
A foretaste of the joys of heaven.

When darkness and despair surround,
In thee a kindly friend is found
To whisper as from realms above,
"Fear not: remember, God is love."

Paddington.

To bless the mourner thou art near,
Whom death hath robbed of kindred dear;
A ray of sunshine sweetly shed,
The loved one sleeps: he is not dead.

Not long, and you will meet again,
When Christ the righteous comes to reign,—
From pain, from death, from sorrow free,
To part no more eternally.

ELLEN HARPER.

MONEY LIST, OCTOBER 1—31, 1860.

William Moss	£3 11 6	Brought forward.....	£81 10 94
Lewis Bowen.....	1 17 11	J. Stanford.....	2 0 0
John Redington.....	2 1 0	S. Francis.....	2 9 6
C. W. Penrose.....	11 11 2	H. W. Barnett.....	0 13 0
R. Aldridge.....	4 11 6	John Reed.....	5 0 0
B. F. Cooke.....	1 10 0	F. L. T. Harrison.....	2 0 0
W. Hopwood.....	0 15 4	Charles Turner.....	1 7 10
Edward Reed.....	5 0 0	Joseph Silver.....	3 5 54
Abraham Orme.....	2 0 0	Samuel Pyne.....	2 8 1
Aaron Nelson.....	1 10 0	Edward Hanham.....	4 12 4
John Cook.....	19 9 83	George Reed.....	2 0 0
Willet Harder.....	3 0 4	Thomas Munford.....	1 14 10
John H. Keisen.....	2 0 4	Mark Barnes.....	0 12 0
William H. Pitts.....	0 19 2	John Griffiths.....	1 6 14
John Clark.....	4 7 0	Edwin Price.....	0 2 5
William Halls.....	3 10 4	Thomas Rees.....	0 2 4
James D. Hirst.....	1 0 0	Barry Wride.....	2 4 84
W. T. Cromar.....	1 7 10	Hugh Evans.....	0 3 2
James McIlvie.....	6 15 114	John Davies.....	0 7 9
John C. Graham.....	3 0 0	E. Burgoyne.....	1 18 0
Thomas Eber.....	1 11 8	W. Coslett.....	1 1 8
Carried forward.....	£81 10 94		£116 19 114

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, November 24, 1860.

Price One Penny.

REMARKS

BY PRESIDENT BRIGHAM YOUNG, SEPTEMBER 16, 1860.

I can say amen to what brother Pratt has just said. I think I can with propriety say to him and a great many of the Elders of Israel, that they may dismiss those little doubts that brother Pratt has spoken of in regard to proving faithful. You who are in the Church and have been a long time faithful, the Lord will never suffer to so fall away that you cannot be saved. I hardly know of a man who has been in the Church fifteen, twenty, or twenty-five years, and longer, but what had better be thankful that that time is past, and not wish to live it over again, for fear they would not do as well. True, some of the brethren have taken mis-steps, have dealt amiss in some instances, and have not done so well as they could, had they lived so as to have known more. But I am satisfied with them, if they will continue to learn and improve upon their gifts and become perfect; otherwise, I shall not be satisfied, neither with myself nor with my brethren, the Elders of Israel. The knowledge we now have in our possession is sufficient to guide and direct us step by step, day by day, until we are made perfect before the Lord our Father. If we do not take a course to sanctify the Lord God in our hearts and attain to perfection, I do not intend to be satisfied either with myself or anyone who comes short of this.

When I came into the meeting, brother Pratt was speaking upon the principle of covetousness, which is idolatry. This is a matter that ought to be understood, though it is as impossible to make those understand who are not seeking to know as it is to make blind people understand the difference between colours. It is a hard matter to so bring some to their understanding that they will comprehend, recollect, and practise correct principles. Preaching the word to Saint or sinner is of but little moment, unless there is a place in the hearts of the hearers to receive it; otherwise it is to them like sounding brass and a tinkling cymbal. To enjoy the light and power of the Holy Ghost, day by day, is prayed for by brother Pratt; but the preacher does not need it any more than the hearers. The preacher needs the power of the Holy Ghost to deal out to each heart a word in due season; and the hearers need the Holy Ghost to bring forth the fruits of the preached word of God to his glory.

We need not refer to the traditions of the fathers with regard to the manifestation of the covetousness we see so much of. Observe the customs and habits, not of the fathers, but of the children—our brethren and sisters here. We see men from twenty years up to old age

who are entirely overcome by their desire to obtain gold. It is asserted that there are 75,000 people at Pike's Peak. What business have they there? Simply to worship the god of this world. He was said to be there, and they flocked there to worship him. A little gold dust was found near Pike's Peak. The golden god, the god of this world, was hoisted; and what is the result? Priests and people, the old and young, rich and poor, wise and foolish, noble and ignoble, are all running after this god.

And all who profess to be Latter-day Saints entirely free from this Mammon worship? No. You have heard "Oppression!" sounded from Maine to Texas, from Texas to California, then to Washington Territory, in the British Provinces in America, in England, and all over the world,—“Great oppression in Utah!” because we exhort the people not to be such fools as to run after the golden image; and sometimes we tell them that we will cut them off from the Church, if they do. This has caused this great outcry. Some who have come here this season expressly to enjoy the privilege of their religion are not satisfied, but want to go where there is more money. Money is their god. Go—go after it, and worship it as much as you please, and trouble us not. Go your way, rejoicing as much as you can. But you will have sorrow in that course. Instead of bettering your condition, you will make it a great deal worse. Your spirits will sink into darkness and wretchedness, and you will go your way mourning instead of rejoicing.

It is reported that thousands of persons will soon be on Strawberry Creek, a little east of the South Pass. What are they after? Some one, they say, has found sand with a little gold dust in it. There is their god again, and hosts are running after it. The world is after riches. Riches is the god they worship. It is a marvel that they do not discover the emptiness of earthly riches, when hundreds are going out like a candle burnt up in the socket. We know that we are here, and how soon we shall go hence we know not. Perhaps some of us may be called from this life before to-morrow morning, and some perhaps before sunset will pass into the spirit-world. But that does not lessen the appetite for gold. I do not know that a miser's appetite for

gold would be lessened in the least degree, if he knew that he would be required to leave it to-morrow.

Such riches can give no real enjoyment: there is no happiness in gold, not the least. It is very convenient as an article of exchange, in purchasing what we need; and instead of finding comfort and happiness in gold, you exchange it to obtain happiness, or that which may conduce to it. There is no real wealth in gold. People talk about being wealthy—about being rich; but place the richest banking company in the world upon a barren rock, with their gold piled around them, with no possible chance of exchanging it, and destitute of the creature comforts, and they would be poor indeed. Where, then, is their joy, their comfort, their great wealth? They have none.

What constitutes health, wealth, joy, and peace? In the first place, good pure air is the greatest sustainer of animal life. Other elements of life we can dispense with for a time, but this seems to be essential every moment; hence the necessity of well-ventilated dwelling-houses, especially the rooms occupied for sleeping. You can live without water and food longer than you can without air, and water is of more importance than meat and bread. In what, then, consists your riches? In being comfortably clad, comfortably sheltered, and suitably provided with food. Gold, where those comforts could not be obtained, would avail nothing. But the greatest of all comforts are the words of eternal life: they also comprise the greatest of all riches. The greatest riches that can be bestowed upon man is eternal life—the power to sustain ourselves and preserve our identity before our God, though this is not esteemed riches by the world. You may assemble such men as Dick Turpin of England, Joaquin of California, and Joseph C. Hare of the United States, and let them hoist the golden flag, and you will see priest and people running after them, and they will call them fine gentlemen, give them of their substance, and their daughters to wives.

We have the real wealth here. We have not much gold and silver here, but we have the good fine flour, good wheat, horses, cattle, beef, pork, vegetables, fruit, sheep, and wool, and good wives to manufacture the wool into clothing. This is real wealth. This people is a rich

people. We are the wealthiest people, in what constitutes true wealth, and in proportion to our number, there is in any other part of our country. We have the comforts of life.

I will now inform the Latter-day Saints in this Territory that I wish them to fit out our Missionaries, who are going into the world to preach, with means to go to their fields of labour, and then sustain their families while they are gone. That is the text I wish to lay before the people. If I do not preach upon it this morning, I may this afternoon. I was with the Bishops last Thursday evening, and I requested them to notify the brethren to come here prepared to donate their half-eagles, eagles, fifty dollar pieces, horses, mules, waggon, wheat by the twenty and hundred bushels, and other available means, that we may send these brethren away rejoicing; and then we will give them a promise that we will provide for their families after they are gone, so far as they are unable to provide for themselves.

You may inquire, "What has happened? Is there anything new under the sun? Are the Church and kingdom of God becoming different from what they were?" All this can be explained to you, only give us time. I think that the brethren were required to go and preach "without purse and scrip," and that is what I am now trying to get them to do—to go "without purse and scrip," and not beg the poor Saints to death. Let us support the Elders, instead of making the poor do it. We are able to send these men out to preach the Gospel, and they may go "without purse or scrip." It may be asked, "What do you say to the following words of Paul?—'Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and so remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.'"

When the Elders are on missions, I want them to let speculation alone. I call trading, begging, and borrowing, and laying plans to come home wealthy, speculation. The Elders of Israel have not magnified their callings as they should have done. Had they known things as they really are, and seen them as they are in the bosom of

eternity, they would rather have suffered their right hands to be cut off, or their heads to be severed from their bodies, than do as some have done.

"The earth is the Lord's, and the fulness thereof." All the gold and silver are in the hands of the Lord. When he is so disposed, gold cannot be found; and when he is disposed, the surface of the earth is full of it. There may be gold here, but to find it the persons will have to ride over my faith. No doubt many of the Elders are hunting to find gold. I was going to say that I would rather they would find hell; for they would, if they found gold. Every man that prays to find it here virtually prays that the Devil may have power over the kingdom of God to destroy it from the earth. Perhaps some of these very men will give a sixpence, shilling, or a dollar to the Elders who are going out to preach. Such men know no more than those Elders who go out on missions to gather gold to administer to their nonsensical appetites; but it goes from them, and they know not where it goes. Every Saint should understand that the Lord will bring forth to us the gold when we need it. We now want shoes, boots, hats, bonnets, dresses, coats, food, and comfortable houses, to enable us to live long on the earth, with wisdom to know how to use all creature comforts.

The means which you donate for supporting our missions shall be entered in the Book of the Law of the Lord, that the record thereof may go down to your posterity. It will not be put into our pockets, nor used for other purposes,—at least, not with my knowledge or consent. I shall throw this business into the hands of the Bishops. The good Bishop will get a liberal donation, while the others will not get much. "As is the priest, so are the people;" and as is the Bishop, so is his Ward. Let the Bishops commence at the intermission to receive donations, and continue so to do until a week from to-night. With these means we expect to send the Elders directly to their fields of labour.

It is my business to control the disbursements of the Tithing paid by the Saints, and not the business of every Elder in the kingdom who thinks the Tithing belongs to him. In the English Mission, where comparatively but little was done, fifty-four thousand dollars of the Tithing money has been expended by

the Elders during the last two years. This has been kept from my knowledge until recently; but I have now got hold of the rope, and I will search out every secret act pertaining to this matter. The money that has been spent on those Elders ought to have been used to gather the poor, and pay the debts previously contracted in their emigration. Elders have expended hundreds of thousands of dollars of Church funds, and have left me hundreds of thousands of dollars to pay. The motto of many seems to have been, "Not one cent will we let the Trustee-in-Trust have, if we can keep it out of his hands." I am going to search into this course until it is stopped. It is the business of the Elders to preach the Gospel and gather the poor. If they do not do this, they will come home shorn of their strength. You may wonder why I have not sooner spoken of this. I could not get it in a shape to do so until now, and have had to groan under it. My Counsellors and im-

mediate associates know how I have felt, ever since I have been in this Valley, with regard to the way in which the work is carried on abroad.

The Lord takes one man, whom he knows to be just and righteous, and places in his path an abundance of possessions—houses and lands, cattle, and every good thing that can be bestowed upon an individual, while many of his brethren and neighbours around him imagine that he has obtained his possessions by deceiving, by oppressing the poor, and keeping back the wages of the hireling; and they undertake to get rich by dishonesty. This is the case with many of the Elders of Israel, and herein they make a great mistake. "The race is not to the swift, nor the battle to the strong, nor riches to men of wisdom," but to those whom God favours. You may ask me for proof of this. It is ready, were it wise to produce it.

May the Lord bless you. Amen.

REMARKS

BY PRESIDENT BRIGHAM YOUNG, SEPTEMBER 16, 1860.

In the forenoon, brother Hooper asked, "What will not people do for gold?" I will answer the question. They will not serve God with a pure heart: you cannot hire them to do this. If they serve God, it will be by their own freewill and choice. Persons can be hired to preach for money, but it does not follow that such preaching is doing God service.

As I mentioned this morning, when the god of this world is hoisted, the priest from the pulpit, the pious deacon, and the people worship at its shrine: all the churches and all the world run after gold.

The arts and sciences are somewhat advanced among the Christian nations; but as to a true knowledge of things as they are in eternity, there never were nations more ignorant. According to my definition of the word, a people are heathenish that do not know things as they ought. The Christian world, so called, are heathens as to their knowledge of the salvation of God. If those nations that we call heathen were civilized as we are—intelli-

gent as we are, we would not call them heathen. The civilized world term those heathen who do not follow their customs, who are not educated as they are, and who do not worship according to the modern Christian form of worship. Without doubt, much of the display and pretended knowledge and wisdom that were presented to the Japanese visitors by the Senators, Representatives, and great men of our nation, were offensive to them; and perhaps they looked upon the inhabitants of the United States as a poor, miserable, degraded, abominable people, not fit to live upon the earth. Pass from Japan to China, then to India, then westerly across Asia, and probably those people view our nation in much the same light. And when you arrive in the Christian nations, they esteem themselves wiser and far in advance of those they call heathen.

The women in Christendom cannot successfully compete, in spinning and weaving, with those in the East Indies and some other heathen nations. And arts and science, in the so-called heathen nations, in many respects excel the attain-

ments of the Christian nations. Then pass in review the ancient heathen nations, examine their architecture and their other productions in the mechanical departments, as to this day exhibited in their works and ruins, and all the boasted knowledge of Christendom in those branches fades in comparison. The civilized world have a tolerably good understanding of the art of navigation; but father Noah knew more about it than do all the mariners now upon the earth. Abraham knew more about astronomy and true philosophy than does all Christendom. The civilized nations know how to make machinery, put up telegraph wires, &c., &c.; and in nearly all branches they are trying to cheat each other, and finally they will learn that they have been cheating themselves for the golden god—the Mammon of this world.

The world is drunk, but not with wine nor strong drink; and our own country is the most drunken of all. They are deluding themselves; they are drunk with party fanaticism; they are drunk with heady, and senseless, and are fast going to destruction. As brother Heber has stated, the Lord Almighty will empty the earth of the wickedness that has dwelt upon it for so many hundreds of years: it will not be suffered to dwell upon it much longer. The wicked will go to their place, and the Almighty will gather his Saints, and raise up a people who know their right hands from their left, which Christendom does not know, so far as pertains to the plan of salvation.

Serve your God, but not for gold. Strive to be righteous, not for any speculation, but because righteousness is lovely, pure, holy, beautiful, and exalting: it is designed to make the soul happy and full of joy to the extent of the whole capacity of man, filling him with light, glory, and intelligence. If you cannot love it for that, do not undertake to be righteous. A man cannot be a Saint at the same time that he loves sin and rolls it under his tongue as a sweet morsel, any more than an Elder can do good on a mission while his heart is set upon riches, planning to bring home merchandize. The Elders cannot accomplish both these things at once, and in trying to do so they have missed their aim; for they have neither got rich nor magnified their calling and Priesthood.

I can say amen to what brother Heber

has said. Those who now go forth upon missions will feel more of the power of God than they ever had, and will speak as men having authority, asking no odds of the wicked. I said, in Nauvoo, that we were going to leave our possessions. We did so, and God has been and is our helper, and is on our right and left, and round about us like a wall of fire to defend this people, if they serve him with an undivided heart. Will our enemies be saved? No. They have had the Gospel preached to them, year after year, and have rejected it. What are they? Comparatively, nothing. Where are they? Nowhere. Who are they? Nobody; and as they ripen in iniquity, they will depart to the place prepared for them, and be as though they had never been. Can you so much as hire them to serve God? No. But go into the East Indies, and you can hire hundreds to profess to serve God, by paying them so much a day. Christian ministers are said to build up their churches there by hiring the natives to be sprinkled, and have their names written in the Church records. There is a gentleman now in our city who has been blamed by missionaries, both in Europe and America, for writing the truth about their operations in Africa. They had not made as many converts as they had lost missionaries on the African soil.

We want the Elders of Israel to preach the Gospel without purse or scrip, and to trust in God for their food, raiment, and lodging. If you have not a second shirt with you, do not be fretting about it, but trust in God for some person to give you another; for you will not have anything without the Lord pleases, neither food nor raiment; and what he wants you to have he will bring about. Then trust in the Lord, going forth in his name. I will leave the matter of gathering means to the Bishops.

“How much, brother Brigham, do you want gathered to enable the Missionaries to reach their fields of labour, and assist their families during their absence? Will five dollars do? for we are very poor in our Ward; we cannot give much.” You are a poor Bishop. We want your hundreds and thousands; and what is not needed now we will save for the Elders next spring; and when we bind burdens for you, you shall not be able to truthfully say that we will not reach out our little fingers to lift them. You may bring

two or three of your best men, and I will give more than they all: I will put forth my whole hand. If any man in this kingdom will give me two-thirds of what my property is worth, I will sell it to him, and give every dime of the money towards gathering the poor; and in ten years from now I will be far richer than I am now. I would like to devote every dollar I am worth to preaching the Gospel and gathering the poor, to show the people what God is willing to do for his servant, though he be possessed of weaknesses. Bring the man or woman, who has laboured for me, that can say in truth that I have oppressed the hireling in his wages. No living being can in truth say that I have; but I have fed and clothed hundreds and thousands who have not laboured for me.

I shall keep the plan of assisting our Missionaries from here before the people until we learn that it is the best policy. I do not, on this account, wish the people abroad to omit paying their Tithing and doing all they can; but I wish to dictate the Church means in a way that will benefit the kingdom of God; for I will gather the poor and build up Zion, while the course of others wastes and destroys. Doubtless many of the Elders think that they are smarter than I am. As brother

Kimball has said, some of the knowing ones marvelled when we were called to the Apostleship. It was indeed a mystery to me; but when I considered what consummate blockheads they were, I did not deem it so great a wonder. When they would meet brother Kimball and myself, their looks expressed, "What a pity!" Then I would think, You may, perhaps, make tolerably good men after a while; but I guess that you will tumble out by-and-by, just as they did. They could not stay in the Gospel net, they were so big and grew so fast: they became larger than the ship, and slid overboard.

I ask no odds of the enemies of truth, neither have we from the beginning. Let us so live that God and angels are with us, and all is right; and if we do not, it matters not what becomes of us, nor how quickly we are overthrown as a people. Let all hearts be fervent in their covenants, and glorify their Father who is in heaven, with their spirits and bodies, which are his. Let our most earnest desire be to bring forth and build up the kingdom of God upon the earth, save the house of Israel and all the honest among the Gentiles, and fill the whole earth with the light, glory, power, and knowledge of God, and be prepared to enjoy it; which may Jesus grant. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 728.)

[February, 1844.]

The calm came, and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the Constitution and its framers, thus expressed himself:—"There were in it features which appeared not to be in harmony with their ideas of a simple representative Democracy or Republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the Government would terminate in virtual monarchy.

It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's thanions for some years past has been in that direction, it is, I conceive, strictly

proper that I should take this occasion to repeat the assurances I have heretofore given of my determination to arrest the progress of that tendency, if it really exists, and restore the Government to its pristine health and vigour.

This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth, or not, with acting President Tyler's three years of perplexity, and pseudo-Whig-Democrat reign to heal the breaches or show the wounds, *secundum artem* (according to art).

Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to show, as a Chaldean might exclaim—

'Beram etai elauh beshmayauh gauhah rauzeen.' (*Certainly there is a God in heaven to reveal secrets.*)

No honest man can doubt for a moment but the glory of American liberty is on the wane, and that calamity and confusion will sooner or later destroy the peace of the people. Speenlators will urge a national bank as a saviour of credit and comfort. A hireling pseudo-priesthood will plausibly push abolition doctrines and doings and 'human rights' into Congress, and into every other place where conquest smells of fame, or opposition swells to popularity. Democracy, Whiggery, and cliquery will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty, driven to despair, like hunger forcing its way through a wall, will break through the statutes of men to save life, and mend the breach in prison glooms.

A still higher grade of what the 'nobility of nations' call 'great men' will dally with all rights, in order to smuggle a fortune at 'one fell swoop,' mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping; and should an humble, honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's finger with finer rings, to have the judgment of his peers and the honour of his lords as a pattern of honesty, virtue, and humanity, while the motto hangs on his nation's escutcheon—'*Every man has his price!*'

Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least two-thirds. Two Senators from a State and two members to a million of population will do more business than the army that now occupy the halls of the national Legislature. Pay them two dollars and their board per diem (except Sundays). That is more than the farmer gets, and he lives honestly. Curtail the officers of Government in pay, number, and power; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your State Legislatures to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them, in the name of the Lord, *Go thy way, and sin no more.*

Advise your legislators, when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigour and seclusion will

never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. '*Amor vincit omnia.*' (Love conquers all.)

Petition, also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame.

Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress.

Break off the shackles from the poor black man, and hire him to labour like other human beings; for 'an hour of virtuous liberty on earth is worth a whole eternity of bondage. Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again; he has forfeited his honour.*

Make HONOUR the standard with all men. Be sure that good is rendered for evil in all cases; and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah, the Author of perfection.

More economy in the national and State Governments would make less taxes among the people; more equality through the cities, towns, and country, would make less distinction among the people; and more honesty and familiarity in societies would make less hypocrisy and flattery in all branches of the community; and open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union, and love; and the neighbour from any State or from any country, of whatever colour, clime, or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim, 'The very name of *'American'* is fraught with *friendship*.' Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt, and be in love, fellowship, and peace with all the world! Remember that honesty is not subject to law. The law was made for transgressors. Wherefore a Dutchman might exclaim—'*Ein ehrlicher name ist besser als Reichthum.*' (A good name is better than riches.)

For the accommodation of the people in

every State and Territory, let Congress show their wisdom by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the mother bank, and by the States and Territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars per day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest.

The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the States and Territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokerage*, and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the President full power to send an army to suppress mobs, and the States authority to repeal and impugn that relic of folly which makes it necessary for the Governor of a State to make the demand of the President for troops, in case of invasion or rebellion.

The Governor himself may be a mobber; and instead of being punished, as he should be, for murder or treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer, as soon as he repents and obeys the ordinances of heaven, to preach the Gospel to the destitute, without purse or scrip, pouring in the oil and the wine. A learned Priesthood is certainly more honourable than '*an hireling clergy*.'

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 24, 1860.

INSTRUCTION TO THE SAINTS THROUGHOUT THE EUROPEAN MISSION.—Dear Brethren,—Having been appointed by the Presidency in Zion to take charge of this Mission, we found, on our arrival in this land, an organization in existence by which Tithing was collected and used to pay the expenses of the Mission.

This feature was so different from anything in our former experience, that it caused us to institute a search in the Office for vouchers from the President in Zion to our predecessors in the Mission, authorizing its institution. Our search was in vain. We then sent a statement of these matters as we found them to the President. This resulted in our receiving from him instruction upon this matter, which now becomes our rule of action. Until the receipt of this, we from necessity could only act in accordance with the existing arrangement until authorized to make a change.

We now, for the information of the Saints, give some extracts from a letter received from President Young, bearing date September 13th, 1860, as follows:—
 "The Tithing must be credited to those who pay it to the utmost farthing;
 "and then the Elders must not be lovers of money, but must at all times
 "hold every farthing of Tithing strictly subject to advices from here, and on no
 "account use it without such advices. The Elders are invariably instructed to
 "travel and preach without purse and scrip as did the Elders anciently, and should
 "therefore in all cases sustain themselves so far as possible, and in no manner or way
 "oppress the brethren, nor the cause; and all Elders should understand that, after
 "baptism, comes the gathering as rapidly as wisdom and circumstances will permit,
 "and that *everything* which in the least impedes the gathering tends directly to
 "hinder the great work in which we are engaged. We intend to use a good deal of

"Tithing money to emigrate the Saints, so soon as we can control our own legitimate business and so arrange our financial affairs as to permit us to turn it in that channel."

We hope, from the foregoing, that the Ministry throughout the Mission, with all Saints, will understand that from the date of this publication all Tithing, as well as all other Church funds, will be held as indicated in the instructions from the President. All amounts remitted to this Office must correspond with the amount of your receipts. The unavoidable expenses of the Mission will of necessity have to be in future supplied by the free donations of the Saints and lovers of truth; and we further hope that the Saints will use all faithfulness and diligence to supply the wants of the faithful labourers in their midst. They should also pay their Tithing, and deposit as far as possible the means for their emigration, trusting in God for their deliverance. Any of the Elders who cannot labour in the ministry on the principle indicated above, if they will report themselves to us, can be released in whole or in part as may best suit their circumstances. We invite the ministry throughout the Mission to make an undivided effort with us to bring these matters properly before the people, and in such a manner as will insure their favourable entertainment by the Saints, that the great ends of salvation may be promoted, the cause of truth rolled on, the bond of wickedness be broken, and the power of sin destroyed.

AMASA LYMAN,	} Presidents of the European Mission and adjacent Countries.
CHARLES C. RICH,	

NOTICE.—As the present Volumes of *Stars* and *Journals* are drawing to a close, we wish to direct the attention of our Agents to the importance of furnishing this Office, at an early date, with a list of Subscribers for the next Volumes of these publications, which we would be pleased to have by the 20th of December. In making up this list, care should be taken so that our spring's emigration will not derange or curtail the number of our issues.

THE GATHERING.

BY PRIEST SIDNEY W. DARKE.

This is a great and important feature in our holy religion. Without this principle embodied in it, we might condemn the whole; for, in looking back upon the dealings of God with men in all ages of the world, we find that whenever he had a people upon the earth acknowledged as his own, he had a gathering-place for them—a land apart from the rest of the nations of the earth, where they would not witness any of the abominations practised by other people, and being more directly under his influence, would be more likely to serve him, uncontaminated by the vices of the world at large.

Let us take a retrospective view of the

various gatherings which have taken place at the several periods in the world's history among the chosen people of God.

Two thousand years after the earth's creation, God looked down from heaven and saw that mankind had become so wicked and corrupt, that they were no longer worthy of a being upon earth. He therefore chose the most righteous man he could find amongst them all—Noah, and gave him a commission to preach to the people. He was to tell them that the earth was to be destroyed by water, and he was also to build an ark, in which all who believed on him and repented of their sins might be saved.

Noah preached for 120 years, and at the end of that time the ark was completed, when he had only seven persons to take into it, and they were all members of his own family. Doubtless many more believed on him in the course of his preaching; but the long time they had to wait for the fulfilment of his prophecy made them consider him as a fanatic, an impostor, or a madman. "What," said they, "shall this man persuade us that this fair and beautiful earth we live on will be destroyed by water? The idea is preposterous—ridiculous in the extreme!" The result, however, was as Noah had prophesied. When the ark was ready, and all in it that were to be saved, the Lord closed the door. Then the rain came and swept everything before it. The ark was the only place for the people to gather to, and as many as went into it were saved.

When the Lord destroyed Sodom and Gomorrah, he communicated with Lot by means of angels, and commanded him and his family to gather out of the cities of the plain, as they were to be destroyed by fire. Lot, with his family, accordingly removed to Zoar. His wife alone disobeyed the commands of the angels, by looking back upon the burning cities; and for this she was changed into a pillar of salt.

After the destruction of the cities of the plain, the children of Abraham were adopted by God as his own peculiar people, in consequence of covenants made with their father. To distinguish them from the rest of mankind, they were called "Israelites," "Hebrews," and subsequently, from the land they inhabited, "Jews." The rest of the sons of Adam were collectively called "Gentiles." By a wonderful chain of circumstances, (the sale of Joseph by his brethren, and the universal famine afterwards,) this race of people were collected together in a part of Egypt, called Goshen. Here they were gradually made slaves by the Egyptian monarchs, and they continued so for about three hundred years. Measures being taken to prevent their increase, by destroying all the male infants as soon as they were born, led to the secretion of Moses by his mother. Having concealed him as long as she could without detection, she exposed him in an ark of bulrushes on the river Nile. Here he was found by the daughter of Pharaoh,

and brought up by her as her own son. He was taught the learning of the Egyptians, but he still had a desire for his own people. Finding an Egyptian beating a Hebrew, he killed the Egyptian, and had to fly to Midian. While there, he married the daughter of Jethro, the Priest of that country. Here the Lord revealed himself to Moses in a miraculous manner, and commissioned him to go and deliver his people from the power of Pharaoh. Moses went, but Pharaoh refused to let them go; whereupon Moses, by the power of God vested in him, afflicted the nation with various plagues. Pharaoh at last consented, and the children of Israel, under the guidance of Moses, migrated from Egypt. Pharaoh followed them to destroy them, but, on attempting to go through the Red Sea, in the same path as the Israelites, was drowned.

Thus we see that the Lord had a place for the chosen people to gather to in those days. Through disobedience in the journey, God said that none of those who started from Egypt should enter the promised land, save two. To fulfil this, God commanded, and they were led about in the desert for a period of forty years. Their children did at last enter the land of Canaan, under the superintendence of Joshua.

If we trace up the history of that people, we shall see them in captivity several times, away from the land of their birth, and crying to God to lead them back; and as often as they did so in humility, Jehovah raised up Prophets to deliver them from the power of their oppressors.

Coming down to the time of Christ, we find him prophesying thus—"When ye shall see Jerusalem compassed with armies, then know ye that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out of it; and let not them which are in the countries enter thereinto." (Luke xxi. 20, 21.)

Thus we understand that there was a gathering-place, not only in the dispensations before Christ, but also in his time; and it is only reasonable to suppose that there must also be one in the present dispensation. We will examine the writings of the Prophets, and see what they say about a gathering in the latter days.

All the Prophets foresaw the time when

God would gather his latter-day people, and have spoken in plain and unmistakable terms of it. In reference to this gathering, Isaiah says—"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Paphros, and from Cush, and from Elam, and from Shinar, and from all the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isa. xi. 11, 12.) From this it is evident that in the last days, when the Gospel should be upon the earth, and God's chosen people scattered over the face of it, a gathering was determined upon by the Lord. The ideas, manners, and sentiments of God's people differ so widely from those of other nations that they cannot mix, they cannot associate with them, nor share in their pleasures. Thus they are known, scoffed at, mocked, and despised by all. For an evidence of the truth of this, we need only refer to the Jews, who are in every nation on the earth. Although they have been scattered so long, they still remain distinct from the rest of mankind, and are a despised race. Who thinks of taking pity on a Jew in distress? None but a Jew. Pious Christians say—"Oh what does it matter?—he is only a Jew!" This is one great cause why a gathering is absolutely necessary.

Again, there must be a gathering now, to fulfil Scripture. For all to resolve to

gather to some part of the world of their own choosing would only fulfil it in part. Isaiah describes the gathering-place of the last days. He says—"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Is. ii. 2.)

The gathering-place, then, is to be in the top of the mountains. We are not only to gather ourselves together, but those who have the Lord to guide them will gather to the top of the mountains. "Well," says one, "what must we gather for?" Here, too, we have an answer in the Bible. John the Divine says—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. xxi. 4.)

Then we have to gather out of all nations to avoid partaking of the sins of those nations. The wise man says, "Evil communications corrupt good manners;" and if we stay amongst the nations, we shall sin with them. To avoid this, let us gather. If we sin with the nations, we must expect to be punished with them. To avoid this, let us gather. To obtain salvation, let us gather; for we cannot get it here in the midst of sin. We cannot become pure and holy here. Then I would say to every honest man and woman, Gather out of the nations, before the judgments of God overtake you, that you be not numbered amongst the corrupt and ungodly.

TRUST IN GOD.

BY ELDER JOHN WILLIAMS.

"Trust in God, but keep your powder dry."—CROMWELL.

Mankind have always denounced strife, yet they have always used it to be as a spice with which to quicken their enjoyment of life. Hence, an appeal to arms has been at all times and among all peoples the usual method of settling disputes, both among individuals and nations; and so great have been the rewards held out to the conquerors, that among most nations who have figured

in the history of the world, the profession of arms has been foremost among the pursuits to which the young and strong have devoted their lives. After the blaze of its passage, and amidst the desolation it had spread, men have always been convinced of its wickedness and folly; yet, to hide its deformities and add borrowed lustre to its name, poets have written its successful followers into heroes, and described

in glowing language the "shock of armies" and the din of battle. Minstrels have sung their songs of victory around the hearths of peaceful homes, until the very children have aped its work in their play. Even the name of peace-teaching religion has been used, and its ordinances prostituted to bless the work and tools of warriors, and cover with a holy seeming the sin of wholesale murder. Yet, bad as war has proven in its results, there have been those who from amidst its toils and dangers have gathered (like some adventurous cragman would the tiny blossoms from off the barren cliff,) great truths and useful lessons—lessons especially useful in that moral and often unseen warfare whose battles are being continually fought around and within us.

Foremost among the goodly and beautiful flowers that have sprung up among the desolations of war—first among the proverbs which the wise and good among our fighting fathers have bequeathed to us, is the sentence at the head of this article. It deserves this place, because it defines, in a few brief, expressive words, the two great elements of success—namely, perfect faith in God as the Great Source and Giver of true victory, and dependence upon our own weapons and a right use of them as the only means of obtaining it. As a piece of sound advice, it may be very useful to those who are engaged in the grim struggles of carnal warfare; but it has a still higher and more extended application when addressed to those who, as soldiers of the Gospel Covenant, are waging a continual warfare against evil in all its forms.

In this war, as in all others, the struggles of which it is composed are but the means to an end; and that end, whatever it may be when obtained, is *victory*. Now, the result sought to be obtained by the resistance we are taught to offer to evil, is the triumph in ourselves and others of those principles of goodness and truth revealed in the Gospel. They are the weapons placed at our disposal; and upon the right use and application of them depend our chances of victory and consequent reward. Hence it is of the last importance that we become well acquainted with these weapons and their proper uses, so that we may have a correct estimate of their value, and the amount of reliance which the Great Commander intended we should have in them.

Among the virtues which grace the Saint's character, there are none that deserve a higher place than that implied in the words, "Trust in God;" for on that faith, which arises out of the sense of utter dependence upon him and his providence, is based the whole superstructure of our religious belief. A fervent faith in God's willingness and power to watch over and protect those of his creatures who trust in him is one of the greatest blessings connected with religion. How humble in himself—how proud and strong in this faith, is the child of God, when he reflects on the greatness of that Power whose servant he is, as manifested in everything around him. Nothing is too strong, nothing too weak, to escape its directing influence. The mightiest oak in the forest, the tiniest moss that covers with its verdure the fallen twigs, are alike objects of his care. And as all things, animate and inanimate, give evidence of his constant care of them, it is but just to infer that his children, whom he has endowed with some of his attributes, are also subjects of that care. That we are so, is a fact which few, if any, will dispute; yet in the application of this truth many have committed very grievous mistakes. Some of these errors have been of a doctrinal character; but the greater part have been committed in matters affecting rather the personal conduct than the belief of the people. Some of these mistakes have arisen somewhat in this way: It is declared by the Saviour that God clothes the lilies of the field, and that not a sparrow falls to the ground without his knowledge. But by mistaking this knowledge to mean special intervention, they have taught, and some of them believed, that all their troubles—all joy, sorrow, war, peace, cold, heat, rain, drought, &c., have been so many acts of special intervention on the part of God. Much of this has been mere theorizing; yet there have not been wanting those who have applied it to all their temporal concerns—men and women who have thus trusted in God, and neglected to keep their powder dry. By far the majority of those who have thus misunderstood and misapplied this trust in God's protecting care have done with it as with most of their religious doctrines—confined it to theory; and while teaching the poor to trust in God for food and comfort, they have kept their *own powder dry* to

some purpose! Some have applied it to the Gospel ordinances. Hence have arisen that class of persons who declaim so loudly against us for believing that we "poor weak mortals" can do aught towards serving ourselves, and who, wresting the Scriptures to their own condemnation, have cast away one after another of the Gospel ordinances. Baptism, repentance, the Holy Spirit, have all been cast aside; and in their place they have made unto themselves idols out of some pet doctrines, such as a "special call," or an extreme view of election, which they trust to for salvation, instead of that Gospel which Jesus dispensed for the purpose. And some of these elected subjects of "special calls" tell us, for comfort, that all we can do is mere self-righteousness, while nothing they can do will affect their ultimate destiny. Applying their dogma to their own conduct, you will find them standing up in the brick Zions of our crowded towns, and at the corners of the streets, blaspheming the name of God by claiming for their bad doctrine and worse preaching the sanction of the direct teaching of his Spirit. The result is, that thoughtful, observing men are led to doubt the truth of religion, by associating it in their minds with such unworthy parodies.

Coming nearer home, we may find some even among the Saints who trust in God to little purpose, by not keeping their "powder dry." In the one matter of emigration, there are hundreds who, had they trusted less and tried more, would have found themselves in Zion, or possessed of the means of reaching it, long ere this. There are others who have for years been in the habit of expressing their great desire of being useful in the spread of the truth among the nations—men who have been prepared to trust in God to any amount—at least in theory, but forget the trite old proverb, "God helps those who help themselves." He never was and never will be the patron of those who waste their time in idle expectancy. To trust in Him is, as we have already seen, the greatest virtue; yet to idly seek from him what he has already given us is a very great vice; and this vice is manifest when we spend our lives in idle ignorance, expecting God to work special miracles whenever we are unfit to declare in a proper way the great truths he has committed to us. In the ful-

filment of his own designs he may make such the unworthy instruments thereof, just as he might raise up from the stones of the streets children to Abraham. But neither reason nor his revealed word affords us any such precedents. On the contrary, both teach us that while there is no doubt of his power, as a great musician, of producing harmony and order from the most unworthy instrument, he has ever chosen the fittest and best for the purpose he had in view, and works no unnecessary or meaningless miracles.

A thoughtful notice of the laws by which the wide domain of nature is cared for and governed would tend very much to remove these false impressions. Let us go abroad into the fields and observe how his laws will affect us. See this field. A man owns it who is in the habit of working hard to make it bring forth food for his family. The smiling sun looks down on its cultivated furrows, and calls forth from them the green leaf and bright flower to gladden the heart of its cultivator, who looks up to heaven and thanks the God of harvests for his blessings. Now let us turn round and look at another field, whose weedy surface presents no very pleasant view, and gives no promise of a gladdening harvest. What is it that makes the difference between them? The same sun looks down in cloudless splendour upon both; the same rains are poured from the passing clouds; the same seasons move their accustomed round: but the tiller of this is idle; and hence, by the unalterable law of nature's God, it yields but a poor harvest. Thus the truth of the saying is exemplified—"To him that hath shall be given; but from him that hath not shall be taken away even that which he hath."

The intelligent observer will find that all the operations of nature are carried on by certain great and unchangeable laws, and that nothing can be more opposed to the grandeur and beauty of them than to suppose that they must ever-and-anon be stopped in their operations to bless this man's field, or that man's country, in any other way than by the sure operations of those great laws which have always ruled in Nature's wide domain. In this, as in many other points, the moral world is a type of the physical. The man who desires to become mentally strong must use the necessary food and exercise to increase his mental power. He must

shun the indolence and ease which would weaken it, just as a man who is desirous of increasing his physical strength would use food, and shun the indulgence that he knows would weaken him. If we become wise, it will be by the steady use of the means placed at our disposal of acquiring knowledge, and using it in assisting our powers of thought. If we expect ever to become instruments in the hands of God in making known the truth, let us make ourselves, by the acquisition of knowledge, fit instruments for the Spirit of God to operate upon; but yet be cautious lest we trust too much to mere learning, and thus stumble upon a more dangerous extreme. If ever we win the battle of life, it will be done, not by waiting for the working of some sudden miracle for the purpose, but by the slow and gradual use of those means the Lord has placed in our hands, by assiduously cultivating every good thought and every

holy impulse arising within us, and by striving to understand and apply to ourselves every law of truth and every principle of virtue and holiness. Although the fight may be won, he commits a fearful blunder who, after he has taken the right side, stands idly by, because the Master whom he professes to serve can do without him. He may hope as long and trust as much as he likes, but the reward will never come to him; for the nature of it differs essentially from all earthly ones as much as or more than the warfare by which it is reached does; for those rewards which are to be given to the victors can only be held and only be enjoyed by those who have endured the toil and suffering of the strife. Thus and thus alone can we reasonably expect to be fitted to possess and enjoy the endless succession of powers and blessings which the Great Father of us all has designed for his faithful children.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—A despatch from Rome, Nov. 10th, says—"The Neapolitan troops entered the Papal States through treachery on the part of their generals. The Pope has sent for their relief 50,000 Roman scudi, and General Goyon 80,000 rations. The troops are now distributed amongst the Roman provinces. They will be sent by the Papal Government to their own country. To-day 900 Pontifical prisoners returned from Sardinia. The correspondent of the *Daily Telegraph* says, in a letter on the revolution in Naples, dated Naples, Nov. 6:—"I have another triumph to celebrate—another defeat and rout of the Royalists' troops to record. Several of the churches had been struck by shells, and the city [Capua] had been on fire in three different places. Shell after shell burst high in the air over the centre of the town. The whole garrison—nominally ten, but actually eight thousand men—marched out prisoners on Saturday. They were divided into bodies of two thousand each, who marched out of the gate, then halted on the glacis and piled arms, were then re-formed, and marched off unarmed, their officers being allowed to retain their swords. They are to be sent to Genoa without loss of time. The hospitals are crowded with sick and wounded. All day till dusk the stream of prisoners poured out of the city gates till one wondered that Francis of Gaeta had not attempted another last attack. The Piedmontese attacked in force, and the position was shelled also by the Sardinian fleet, the Garigliano running parallel with the seaboard. After a short but smart encounter, the Royalist troops became utterly disorganized, and fled in disorder, pursued by the Bersaglieri, who drove them back as far as Mola di Gaeta. The King has just issued an order of the day complimenting Garibaldi on the prowess of his army." A despatch from Turin, Nov. 12, says, "An official decree appoints Farini Lieutenant-General of the King at Naples." Another from Naples says that Garibaldi has been offered the rank of Great Admiral and General of the army, the latter to serve instead of the title of "Marshal of Italy" until this dignity shall have been appointed. The siege works against Gaeta are being actively carried on. The electoral law of Sardinia has been promulgated for Naples. Garibaldi took leave of his Majesty Nov. 9th, and afterwards left for the island of Caprera, overwhelmed with the most striking demonstrations of sympathy from the King, the staff, the officers, and the army in general. The King of Siam has at length declared war against the Emperor of Annam, who is now at war with France and Spain. The Radicals in Hungary have just given their reply to the conciliatory representations of Baron Vay, the new Chancellor of the kingdom. The princely mansion on his estate has been burnt down, his farms destroyed, and his fields

devastated in an irreparable manner. Another conflict has taken place at Szathmar. Presuming the country to have been restored to the possession of its ancient rights, the Burgomaster unfurled the Hungarian standard on the roof of an official building. But the police not only moved the obnoxious banner, but also caged the presumptuous flag-bearer. This proceeding roused the indignation of his fellow-citizens, who rescued the prisoner by force. The town is now being visited by a strong detachment of soldiers. Another mutiny is reported from Trieste. It is reported from Hong-Kong that "the negotiations with the Chinese had not been brought to any satisfactory point, and that the allied army had commenced its march upon Peking."

AMERICAN.—A most disastrous gale occurred at Buenos Ayres on the 29th and 30th of August. The *Tribuna* of the 1st September says—"It is impossible to state at present the extent of the loss. The shore is covered with the fragments of wrecks and of houses blown down, the gas-houses destroyed, the railway to San Fernando impassable, warehouses flooded; in short, a really great catastrophe is the present storm." A general panic pervades all classes, in consequence of the recent elections in Pennsylvania, Indiana, and Ohio foreshadowing the election of Mr. Lincoln. The *Herald's* Richmond correspondence, dated October 23, 1860, says—"The disunion sentiment, even in Virginia, is rapidly gaining ground. Already Southern emissaries are pouring into Virginia to arouse her people to the point of resistance and rebellion. So strong is the conviction of many leading Southern men at the South that disunion will follow the election of Lincoln, that they are disposing of every dollar's worth of interest they have in enterprises north of Mason and Dixon's line. Indeed, some of the North Carolina banks have already proclaimed that after the 1st of November they will receive no notes payable at the North; and this policy they will permanently adhere to, unless the Presidential election should result adversely to Lincoln. Advices from Mexico state that the Liberal army, under General Ogazon, had captured the city of Guadalajara. Revolutionary hostilities are reported as being rife in New Granada."

MEMORABILIA.

CHIMERA.—*Chimera* was a monster that had the head and breast of a lioness, the belly of a goat, and the tail of a dragon, and vomited fire.

SPIDERS' WEBS.—A spider, for spinning its threads, has four paps, each having a thousand holes; and the fine web itself is formed by the union of four thousand threads. No spider spins more than four complete webs; and when the fourth has been destroyed, they go buccaniering and seize on the webs of their neighbours.

WHY PEOPLE STAND UP IN HANDEL'S "HALLELUJAH CHORUS".—When this piece was first performed, the audience were exceedingly struck and affected by the music in general; but when the chorus reached the passage, "For the Lord God Omnipotent reigneth," they were so transported, that they all, with the King, who was present, started up and remained standing till the chorus was concluded. Hence it became the practice in England for the audience to stand while that part of the music is performing.

TO MARK FRUIT.—If you have any nectarines, apricots, or similar fruit, that you wish to identify, the sun will do it for you. While fruit is green, affix to each fruit an adhesive label of black paper, out of which is cut your mark; and where the paper is fixed, the colour of the fruit will remain of a pale green; but where the sun can shine through the parts cut out, the fruit will become of its usual blushing ripe tint.

HOW TO MAKE A FIRE IN A COMMON GRATE, WHICH SHALL SAVE HALF THE COAL AND BURN THE SMOKE.—Clean out your grate; cover the bottom with a sheet of paper, cut or folded to fit; place your coal in the grate to the level of the top bar, keeping the larger ones to the front to prevent waste. Light your fire on the top, and allow it to burn downwards undisturbed. An ordinary fire prepared and lighted in this way will, according to the size and form of the grate, burn six, eight, or ten hours, without any renewal of coal, burning brighter and warmer than if lighted from below, as fires are ordinarily made. The coal should be tolerably equal in size: place the large to the front, the small to the back. The paper is put in the grate to prevent any air rising through the bottom bars. The fire is lighted on the top, and made to burn downwards, to prevent rapid combustion, and to keep the heat at the surface; and if undisturbed, the combustion will be so complete that there will be no waste ashes. The grate must be cleaned every morning, and the paper must be renewed on the bottom of the grate, as it is burned when the fire reaches the lower stratum of coal.

VARIETIES.

LANGUAGE is used to give expression to thoughts, and sometimes to hide the want of them.

AN elderly gentleman being ill, one of his friends sent a messenger with the usual inquiry, which, however, he had not pronounced with due emphasis—"I'll thank you to take my compliments, and ask *how* old Mr. W. is." The messenger departed on his errand, and speedily returned saying, "He is just sixty-eight, sir!"

THE first physician in a certain case was discharged by his patient because he was honest enough to tell him he had only a sore throat; and the second doctor having had some hint of the fact, answered the sick man, when questioned, that his case was highly abnormal, and had degenerated into *synanche tonsilaris*. "Why, only think, doctor," said the patient; "that fool told me I had nothing but a sore throat, and I told him I had no use for such a dunce."

"I SAY."—Mrs. Jenkins was in the habit of saying "I say" to almost every sentence to which she gave utterance. On one occasion she rang the bell for her footman, and on his entering she said—"I say, James, I've been to Mrs. Thompson's, and heard say that you said that I am in the habit of saying 'I say' to every word I say. Now, if I do say 'I say' to every word I say, it does not become you to say that I say 'I say' to every word I say, James."

LYING IN BED.—"It is often a question amongst people who are unacquainted with the anatomy and physiology of man, whether lying with the head exalted or level with the body was the most wholesome. Most, consulting their own ease on this point, argue in favour of that which they prefer. Now, although many delight in bolstering up their heads at night, and sleep soundly without injury, yet we declare it to be a dangerous habit. The vessels through which the blood passes from the heart to the head are always lessened in their cavities when the head is resting in bed higher than the body: therefore, in all diseases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus, and avoid danger."

—*Medical Journal.*

P O E T R Y.

THE MAJESTY OF GOD.

Who shall control the Great I AM,
Or useless prove the simplest plan,
Or change the least one small decree
Concernd by his Majesty?

From boundless treasures at his will,
His power displays unequalled skill:
His purposes he doth disclose,
Though men and devils do oppose.

The earth we tread, the realms above,
Show forth his majesty and love:

Each orb displays its Maker's skill,
Propelled and governed by his will.

Systems and powers of each degree
Alike must bow to his decree:
The earth he guides by his right hand,
And nations bow at his command.

His power upon the earth he'll wield
Till error unto truth shall yield,
Till darkness from the earth has flown,
And God in majesty is known.

Coventry.

R. ALDRIDGE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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REMARKS

BY PRESIDENT BRIGHAM YOUNG, SEPTEMBER 23, 1860.

I am happy in discerning, from brother Calkin's remarks, that he is really expanding and improving. He could not have talked to this people, before he went on his mission, as he can to-day. I now know that he has been prompt and fervent in the discharge of his duty, and has enjoyed the Spirit of the Lord. And so far as I have learned concerning his labours, I do not know but that I am perfectly satisfied with his course during his absence. He reported himself immediately upon his arrival, before he went home, saying, "I am here, and all I have is here: now what is wanted of me?" Go home, rest, and make yourself happy and comfortable; and by-and-by we will have a long talk. I am pleased with his remarks to-day. He is ready to leave again to-morrow, to go here or there, east or west, north or south. This is a satisfaction to me. He feels to bless the people and to pray for them. He has had no doubt in regard to the results of the afflictions or seeming trials that our enemies strove to bring upon us. Every heart that believes in the fulness of the Gospel of life and salvation, as it is revealed in this our day, has never had a doubt as to the good results: there is no doubt in the case. We may fail, if we are not faithful; but God will not fail in accomplishing his work, whether we abide in it or not.

I will now express a wish in relation to all who may rise here to ask a blessing on the bread and water of the sacrament, or to speak to such large congregations as assemble here. When a blessing is asked upon the bread and water by some persons, you cannot hear them ten feet from the stand, and only a few persons in this vast congregation can hear one word. I want brother Hunter to let his voice partially correspond with his body; and when brother Hardy opens his mouth, or any of the rest of the Bishops, I want their voices to correspond with the occasion. I want them to so lift up their voices that all may hear, that all may say Amen. When the Elders rise here to speak, I want them to so raise their voices that the people can hear them, that the audience may be able to say Amen to all the good, and, if there is evil, refuse it. Naturally, I speak low, and use but few words; but here I see thousands of people who wish to hear what is said; and how can they hear, unless the speaker uses sufficient voice? I am often obliged to so raise my voice beyond my natural strength that it hurts my lungs and my whole frame; but I do this for the satisfaction of the people. I want my brethren to do the same, that the hearts and faith of the congregation may have an opportunity to join in the worship of God.

When any one rises to preach, pray, sing, exhort, or bless the sacramental emblems, let him do so with voice sufficient for all to hear.

I am highly gratified with brother Calkin's report in relation to the Foreign Missions. We understand the situation of the brethren in those Missions; and one fact we wish the Saints at the gathering-place to understand. How many hearts are now ready to receive what I am going to say? How many of you can receive the sentiments I will now advance, and treasure them up—make them more choice in your feelings than the pure gold? They are worth everything to us and to the people abroad. Do you know that here is the standard, the nucleus, the fountain, the head for all the exercises of the kingdom of God upon the face of the whole earth? Now, let the Saints in this congregation droop in their faith, and that spirit will spread, before to-morrow morning, throughout the vast domain of this creation. Every Elder that goes abroad is a witness of this fact. This spirit spreads through a telegraphic influence, or force, that is independent of wires. Let this people at the gathering-place wake out of their slumbers, gird on their armour, and go forth like men of war against wickedness, and every Branch throughout the Church feels the influence in a very short time: it is speedily imparted to all creation. The wires, as it were, are set, the lightnings flash over them, and all feel the influence when we are doing our duty here. It all depends upon us here. "Are we not obliged to send forth Elders?" Yes, for helps and governments, which are all necessary to God's work. Here is the kingdom, the Priesthood, and the power. Here are the eyes, and here is the sense: the head and the body are here, and every component part that comprises the kingdom of God upon the earth. The small Branches abroad feel the impulse of the spirit here, whether it is for good or for bad, whether it is for information, for forgiveness, for life, for faith, for light, or for power, or apostacy; the whole Church throughout the world feels the spirit that predominates here. Hear it, O ye Saints, and profit by it. We are sending forth our Elders; and do you think that it is in our power to tie their hands? If the Head that has sent them forth into the world to preach the everlasting Gospel

goes to sleep in its armour, wallows in wealth, or in anything that is this side of the power of God, our Elders are at once tied, they feel the oppression, are trammelled and weakened, and will totter and fall, unless the head is wide awake for them.

Brother W. C. Staines, in his remarks, wished the Saints here to remember him in their prayers. Thousands here will hold him up in their faith and prayers. I wanted to add to his life on the earth, which going on his mission will do, even many years, if he does his duty. Such will be the case with brother John Needham. They are merchants, and have heard that they are sent on this mission because they are speculators. I do not know anything about that, but I feel that it is time that William C. Staines went on a mission: his life is worth more than the gold which he gathers from the sale of the goods he deals in. He is going on a mission, and is going just right. Brother Needham has been a merchant from his youth, and brother Staines has been a tiller of the soil. I have not the least fault to find with either of them; but brother Needham would probably die in a short time, were he to stay here. If he goes on this mission, he will probably live many years to do good, and be richer than if he stayed here and followed merchandizing. We have called them because we want them to go, and we wish them to go their way rejoicing.

We have promised the Missionaries, if they will live according to the manifestations of the Spirit and preach the Gospel by the power of God sent down from heaven, that they will feel more of the spirit and power of their calling than they have ever felt before. Do you think that we are always going to remain the same size? I am not a stereotyped Latter-day Saint, and do not believe in the doctrine. Every year the Elders of Israel are improving and learning, and have more power, more influence with the heavens, more power over the elements and over diseases, and over the power of Satan, who has ruled this earth from the days of the fall until now. We have to gain power until we break the chain of the Enemy. Are we going to stand still? Away with stereotyped "Mormons!" I have more power than I had last year. I feel much stronger than ever before, and that too in the power of God; and I

feel as though I could take the people and bring them into the presence of God, if they only hearken to counsel. Do you think that I am improving? "Yes." Keep up, then; keep your places, and follow in the track.

The kingdom of God is all that is of real worth. All else is not worth possessing, either here or hereafter. Without it, all else would be like a dry tree prepared for the burning—it is all consumed, and the ashes are driven to the four winds. Let the brethren who go upon missions go with the power of God upon them, and shun every appearance of evil, love the Gospel, and cling to the Lord. Seek unto him by day and by night, that you may have his Holy Spirit to be with you to guide your feet and your affections, and give you wisdom to ask and answer questions; then you will not be apt to fall into temptation and be caught away in the snares of the Devil.

So far as I have learned, the brethren and sisters have most liberally responded to the call made on them last Sunday for sending forth the Elders. I have not a full list of the contributions, or I would report it to you to-day. A few of the Bishops have reported to me what their Wards have done, but I have not learned the full amount that has been collected. So far as I can learn, the Saints have felt the responsibility that is upon them. It belongs to us to send the Gospel to the uttermost parts of the earth, and it belongs to the Elders to preach it. Some may say that the Elders ought to start from here without anything, and go into the world and get their support. You who have never given anything, since you have been in the Church, for the spread of the Gospel, have an opportunity to begin now; and those who have always been on hand to help will help more; and between the two classes, we shall receive enough to send the Elders abroad, and sustain their families during their absence, so far as their families need assistance.

I wish the Elders to go forth as I have taught them. If you have a clean shirt and one to be washed, then be satisfied. If you are clothed so as to be comfortable, be satisfied, and do not let your minds reach out after anything only to preach the Gospel and gather the souls of men. That is all the business you have upon your hands—it is your whole mission; and trust in God to get home, trust in

the Lord to go from place to place, and the way will be opened for you. And when you start to come home, if you have more than you need to bring you home, without bringing a dress-pattern for your wife or children, and though, when you reach home, your own clothes will be worn to strings and tatters, if you have five dollars more than you need to defray your expenses on your return, help the poor Saints with it, and I will warrant you more food to eat, more clothing to wear, and more friends in heaven and on earth, more houses, lands, and possessions than you would have, were you to bring home rich dresses for your wives and expensive clothes for yourselves, with your minds shrunk with covetousness and love of the world.

I have been striving with my brethren all the day long to build up the kingdom of God. As long as Joseph lived, I laboured with all my might with my brethren. In the days of the Prophet it was proven to a demonstration that he could not bear off this kingdom without temporal means. If this was absolutely necessary in his day, why not now? Elders of Israel have taken a course, those who have been to Australia, to the East Indies, to California, San Bernardino, the State of New York, Philadelphia, and other places in the United States, and those who have had charge of the European Missions, to keep every dime out of my hands. I will not suffer this any longer. They require me to bear off the kingdom of God, and they would keep every dollar from me, if they could. I am satisfied with the brethren, for they seem to have supposed that this kingdom was a kingdom of merchandize. I do not say that the brethren have done as they have with their eyes open, for they are as good men as ever walked on this footstool; but they have been mistaken. This is the kingdom of God to gather the poor, for the poor are the people of God, and they shall inherit the earth; and if you make merchandize of anything, buy the souls of the children of men and bring them into the kingdom of God and lay them at the feet of Jesus.

Every person who knows anything about life must know that it requires means to carry on this work; and that means I shall require, from this day forth, to be at my control, and not at the beck-and-call of every Elder; and at the same

time they make me gather the poor and pay all the debts of the Church. We want to build the Temple walls on this Block. We now support thousands of people, and wish to support thousands more. They want hats, coats, shirts, dresses, tea, coffee, and sugar. The wife wants the comforts of life to give to her husband while he is labouring hard, and for herself while she is knitting stockings, &c., for the hands. The Elders abroad are wallowing in their riches, and there are women here before me in their silks and satins that have been bought with money that belongs to my purse. They shall not do this any longer. I wrote to brother Calkin to give me a history of matters abroad. He has done so. In the emigration operations of one season, Church funds were kept out of my hands by Elders, and they rolled seventy-six thousand dollars of Church indebtedness on me to pay, and that too without the least notification until it was all transacted and done. While the Elders were buying the best silks and satins for their wives, and the most expensive clothes for themselves, with the money that I ought to have controlled, (going out preachers and coming home merchants, with their pockets full of money and drafts,) I have had to take the old worn-out horses and the old toothless cows, and the potatoes and wheat, when they would not bring money, and make a shift of a shirt, and a shirt of a shift, and a pair of breeches of a shirt, and then make another shift to get hold of money to keep the work in motion. If I was not one of the best financiers on the earth, we should have been in trouble to-day; and all I know, God has taught me. I have been obliged to ask brother Wells to work like a slave to deal for me here-and-there and change property, and to keep him running till he was almost run out; and now the people are teasing him all the

time, for they want dresses, shirts, boots, pantaloons, &c., and he has nothing to give them, while some are rolling in wealth.

I am going to make the Elders of Israel help to bear off this kingdom, or I will scourge them until they do. "How is it with yourself, brother Brigham?" I would rather wear gray homespun than your fine broadcloth. I have it made up; but, to please my family and the people, I wear such as I do. I would as soon wear a good home-made coat as a coat of the finest cloth in the world. As to food, my greatest luxury is roasted potatoes and a little good, clean, sour buttermilk. Such fare is good enough for Brigham.

Now, let me say to you all, and hear it, O Israel, You have either to give me the control of the Church funds and pay your Tithing promptly, or take the responsibility of bearing off this kingdom. If the Twelve Apostles and the Presidents of Seventies and the High Priests will take the responsibility of bearing off this kingdom and sending the Gospel to the uttermost parts of the earth, of gathering the poor, building up Zion, and doing all that is necessary preparatory to the coming of the Son of Man, Brigham is with you to labour with you all his days, and support himself. I have fed and clothed myself from the beginning, and I am willing to do it now, and to spend all my time in the work of God, no matter in what department. If you take the responsibility, you shall have the means; but if you roll the responsibility upon me, I must have the means. If you wish me to bear off the kingdom, will you give me the means to do it with? If you will, raise your right hands. [All hands were raised. To the contrary vote not a hand was raised.]

We all should follow our leader; and when we are perfectly united in one, we produce the best results for Israel.

God bless you! Amen.

MANNERS.—Young folks should be mannerly; but how to be so is a question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, rough. They feel timid, bashful, and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners, and that is, to do the best they can at all times, at home as well as abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly, and manly at home, and then it will become a kind of second nature everywhere. A coarse rough manner at home begets a habit of roughness, which we cannot lay off when we go among strangers. The most agreeable persons we have ever known in company were those who were most agreeable at home. Home is the school for all the best things.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 711.)

CHAPTER IV.

THE CHARACTERISTICS AND POLICY OF A GOD.

The reader must still endeavour to bear in mind the points of view from whence we are endeavouring to demonstrate the divinity of "Mormonism." Those points, as stated in the first chapter, are—that if a religion be the production of a God, it will in the first place be adapted and natural and congenial to man. Secondly, it will be capable of explaining and showing a purpose in the mysterious promptings and endowments of his nature. Thirdly, the characteristics and policy of a God will be estampé upon it, &c.

The two first of these propositions have in a small measure been already brought before us.

We shall turn principally now to the third proposition, and see whether "the characteristics and policy of a great providing God" are marked on the views presented to us by "Mormonism." But it will be with this proposition as with those we have already commented upon—we shall not be able to confine the subject to the evidence to be drawn of this particular character; for each and every principle of "Mormonism" contains within itself more or less of every species of proof we have referred to.

The policy and characteristics of a God—where will they be displayed, in a divine religion, but in the vastness and breadth of its views concerning humanity and the arrangements of God, and in manifesting an adaptation within his plans to embrace all the works of his hands, even to the utmost verge of his operations?

According to the teachings of "Mormonism," God, instead of, as generally supposed, ushering men and women upon the earth without a system equal to guiding them as social and religious beings,—instead of sending them naked and destitute of a science equal to organizing and controlling them, at the very time when he devised the organization of man, organized also a sublime and heavenly

science fit to go with him to the earth, and be an equal counterpart and provision in respect to all his religious, social, and political wants, as the varied elements of nature were to the requirements of his body. The Deity, we are told, completed an adequate plan for the necessities of the whole man. He never meant to leave him to his own poor conceptions of government—his own jumbled speculations about eternity—his own ideas about God, or the nature of the worship he required. The whole was prepared and ushered in with man upon the earth, and would to this day have lived and flourished, and covered the whole face of the earth; but it was rejected by mankind, acting upon the agency the Creator had given them. It was organized to be worked with clear hands and pure hearts. Its organization could not exist in a sea of iniquity, for it entirely depends for its successful operation upon a sense of right and love of truth existing in the hearts of mankind; and so it passed away, although for ages a faint semblance of it, so far as its mere external form of government was concerned—namely, the Patriarchal, floated down the stream of time. The ancient Prophets and Patriarchs, however, (as Peter says,) "*since the world began,*" prophesied, by the light of the Spirit of futurity, of a return of that system, or of a "restitution" or restoration of "all things" to their primal and legitimate base.

They saw the day when the ancient system should be restored and the "Ancient of Days" should sit enthroned in power upon this earth, when ten times ten thousands should surround his burning throne, and when he should establish among men what Daniel calls a kingdom of "glory and dominion" prepared and adapted for man's eternal government from before the foundation of the world.

The Almighty himself rules upon this principle. He is "*the Father of spirits,*" and the power and right of his government lies in the very fact that he is a Father: but not in this alone. As he has revealed it unto us, the patriarchal rights,

great or small, must be sustained and upheld by the possession of the patriarchal attributes of righteousness upon which the principle is devised. His throne (as David says the Lord's is,) must be "preserved by righteousness." Now, all these attributes *are* his. He is the very fountain of them all. On this great principle he rules the heaven where he abides. There the great mercies of his soul flood out in endless streams of benevolence and goodness on his own; and from the eternal, fixed virtues of his nature he sheds out gentleness and peace and harmony around. But the root of his great authority lies in the fact that he is Father to them all.

His first-begotten Son rules next to him in power, because he naturally, on the Patriarchal principle, claims rank next to the Parental Head. He rules the rest of the sons of God, because he has, (as Paul says,) "by inheritance," (showing that the patriarchal principle is recognized where God dwells,) "obtained a more excellent name than they;" and he was "exalted above his fellows," because, in addition to his heirship, like the Father, "he loved righteousness and hated iniquity."

We have been told for ages that it is the will of "our Father who is in heaven" that similar institutions to those where he abides should some day be established upon earth—"even as it is done in heaven" are the words. Consequently, the Patriarchal principle, with all its rights of "heirship," with all its glories, with all its principles of rewarding and exalting people in proportion as they "love righteousness and hate iniquity," will then be developed amongst men, and that firmly; for, as Daniel says, when once established, "it shall never pass away."

But when will this be? The Grand Patriarch of our race, "the hair of whose head is white as wool," will come "when the thrones," or the usurpations of men, "are cast down." He will come at a time when "the vail that is spread over all nations" is "destroyed," and "death is swallowed up in victory." He will come when, by the introduction of the principles of life, through the agency of the Gospel, the inhabitants of the earth shall be able, as Paul says, to sing this song—"O death, where is thy sting? O grave, where is thy victory?" Death having passed away, the great principles

of eternal family government, without impediment, can then be fully developed amongst men.

Now, to bring men to an understanding of the true, natural, and eternal order of things,—to teach and develop the necessary principles of righteousness within the souls of men and women, and to pave the way for the introduction of this heavenly kingdom, the holy Priesthood (or the right to represent the Father of heaven upon earth,) is conferred upon men. Men possessing, like Peter, the right to "bind and seal" upon earth, and to have the same "bound in the heavens," are raised up. To them are committed "keys," or authority, under the guidance of Heaven, to prepare the way for the Patriarchal reign, to "bind" and "seal" the families of the earth, to establish the marriage relationships upon eternal principles, and to set all in order for the great day that is to come.

During the days of Christ, the Apostles held these powers of Priesthood, and they exercised them. With an eye to the time when the Saints should establish upon earth, upon the family order of heaven, (or that of family within family,) they taught that "the man is not without the woman, nor the woman without the man, in the Lord." The remarks of Paul will show that, on account of the probable chances of martyrdom, it was deemed wise at that time not to enter right into matrimonial life.

The ancient Apostles called their institutions the "kingdom of heaven," because they were working for it. They did nothing but what had a reference to it. Every institution and ordinance was simply a preparation of the people for that distant day. Thus, although they could not establish the eternal kingdom, they could preach it, and prepare the minds of the Saints for it. They could "bind" and "seal" the Saints together upon heavenly principles, and then preach the day of the resurrection, when mankind, returning to the earth as actual men and women, to meet the kingdom of heaven then set up, the utility of their binding and sealing would be realized.

In these days Apostles and Prophets have been raised up to perform the same mission; but, living nearer the time that will usher in the patriarchal day, they have more practically to prepare for it. Hence they are developing principles and

institutions pertaining to that reign unknown before: they have to familiarize men with its forms and arrangements. They call this dispensation *the kingdom of God*, because that for which ancient Prophets and Apostles could only indirectly prepare, they, to some extent, are establishing in the full. But in every age, when inspired men have appeared, they have been working, arranging, teaching, and preparing the sons and daughters of men in anticipation of it. Anciently looking forward to "the times of restitution," Patriarchs and Prophets pleaded with God for large portions of the earth, and for children that should swell their train as nobles of that time. Abraham obtained the land of Canaan for an "*everlasting inheritance*," and a promise of children as numerous as the stars of heaven. Jacob "*wrestled till the breaking of the day*" for a similar blessing, and, when dying, told his children he had obtained promises that "*prevailed above*" those of his progenitor. All these died, *not* having received the fulfilment of the promises; but, as Paul says, they were "*assured of them*" not a whit the less.

Now, all these men and their associates, being prepared by the institutions of heaven in their own day, no matter to however small a scale developed, inasmuch as they go to make up the great family circle of the period, and add to the splendour, perfection, and happiness of that reign, belong to it just as much as we. Hence the meaning of those mystic words of Paul, referring to the ancient fathers—"We, without them, cannot be made perfect."

Thus will be blended in one grand whole the labours of all righteous men from the dawn of creation. Thus will be combined and brought to a glorious end the efforts and movements of the Almighty in all periods, and humanity brought round to move in its natural and eternal road.

Having thus briefly shown that "Mormonism" ascribes to Deity a grand and comprehensive plan for humanity, and one that will eventually triumph, let us endeavour to draw attention to the breadth and vastness of that scheme, with its applicability for the glory of the Creator and the benefit of man.

The Gospel of salvation, as developed by the Prophets and Apostles of the last days, is the Gospel of life and progress

throughout the domains of heaven. It is that scheme by which Jehovah carries on his boundless operations. It includes the principles by which he adds to his dominions, by which he orders and controls them, by which he disseminates among them light and truth, and by which he everlastingly advances them towards perfection.

To understand this subject properly, it will be necessary here to state that, in the light of "Mormonism," but one species of beings exists throughout the creations of God. An Apostle of this Church has said in his "Key to Theology"—

"God, angels, and men are all of one species, one race, one great family, widely diffused among the planetary systems as colonies, kingdoms, nations, &c. The great distinguishing difference between one portion of this race and another consists in the varied grades of intelligence and purity, and also in the variety of spheres occupied by each in the series of progressive being. . . . There is one Superior Head, who is over all, and through all, and in all his sons, by the power of his Spirit."

The great basework of all the operations of this Head is the Patriarchal principle, for it includes the principles of increase and government within itself, while all sentiments or principles of truth and holiness grow naturally out of it, and are, in one sense, made necessary by it. They are the natural attendants and glories of its career. The scheme is, however, one. The principles of increase make laws of truth and order necessary, while the principles of wisdom, light, and truth push the principles of increase forward by showing the glory, beauty, and benefit of the extension of the race. "Religion" and "nature," as the terms are generally used, are not two systems: each grows out of the other.

As far, then, as true government is concerned, the Patriarchal system is the natural and legitimate plan. It springs out of the affections and the natural associations of mankind. A preparation to reverence and obey such a form of government is sown in the heart of every child that is born into the world; and, but that parents by unwise and inconsistent conduct crush out the natural reverence and respect ever turning towards them as naturally as the flower turns towards the sun, there would be of themselves grown up upon this earth a million such govern-

ments on a small scale, each bearing witness of the original plan of heaven, notwithstanding that the ambition, the cruelty, and the usurpation of ages have long since wiped out the institution from the great nationalities of the earth.

On this simple principle, then, springing out of nature's own immutable and eternal laws, combined with that other portion of the great Gospel science which has reference to guiding the intelligence and the affections, the Almighty rules the worlds. He reveals principles of truth, justice, charity, and love, and then ties and consolidates the whole together by the agency of natural affections growing out of family ties. Thus (if we may so speak,) he avails himself of nature, and interweaves her eternal movements in the plan of life and salvation; and thus the whole universe moves on eternally on glorious framework the whole, owing to the perfection of the scheme, a blended self-sustaining mass of creative and ever-progressing power.

It will be seen by the student of this science of life that the Patriarchal scheme of government embraces within it an adaptation to the government of any number of intelligencies, from the smallest number to the largest of which the mind can by any possibility conceive. It is that splendid and efficient scheme of government which provides men with governors in and by the very act that provides the men. It is therefore like the rest of the works of God, self-sustaining.

We see in "nature" an instance of his principle of combining life and government. The little twig governs or provides with necessary sap and nourishment the tender shoots and leaves. The branch provides the stream of life as well as stay and support for the twig; the trunk, in its turn, feeds and holds together in union the branches and the twigs; while the roots are sources of government, or life and unity, for branches, twigs, shoots, and leaves. The whole system may be taken to represent a great system or combination of families springing from one head, and deriving *its* whole necessary and complete organization from some parent tree, which gave it and a thousand other such complete systems a birth; while this still greater parent also derived its complete and perfect organization from a tree still higher up the stream—still farther back.

So with the families—the great races of eternity, or the "worlds" which Paul says Jesus and his Father have made. Worlds have sprung from worlds, race from race. Thus system has given birth to system, while each legitimately controls the destiny of that to which it has given birth.

The great government of heaven, then, where it is fully established, commences with simple fathers of families; above them lie patriarchs of tribes; again, patriarchs of nations; then the Grand Patriarch of a world. But the organization does not stop here; for, as he sprang "from a tree still farther back"—from one that gave him and a thousand such grand patriarchs birth, there is a higher and a mightier government still. Thus government rises above government, each endlessly controlled on the same eternal principle of fatherhood. Each is taught the true principles of self-government—the true and invariable principles of happiness and of eternal progress; and then each (so to speak,) governs itself, but ever rendering homage, love, and obedience to its federal head,—each perpetuating the glories and perfections of eternal Divinity, and spreading out through the vault of immensity the eternal government of God.

In this great principle at once is naturally combined a means for the endless extension of the Creator's glory, and no less for the progress of man. The Creator's interest is seen to be bound up in that of man's, and man's no less interwoven in that of his Great Head.

Man is viewed in the light of the offspring of Deity, with all the powers and faculties for endless rule within his soul,—as capable of developing within himself all the attributes necessary for a great head, and as capable of endlessly adding to his race fresh beings to whom these attributes can be applied.

"Mormonism," then, points man to his own off-spring, and to the qualities within his soul as the means for his future greatness; but that only on the condition of perfect obedience to the whole law of his being, which necessarily includes the adoption of every principle and sentiment of the Gospel of Jesus; without which, his extension (were such a thing possible,) would be the progress and extension of the principles of strife, division, and death, and

consequently would soon bring itself to an end.

As the true foundation for this increase on legitimate principles, in unison with all principles of concord and order existing amongst the intelligencies of heaven, it preaches to man marriage for time and all eternity, sealed and sanctioned by the powers appointed from above as the foundation upon which he shall begin. It then points him to the sentiments of the eternal Gospel as the means by which he shall draw and endlessly cement to him the hearts of his offspring. It points him to the Father of the heavens as the pattern for his reign, and then directs him to the eternal future as the sphere of that dominion, to which, if built upon right principles, there shall be no end. And thus "Mormonism," for the first time in this world since the days of the Apostles, explains upon what principle and through what channel each and every man who obeys the Gospel is to realize its great promise of "thrones, dominions, principalities, and powers,"—explains it upon a principle that will not need to take nature out of her track, or blot her out of existence, to make the Gospel true.

Now, men have looked everywhere but at home in the native powers of their

own organization for the road to salvation. They have looked up to heaven into space, and some into a remarkable place a little "beyond" it, for the groundwork upon which their eternal "house" was to be built. They have considered that the best way to contemplate the nature of their future salvation was to try and forget themselves and all the associations by which the Almighty had surrounded them, and then hunt elsewhere for correct notions concerning it. They have held (practically) the most astounding notion, that the Almighty, after endowing them, within their own being, with the elements for producing joy, life, and progress as long as they existed,—after placing them in the midst of associations calculated to call and keep every qualification of their being in ceaseless activity, meant to turn his back upon his glorious work, begin again, and from new materials build man a structure that should last eternally;—just as if the Almighty ever laid a base-work that was not identical in character with his superstructure! or as if he ever reared a superstructure that was not in complete harmony with, and a natural continuation of, all that preceded it!

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 1, 1860.

IN our preceding Number we published, in connection with our instructions, the Discourses of President Young, to which we direct the special attention of the Elders and Saints; and we doubt not the inauguration of the change therein indicated will be hailed by them with a degree of pleasure and satisfaction seldom realized in this Mission or throughout the world. The necessity of this change to the healthy and prosperous condition of the multiplied and growing interests of the work of the Lord must be apparent to both the Priesthood and Saints. In the change from the old system to the new, there will doubtless be individual cases where there will be more or less responsibility and embarrassment incurred by a few. To all such we wish to say, "Possess your souls in patience," and at the earliest possible opportunity afforded us all such cases shall have our special consideration and attention. In the Discourses above-mentioned, and what may perchance come hereafter bearing upon this matter, will be found that which will regulate our future operations. For this reason, we earnestly recommend the careful perusal of what they contain by all the Priesthood and Saints.

NEW YORK CONFERENCE.—A Conference was held in New York, October 7th, 1860. The numbers reported in the Branch at that place, including the Priesthood and Saints, were 439. From the reports, a good spirit prevailed generally among the Saints, as well as a general feeling of inquiry amongst the higher classes. Many have turned their attention to the investigation of our doctrines, who hitherto were indifferent to them; and it is to be hoped that the work will take a fresh impetus in that nation; and we feel assured, under the experienced guidance of O. Pratt, senior, and Erastus Snow, of the Quorum of the Twelve, who are now in the Eastern States, that much good will be done, and many be added to the cause of truth. Besides the Branch at New York, several Branches scattered through different parts of the country were represented at the Conference, making an aggregate of 539. For the information of the Saints in this country, we will state that there is a large flourishing Branch of the Church in Boston.

We trust that the Elders which have been appointed to the United States this season may be abundantly blessed in their labours.

HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

[February, 1844.]

As to the contiguous Territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this Government honourably; and when we have the red man's consent, let the Union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship, and refuse not the same friendly grip to Canada and Mexico. And when the right arm of freemen is stretched out in the character of a navy for the protection of rights, commerce, and honour, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia. Thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land. They have hurst the chains of oppression and monarchy, and multiplied its inhabitants from two to twenty millions, with a proportionate share of knowledge keen enough to circumnavigate the globe, draw the lightning from the clouds, and cope with all the crowned heads of the world.

Then why—oh, why will a once-flourishing people not arise, phoenix-like, over the cinders of Martin Van Buren's power, and over the sinking fragments and smoking ruins of other catamount politicians, and over the windfalls of Benton, Calhoun, Clay, Wright,

and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the *burnt, bleeding wounds* of a sore but blessed country?

The Southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery, whenever they are assured of an equivalent for their property. The country will be full of money and confidence when a National Bank of twenty millions, and a State Bank in every State, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults, but they should never be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's conplet for the husband and wife, to apply to the course which the King and ministry of England should pursue to the then colonies of the *now* United States, might be a genuine rule of action for some of the *breath-made* men in high places to use towards the posterity of this noble, daring people:—

"Be to her faults a little blind;
Be to her virtues very kind."

We have had Democratic Presidents, Whig Presidents, a pseudo-Democratic-Whig President, and now it is time to have *a President of the United States*; and let the people of the whole Union, like the inflexible

Romans, whenever they find a *promise* made by a candidate that is not *practised* as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle.

Mr. Van Buren said, in his inaugural address, that he went 'into the Presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the district of Columbia, against the wishes of the slaveholding States, and also with a determination equally decided to resist the slightest interference with it in the States where it exists.'

Poor little Matty made this rhapsodical sweep with the fact before his eyes, that the State of New York, his native State, had abolished slavery without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists, constitution or no constitution, people or no people, right or wrong: *Vox Matti—vox Diaboli* ('the voice of Matty'—'the voice of the Devil'). And, peradventure, his great 'sub-treasury' scheme was a piece of the same mind. But the man and his measures have such a striking resemblance to the anecdote of the Welshman and his cart-tongue, that when the Constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a *sub-treasury* to save the funds of the nation, it could be *spliced*! Oh, granny, granny, what a long tail our puss has got! (As a Greek might say, *Hysteron proteron* (the cart before the horse). But his mighty whisk through the great national fire, for the presidential chesnuts, *burnt the locks of his glory with the blaze of his folly*!

In the United States the people are the Government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentlemen that should be honoured at home and abroad, on the land and on the sea. Wherefore, were I the President of the United States, by the voice of a virtuous people, I would honour the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots who carried the ark of the Government upon their shoulders with an eye single to

the glory of the people; and when that people petitioned to abolish slavery in the slave States, I would use all honourable means to have their prayers granted, and give liberty to the captive by paying the Southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

When the people petitioned for a National Bank, I would use my best endeavours to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means. And when the people petitioned to possess the Territory of Oregon, or any other contiguous Territory, I would lend the influence of a Chief Magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea, and make the wilderness blossom as the rose. And when a neighbouring realm petitioned to join the union of the sons of liberty, my voice would be, *Come*—yea, come, Texas; come, Mexico; come, Canada; and come, all the world: let us be brethren, let us be one great family, and let there be a universal peace. Abolish the cruel custom of prisons (except certain cases), penitentiaries, court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea, I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom; and God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all his Father gave him out of the world, and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people. With the highest esteem, I am a friend of virtue and of the people,

JOSEPH SMITH.

Nauvoo, Illinois, Feb. 7, 1844."

A piece of doggerel appears in the *Warsaw Message* of this date, entitled "Buckeye's Lamentations for the Want of more Wives," evidently the production of Wilson Law, and breathing a very foul and malicious spirit.

CURIOUS GEOLOGICAL DISCOVERY.—The new dock at West Hartlepool has in its progress revealed several facts of great geological interest. Beneath the mud, sand, and silt of the "pool" or slake (which has extended considerably beyond its present boundary,) there exist the remains of an ancient forest, with its timber trees and other plants as they grew and decayed on the spot, forming an accumulation of vegetable matter of considerable thickness. In this, besides the hazel nuts in great number and perfection, are the antlers and harder portions of the stag—the hart of the olden time. Portions of the skull of an ox have also been found.

SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the "Deseret News.")

Convened in the Tabernacle, Great Salt Lake City, Saturday, October 6, 1860, 10 a.m. President Brigham Young presiding.

On the Stand: Of the First Presidency—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Willford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow, and Franklin D. Richards.

Of the First Presidency of Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Horace S. Eldredge.

Of the High Priests—John Young, Edwin D. Woolley, and Samuel W. Richards.

Of the Presidency of the Stake—David Fullmer and George B. Wallace.

Patriarchs—John Smith, John Young, and Isaac Morley.

Reporters—George D. Watt and John V. Long.

The Conference was called to order by Elder Orson Hyde.

Choir sang—"The morning breaks, the shadows flee."

Prayer was offered by Elder Ezra T. Benson.

Choir sang—"I'll praise my Maker while I've breath."

President H. C. Kimball made pointed and spirited remarks on the organization of the kingdom of God in the last days. Said it is a kingdom which differs from all others in one respect—viz., it concerns everybody in every nation, land, and clime upon this earth. It is the duty of all members in this Church to lay aside their selfishness and let all their interests be in the kingdom of God, for the Almighty will bring every son and daughter of Adam to an account for their acts in relation to his kingdom. Remarkd that we had come together to worship God, to speak of his purposes, and bear testimony of his works; and all should feel that they have a portion of the responsibility upon their own shoulders. Counselld those

holding the Priesthood to honour their calling.

Elder George A. Smith bore testimony to the truth of the Gospel he had received, and spoke of the great pleasure he felt in being able to meet with the brethren and sisters once more, after having been deprived of that privilege for over thirteen months, through lameness. Observed that if we are in the path of duty, we shall continually have the Spirit of the Lord to assist us to bear record of what is taught to us by the First Presidency of the Church; but if our minds are set upon earthly things, we become darkened in our vision. Reviewed the labours of the Saints in this Territory since their first settlement here. He testified to the revelation of the fulness of the Gospel, and the visible manifestation of the power of God in the affairs of this people. Said that if the Saints will be faithful, they will have a lamp to guide them in the ways of life.

President Brigham Young expressed himself very thankful for the favourable circumstances that surround the Latter-day Saints at the present time. Spoke of the wisdom, ability, and talent that we see displayed among the children of men, and observed that all they possess is the gift of God to them, although they do not appreciate those things as from the Almighty. He said that he had frequently been much pleased and gratified in hearing the Elders speak, in observing their manner of communication, feeling and testing their spirits, and learning what was in them. When the sound of this Gospel goes to the nations, it carries conviction to the hearts of the people. In alluding to the travels of the Saints in these days, he remarked—We have been driven, and, thank God, for the last time. We are here, and this is where the Lord wants us to be. Men who have within them that living testimony of the Holy Ghost, obtained through obedience, lose it when they deny the faith; but it is our duty to keep that constantly within us, to

be able at all times to give a reason for our faith and hope. Gave an important lecture to the Bishops relative to their respective duties. Related some circumstances that transpired in Nauvoo, with the Temple Committee, that every man seemed to look to his own interest, instead of looking to the interests of the kingdom of God, which he contended was the first duty with every true Saint.

President B. Young pronounced the benediction, and the Conference adjourned till two o'clock.

2 p.m.

Choir sang—"Come, all ye Saints who dwell on earth."

Prayer by Elder Orson Hyde.

Choir sang—"Come, ye that love the Lord."

President Brigham Young gave a brief account of the Church train that has come across the Plains this year, in charge of Elder Joseph W. Young. He would like to have enough waggons to go to the frontiers to bring all the Saints who wish to come here; and it can easily be done, if the people will send back their teams, as some few have done this year. Briefly referred to the travels of Zion's Camp, how that they travelled over 2,000 miles in three months. Enlarged upon the facilities for gathering the poor, by sending teams from this place to the Missouri river in the spring, loading up and returning in the same season.

Bishop Edwin D. Woolley referred to his trip to the States. Complimented Elder Cannon for his good management of the emigration. He was very grateful for having been preserved on his journey. Alluded to his visit to St. Louis and other cities in the States. Admonished the Saints to keep their covenants and to be diligent in all things.

Elder Joseph W. Young gave an interesting lecture on the science of ox-team-ology, explaining the art of preserving cattle upon the Plains, and making them perform two trips across the Plains in one season. He was glad to be at home again, in the society of his friends and brethren, and prayed that the people might be faithful in the performance of all their duties, as children of the Most High.

Choir sang—"Rejoice, ye servants of our God."

Bowers, Sunday, Oct. 7, 10 a.m.

Choir sang—"All praise to our redeeming Lord."

Prayer was offered by President Joseph Young.

Choir sang—"Arise, O glorious Zion."

Elder Orson Hyde said the testimony of the servants of God is destined to search the hearts of the people wherever it goes. Bore testimony to the truth of the work of God, and gave an interesting account of the revelation given in Hyde Park Branch relative to the re-organization of the First Presidency, and remarked that the revelation was given some time before the subject was named in public, making the organization of the First Presidency *Vox Dei vox populi*. Asked the question, Who does not know that the voice of President Young is the voice of God? Whatever is spoken by the Spirit of the Lord is scripture, as much as that which has been written. Referred to a revelation which the Lord gave twenty-seven years ago last December, speaking of the division of the American Government, and specifying the place where it should commence, and commented upon this revelation at some length, adverting in a particular manner to the Democratic party having been broken to pieces at the late Charleston Convention. Quoted the texts—"Out of Egypt have I called my son." "Who-soever falleth upon this stone shall be broken to pieces." Said the Lord will visit the United States with famine, tornadoes, and a thousand plagues that it has not entered into the heart of man to think of: and testified that all the words of the Lord will be fulfilled, whether spoken by his own voice or by the voice of his servants.

President Brigham Young said that he realized there were hundreds and thousands of Elders present who would like to have the privilege of speaking to the people and bearing testimony to the truth. He considered the testimony borne in the morning was full of meaning, of matter, and of spirit. Reasoned upon the question of authority and the necessity of having the proper credentials. The world of mankind suppose that they are persecuting us with the same effect and result as they persecuted Martin Luther, John Wesley, John Knox, and all the Reformers, from the fifteenth century till

now: but it is not so. They will have to pay every debt they contract with the Latter-day Saints. The Lord gave a revelation twenty-seven years ago, in which it was stated that they would be divided in the United States, commencing just where they have. All we can do is to preach to them, plead with them, and offer them the words of eternal life. The present Government will be broken: the adhesiveness has already gone from the nation, and it is fast departing from the people.

The Lord will consummate his work where he commenced it. He commenced here. The garden of Eden was upon this land; but in floating the ark of Noah, the Lord took the family of Noah to another land; and now he has brought back Zion to this continent, and here he will consummate his work and come and reign with his people. Made a few remarks upon the figure of the potter's vessel and the Parable of the Ten Virgins, and asked the question, Where did

the five foolish virgins go? Spoke of the kingdoms that are prepared for the Saints of God, and also of the different degrees of glory in store for those who know not God—who live and die and go into the spirit-world without receiving the Gospel in its fulness and power. Remarkd that the centre stake of Zion is Independence, Jackson County, Missouri, and that the Saints will be gathered there and rear a Temple to the Most High. The religion we profess is fulfilling the words of Jesus. It is calling the people out from the nations, causing them to leave fathers, mothers, sisters, brothers, husbands, wives, and children for the Gospel's sake, and thus having their relationship in the Gospel of Christ exclusively. The love that this Gospel produces is the love of eternal lives, and hence it pervades over every other feeling.

Choir sang—"Come, listen to a Prophet's voice."

Benediction by Elder George A. Smith.

(To be continued.)

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—An order of the day of the King declares that the Garibaldian army has well deserved the gratitude of the country, and determines its re-organization. A letter of the King has been published, granting 200,000*l.* for popular education in the city of Naples. Reactionary movements continue. The provinces of the Abruzzi have partly risen in insurrection. The *Pays* says:—"Five Neapolitan provinces are in a state of siege, caused by the movement of the Anti-Annexionists." The Sardinians have further invaded the Papal States. They have occupied Terracina, and are marching upon the territory of Ponte-Corvo. Cardinal Antonelli has protested against this fresh invasion of Roman territory. General Goyon has intimated to the Piedmontese to evacuate Terracina. Gaeta still resists, and its reduction offers difficulties. The Dowager Queen of Naples has arrived at Rome with the Princess and young children. They reside at the Quirinal. The young Queen remains at Gaeta with the Princes. The French are about to occupy Terracina. The *Patrie* says:—"Austria is about to send an army of observation into Transylvania, on the Moldo-Wallachian frontier."

AMERICAN.—The great contest for the election of President of the United States in 1860 has resulted in the election of the Black Republican candidate. Mr. Abraham Lincoln has been elected President of the United States, and Mr. Hannibal Hamlin Vice-President. Mr. Lincoln obtained an immense majority. In New York alone it is said that the majority in his favour was 10,000. Of course, the Slave States are in a terrible rage, and we may expect every fresh mail to bring news of an increasing excitement, political hostility, and disunion. It is not improbable that the termination of the contest for the election of President, which resulted in the triumph of the Republican party, will prove to be in fact the beginning of a greater and more terrible contest resulting in—who can tell what? The following is from the *Deseret News*:—"Hon. John F. Kinney, Chief-Justice of the Supreme Court for Utah Territory, arrived in this city by Eastern mail-stage on Thursday evening last, in excellent health, and met with a cordial welcome from his old friends and acquaintances. We welcome the return of the Judge, and trust that the friendly relations heretofore existing between us will not be impaired by any circumstances that may hereafter arise." The *Mountaineer* of October 6th says—"Captain Joseph W. Young's freight train arrived on Wednesday last. Captain W. Budge's emigrant train arrived yesterday afternoon. Four deaths are reported, and as many births. This is the last emigrant train."

MEMORABILIA.

FORCE OF FALLING BODIES.—A body falling one foot strikes with a force eight times that of its own weight.

NUMBER OF LANGUAGES.—There are 3,664 known languages and dialects now used in the world. Of these, 276 are African; 587 European; 937 Asiatic; and 1,624 American.

THE FURIES.—In mythology, the Furies (also called Euminides,) were three daughters of Acheron and Nox—namely, Alectro, Tisiphone, and Megæra, armed with serpents and burning torches.

HORSE-POWER.—The power of a horse is conventionally understood to be that which will elevate a weight of 33,000 lbs. to the height of one foot in one minute of time, equal to about 90 lbs. at the rate of four miles an hour.

NATIONAL MILES.—The number of yards in a mile is different in different countries. In Russia it is 1,100; Italy, 1,467; America, 1,760; England, 1,760; Scotland, 2,400; Ireland, 2,400; Poland, 4,400; Spain, 5,028; Germany, 5,857; Sweden, 7,283; Denmark, 7,283; Hungary, 8,800.

ENGLISH POPE.—The only Englishman ever elected to the Papal chair was Nicholas Breakspear (Adrian IV.), who was born at Langley, near St. Alban's, Hertfordshire. He was elected Pope in November, 1154; and, after reigning four years and ten months, was suffocated by a fly getting into his throat while drinking.

BAY OF BISCAY.—There are two bays of this name: the one is a portion of the Atlantic, lying north of the Province of Biscay, between the projecting coasts of France and Spain, and extends from Ushant to Cape Finisterre; and the other is on the south coast of Newfoundland, between Cape Race and Cape Line.

INDICATIONS OF WEATHER.—Crows have a wonderful instinct of atmospheric changes. In the summer season of the year, it is a sure indication of a fine day when it leaves its rookery early in the morning, takes a high flight in the air, and moves with acceleration in a direct line, as if it had a long journey to perform. On the other hand, when it rises late, and moves slowly from its roosting-place with a slow, hesitating flight, and alights on solitary trees, dykes, or palings, at no great distance from its domicile, rain may be expected in less than twenty-four hours. When they hold a merry meeting in the air, darting to-and-fro in every conceivable direction with the rapidity of lightning, each piping to himself in his highest and merriest key, such exhibitions foretell soft squally weather, with occasional showers. In winter, from one to two or more days before a fall of snow, they may be seen congregated in the fields in immense numbers, moving slowly along the surface of the ground, diligently searching as it would appear for food.

VARIETIES.

LITTLE things please little minds.

HIGH minds, like high hills, are barren, but valleys are productive,—so are humble souls.

ANOTHER planet has been discovered (by Goldschmidt). It is in the constellation Aquarius, and is named *Dana*, bringing up the number of known planets to 60.

NOT CAUGHT THERE.—"Jacob," said a father, "yesterday I forbade you associating with the neighbouring children any more, and to-day you have disobeyed me. The next time I catch you there I shall be obliged to punish you." The next day Jake was there again, totally oblivious of the interdiction until he saw his father entering the neighbour's yard, with a rod in his hand. Jake made for the fence, over which he leaped, pursued by his father, and ran home: there he was caught. "Now, my son," said the irritated father, "what did I tell you I would do yesterday?" "You told me, father, that if you caught me there again, you would punish me." "Well," said the father — "Hold on, father!" said the little reprobate, who knew that if he made his sire laugh, the matter would be right; "you didn't catch me *there*—you caught me *here*!" The desired effect was produced, and the rod was dropped; but the interdiction was renewed—"If I ever see you there, or hear of your being there, no matter where I catch you, you will catch a flogging." Jake deemed it prudent not to transgress again.

CLEANLINESS.—"Compare the dirtiness of the water in which you have washed when it is cold without soap, cold with soap, hot with soap. You will find the first has hardly removed any dirt at all, the second a little more, and the third a great deal more. But hold your hand over a cup of hot water for a minute or two, and then by merely rubbing with your finger, you will bring off flakes of dirt or dirty skin. After a vapour bath, you may peel your whole self clean in this way. What I mean is, that by simply washing or sponging with water you do not really clean your skin. Take a rough towel, dip one corner in very hot water, (if a little spirit be added it will be more effectual,) and then rub as though you were rubbing the towel into your skin with your fingers. The black flakes which will come off will convince you that you were not clean before, however much soap you may have used. These flakes are what require moving. And you can really keep yourself cleaner with a tumblerful of hot water than a whole apparatus of bath and soap and sponge, without rubbing. It is quite nonsense to say that anybody need be dirty. Patients have been kept as clean by these means on a long voyage, and where a basinful of water could not be afforded, and where they could not be moved out of their berths, as if all appurtenances of home had been at hand. Washing, however, with a large quantity of water, has quite other effects than those of mere cleanliness. The skin absorbs the water, and becomes softer and more perspirable. To wash with soap and soft water is therefore desirable from other points of view than that of cleanliness."—*Florence Nightingale.*

POETRY.

A PSALM.

One thing will I ask of Thee, O my Father in heaven, even that I may never forget thy holy name.

Whether I wander o'er the snowy Alp in winter's night, or seek the shady grove at summer noon,—whether my feet must tread the flinty rock or the flowery plain, or the slippery deck of the storm-tossed vessel; let there be no moment for me in time and no point in space that shall not be hallowed by the remembrance of thy laws.

That the principles of life, *even as Thou livest*, may be before me, and the prize of eternity be presented to my view by the throne on which thou sittest; and by the crown with which thou art crowned.

For thy Son hath sat down with thee, and now calleth unto us to come and sit down with him also upon his throne.

They that forget Thee shall be as the waning moon from whence the light departeth, and as the withering flower from which the beauty fades away; but thy children shall wax in thy likeness as they contemplate thy glorious nature and celestial perfections.

Man of Holiness is thy name; therefore the world hath not known thee: but thy Saints will acknowledge thy hand in all things; for thou reignest from eternity to eternity, and movest among the children of men.

Thine eye looked upon Babel ere it became confused, and upon Sodom ere it burned; and thou lookest once more in wrath upon the earth: but make thy servant watchful, O Lord, that I may remember thy name, and not perish with the ungodly.

JADEZ WOODARD.

MARRIED.—In G. S. L. City, October 3, by Elder Joseph Booth, Mr. William Hobbs, late of Cheltenham, England, and Miss Matilda Barret, late of Monmouth, England. October 7, by Elder Ezra T. Benson, Henry J. Harrison and Sarah E. Birmingham.

DIED.—In G. S. L. City, September 26, of dysentery and fever, Louisa Jemima, daughter of Thomas and Jane Brown, aged 2 years and 10 days.

ADDRESS.—Thomas Wallace, 4, Meadow Lane, Leeds.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, December 8, 1860.

Price One Penny.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 761.)

From the breadth, vastness, and harmony of the Patriarchal governmental plan, we turn our attention now to the holy principles of the Gospel in connection with which it is designed; and we shall endeavour to show that the *sentiments* of the Gospel naturally belong to that plan of government.

We shall see extra beauty and force in those "principles of life," when viewed in connection with the doctrine of the endless existence and progress of our race.

First, in relation to the ordinances of the Gospel, we will say they all point to the high principles that should most actuate the life, if we progress, or tend to teach us the order necessary for celestial beings.

Thus baptism for the remission of sins, by immersion or burial in water, was instituted for such as are determined to follow after good, as a means of impressing on the mind that a burial of the old ways and a rising to "newness of life" were necessary for the life and happiness of our being and of that of all around. Those holy beings who in the beginning said, "Let us make man," devised the application of this ordinance as a means by which we should pay token of obedience and homage to one federal Head, and at the same time as a means by

which they could impress upon the soul the cleansing of motives and of principles without which we cannot possibly lay a foundation for eternal movements in harmony with the great theatre of life around us, in and over which righteousness and truth reign predominant.

Then the laying-on of hands was instituted as a sacred order by which the heavens recognize and solemnly admit into their communion those who wish to drink into their spirit—such as bind themselves to build up righteousness and truth in the souls of men, and thus prepare the way for the dominion of Him whose authority is not only laid in the elements of our being, but is cemented by the justice, the holiness, the benevolence, and the wisdom of his views.

A Church organization of Apostles and Prophets, Pastors, &c., or an order of men who should be authorized to represent the Father and teach the true principles of his government, was raised up to teach his true spirit and sentiments, and because they embody in their organization the nearest approach that can, under the circumstances, exist to the holy paternal government—president above president, and family within family. They are absolutely necessary "till that which is perfect is come"—till the ancient, eter-

nal system can be fully ushered in. Ther, having accomplished their great mission, (as Paul says,) that which is in part can be done away.

Then as to the spirit and sentiments of the Gospel—those uttered on the "Mount," for instance, are, it is true, good anywhere. They are good even in disorganized society, such as has existed for the last five or six thousand years, during which time there has been no government except that among ancient Israel, guaranteed to us by God; but men have on the main been the prey of every lustful aspirant to power who could get dominion by craft or force. They are good in such states, but will be a thousandfold more so when the one dominion with its thousand branches fills the earth.

The principles of righteousness of spirit and justice and integrity of soul are enjoined upon us, because they naturally are calculated to build up eternal confidence in the souls of men. They are principles of order and of beauty. Without them, no intelligence, no art, no science can harmonize mankind,—no heavenly society can be constituted. Because of the endless existence of man and his race, and consequently of society, with all its thousandfold associations, man is taught that, unless these principles are imbued within his soul, he can have no place in the kingdom of heaven, for that kingdom will preserve itself by the tendency to harmony of all its principles. Viewing that kingdom in the light of a kingdom of eternal men and women upon the earth, who will need the application of these principles to produce this harmony, how deeply true does this appear! The great "moral principles" of Jesus rise into life as the foundation of the future heaven of mankind.

And so with the principles of mercy, charity, benevolence, and love: they cement hearts to hearts. They give the man who possesses them a claim on the mercy, the charity, the benevolence, the love of all around. If we were going to associate eternally with beings without our sympathies, it would not so much matter; but looking at man as an eternal being destined to move eternally in the midst of men and women, these truths stand out before us as principles of influence and power—principles which a man blesses himself in adopting and curses himself in rejecting, because he cuts him-

self off from the mercies, the help, and influence of the beings among whom he will eternally exist. They appear to the man who believes in the endless existence of the association of mankind as pearls of great price—keys of exaltation and of perpetual influence; and he glorifies God for the prospect of using them.

If this is true of men with men at large, who believe in the endless progression and continuance of the race, how true is it in the case of the members of the family constituted on the principles of the endless family order we have described!

The husband, the father, seeing that the main-staff of his future glory, influence, and dominion, if it is to be anywhere, is to be found in his wife and his children, their homage, their confidence, and their love, sees the unutterable necessity of abiding by the Gospel laws of truth, mercy, and justice,—the unutterable necessity for developing within himself that fountain of benevolence and kindness to which they can eternally repair; and, as true joy in family associations can only spring from the cultivation of the affections, the great necessity for adopting every course that will develop those affections in their greatest force. He is thus thrown back upon himself and necessitated (if he will gain the salvation for which he is constituted,) to develop the Godlike attributes within his soul. They are the basis of his only hopes of joy, of confidence, of love, and power.

His children, in the light of these great truths, understanding that their destiny is of the same order as their parents'—to be gained on the same principle,—and that they can never claim or get from others effectually (when they become parents,) that which they have not gained a character for yielding in their turn, see in acts of obedience and help and love the road by which they can alone themselves progress; and in the honour and glory which they shed around their head they of necessity must see their own.

The husband and the wife, seeing no death upon their road—no separation but for an interval, can have no fear of loving each other too much, or of loving so as to unfit them for the nature of their future heaven. They fear not to put forth the full strength of their affection, and that in a manner such as those who live in the constant expectation that death any mo-

ment may *end for ever* their relationship, can never know anything about; while every member of the family compact, feeling their full value to each other, and their uselessness apart, are led by every principle of mutual or self-interest to draw towards each other and around their federal head.

The views of eternity held by such a family as this lead, then, of necessity, if they will share the glories of a future state, to enshrine the virtues of the Gospel within their hearts. None can love each other as they can—none see the necessity of rectitude and truth as they, because all their associations are viewed as eternal. Before their eyes the endless, blessed consequences and results of good run out like the branches of a fruitful tree, while the results of evil are plain before them as the cutting off of confidence—the damming up of their progress for eternity—the loss of everything.

Who can see the beauty of the keeping of the marriage covenant inviolate like those who understand or believe in the eternal union of the sexes? Who see it like those who see not only happiness, confidence, every family and social joy, the preservation of the finer feelings of the soul, depending not only on it in this life, but throughout the countless ages of eternity, filling through all time to come the fruits of honour, security, and peace, or sprinkling over all bitterness and gall? Who can see the guilt of seduction like those who understand that it is a violation of an eternal order, upon which it is established by all the powers above, that life shall eternally progress,—a breaking in upon the eternal arrangements of the Almighty,—the destruction of the very groundwork upon which the happiness of eternal life is to be reared? Who can deny that the purpose, the utility of the Gospel laws of chastity and virtue is enshrined and deified—is lifted up into the glory of a divine, beautiful, and necessary truth by the scheme of life and salvation as preached by "Mormonism?"

Who can deny that the whole retinue of eternal truths become more glorious in the prospect of eternal day for the race of man? They are made for such beings as the men and women of this earth. It is the peculiar characteristics of their souls that need them. The truthfulness of the statements made by Jesus and

others about the boundless value of such principles is alone brought fully out, if man is viewed as man in an eternal light. In the light of "Mormonism" alone can it be fully seen how true are the words of Jesus, that he who does not build his fabric of salvation upon (what the religious world lightly call) his "moral principles" shall have his "house" come down a ruin about his ears.

In summing up this chapter, we say, in the first place, "Mormonism" represents God as sending with man to the earth a scheme suited to all his wants, instead of (as generally supposed,) leaving him to concoct his own scheme of management, his ability to do which effectually has been so strikingly displayed in the history of the last six thousand years of despotism, usurpation, and lust, rising and tumbling empires, despotisms breeding republicanism, and republicanism breeding despotisms or monarchical institutions back again,—the whole, with scarcely an intermission, a disturbed and chaotic sea. "Mormonism" lifts up the standard of the Almighty's ways by displaying him as a planner equal to all the necessities of his work—brings his character out far more into the light of a fatherly provider, while the confusion, the misery, and the disorganization of ages are laid at the feet of man; in other words, reveals to us arrangements of Deity which breathe of the real "policy of a God."

"Mormonism," then, in presenting to us the Gospel science, not as a temporary expedient arranged for the first time when its application was devised to this earth, but as an eternal system running through the boundless ages of eternity past and to come, again presents us with views strikingly characteristic of the movements of an eternal Being.

Again: We have seen that the religion now under consideration ascribes to God a plan of life and salvation in which the movements of nature are seen to harmonize with and prove a basework for light, truth, and the progress of all intelligence and power; while, on the other hand, it shows us how the principles of light and truth are evermore working with nature, and pushing her movements eternally ahead; and thus clearly the Latter-day Gospel manifests the policy of nature's God.

Looking abroad into the heavens, we see an organization there corresponding

precisely with the governmental order of the patriarchal principle—namely, that of families or worlds ruled by a head; that head and a number of others, by a greater; and that higher one, with his associates of the same family, by a mightier still. We see this order in the universe, in the great system of similar worlds receiving light and life from one great central globe; that one, with its fellows and their satellites, again revolving round a mightier centre; and then all these combined around a greater still. If analogy with nature be a "token of Divinity," that analogy exists in "Mormonism."

Let the honest scientific inquirer answer to himself this question—If there need exist in the universe so splendid an organization of matter, why not of mind? Or has the Creator expended all his energies of order and of system upon the inferior elements of nature, and left none for that immense necessity—the arrangement or the controlling of the myriad intelligencies that (analogy as much as "Mormonism" teaches) filled the unnumbered worlds of space? What principle is more beautiful to contemplate, or could more strikingly bear the impress of truth, than the idea that by one and the same arrangement, "matter" and "mind," or men and the worlds they occupy, have received their government and their organization?

Again: The "Mormon" doctrine of the oneness of the species that fill the universe—their similarity in origin to those of this earth—is corroborated by those scientific facts which show that suns, moons, atmospheres, polar snows, summers and winters, days and nights attend the varied planetary globes as well as ours; while the fact of a great central globe (attached to each system), wherein there is no day nor night,—a world without one-half perpetually in "outer darkness,"—is only another way of telling the great "Mormon" principle that humanity shall progress upwards to superior abodes, where all is light, in due proportion to the light and day within the soul.

Again: As far as we, as men and women, are concerned, we have laid before us a plan of eternal progress within the natural boundary of our powers—a plan that does not take us away from ourselves to carry out, and thus bears marks of His eternal wisdom who is always seen

to combine every essential for development or progress within the thing itself.

We started to show that "Mormonism" was "grand and sublime in its scheme;" and for proof we refer to the vastness and simplicity of the governmental plan which it ascribes to Deity—a plan that can cover universes or meet the requisitions of a humble family alike,—a plan not only suited for governmental purposes, but for the dissemination of Jehovah's Spirit and will through the vast realms of space; for on the wings of patriarchal organization can be carried forth from world to world revelation, truth, intelligence, and light,—every sentiment of harmony, every principle of progress,—and that eternally. If vastness and completeness be finger-marks of Deity, surely they are here!

And we may truthfully say that "Mormonism" bears the evidence of the framing of the God of righteousness, because it presents views of eternity that bear so practically on this life—that so associate man's future blessing with a present righteous course, that they tend irresistibly to make it man's interest to be good.

We said it would tend to develop the ties of the family circle, and shed the truest and holiest affection there. The proof that it does so is here: We can challenge any person in the world—we can challenge the reader to think, if he can, of any principle that could by any possibility so tend to develop the family affections, or so elevate them in the estimation of mankind, as the doctrine of their eternal continuance, and of their being the basework of all our future joys.

And who shall say that the principles which "Mormonism" teaches of man's endless exaltation, flowing so naturally out of the circumstances of this life, does not tend to satisfy man with life, and tend to show him the wisdom of the Creator's arrangements in establishing this state of existence, and thus go to glorify God?

Even, then, to the small extent that we have gone, we can say, If harmony with nature—if vastness of design—if tendency to good—if beautifying hearts and homes—if satisfying man—if glorifying God, be tokens of Divinity, then "Mormonism" is Divine.

HOW TO TEST RELIGION.

BY ELDER JOHN LINDSAY.

That it is possible for mankind to apply a correct and reliable test to the different religions believed in and taught, is a matter of conjecture and dispute. Very few indeed seem to have any idea that there is a revealed rule by which all religions and doctrines can be tested.

The opinions of men in relation to this subject are almost as numerous and varied as their character and faces, which fact accounts for the many sects and parties that now exist, and also for the feelings of hatred and malice so often exhibited one towards another.

There are a few that think it necessary to test every man and the doctrines he teaches by the Scriptures of divine truth. But we must confess that those holding this opinion are very few when really brought to the point of trial, while a greater number by far only judge of the different creeds and systems by the success that attends their progress, and the popularity they command in the world. But the great mass of the people think it is impossible to know who are right and who are wrong. How often do we hear the desponding expression made use of, that that is a problem only to be solved when we lay off this mortal coil and enter upon a new sphere of existence. What a distracting thought—what awful uncertainty! The bare idea of such dreadful suspense is enough to turn the brain, especially when we take into consideration a principle that is so extensively believed in by the world—namely, that the moment the spirit leaves this fleshy tabernacle it flies away either to everlasting felicity in the mansions of bliss, or to eternal torment to dwell for ever with the sons of perdition! No wonder there is so much commotion in the religious world, and that so many of its votaries become the inmates of lunatic asylums, while thousands of others not having courage enough to bear the awful suspense, commit the horrible crime of terminating their existence upon the earth. O man! how much misery, degradation, and punishment of all kinds thou hast brought upon thyself, because of the dis-

regard thou hast manifested to the glorious revelations the Lord thy God hath given thee to instruct thee in things pertaining to life and salvation, to guide thy reason, and to show thee how all thy wants and necessities can be gratified both in time and eternity.

That there is a revealed rule by which the doctrines of all men can be tested, (and even the men themselves,) we are glad to be able to testify; and it is the object of this article to show how it can be applied by all those who really love the truth and desire to know it for themselves.

In the first place, however, let us consider for a moment what would be the most definite course to take in order to prove the truth of any man's assertion, in relation to any new discovery he might announce to the world. For instance, if a man should come before the public with the announcement that he had discovered a medicine, the virtues of which would (if taken according to his direction,) eradicate the most inveterate disease from the human system, and in its place establish a good equilibrium, it is very certain that such a statement would be at once denounced as being false, and the man would be looked upon as a vile impostor—one of the many "quacks" that have from time to time imposed their nauseous physic upon the community at large, in order that they might be enriched at the expense of the unsuspecting and unwary. Few indeed would look upon him with a favourable eye; everybody would (with but few exceptions,) be ready to join in the cry of "Imposture!—delusion!" &c., without adopting any plan or system to prove the matter beyond a doubt to be either true or false. Not but what such a medicine is very much wanted by the people; for old diseases are all the while becoming more inveterate in their nature, and new ones of a most disastrous character are ever-and-anon making their appearance, striking with awe the inhabitants of the earth where these are of the most frequent occurrence.

Now, we ask, Would the above be suf-

ficient to guarantee the condemnation of any man as being an impostor? Certainly not. No one with propriety could say he was an impostor until he had tested his medicine—"weighed it in the balances, and found it wanting." Public opinion is not to be relied upon in such cases. A certain course must be taken by the people to demonstrate the real facts of the case.

Now, it is precisely so in relation to religion. No man has the right to condemn another until he has proven his doctrines to be false by the divine rule—that rule which Jesus so earnestly recommended the people to apply upon one occasion when he perceived they were in doubt about his doctrines. He answered them and said—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." (John vii. 16.) Now, here was a rule that Jesus gave to the people, whereby they could satisfy themselves in relation to the doctrines he taught and his own Divinity; and this privilege was not confined to a certain few, but was given for all that would willingly and honestly apply it. It was through this very principle, or by applying this rule, that the Apostle Peter obtained a knowledge that Jesus was the Christ. When he asserted this to be a fact, Jesus said—"Flesh and blood hath not revealed it unto thee, but my Father in heaven."

Jesus also, upon another occasion, speaking of this subject says, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. xi. 27.)

Now, it is evident from the above that no man has the right to condemn the principles another believes in, unless he

can do so by the revelations that the Lord has given, or may give; and that this is the only principle by which mankind can obtain a knowledge of the *divine* religion must be evident to every one that will calmly reflect upon the matter. In fact, we are told emphatically in the Scriptures that no man can say that Jesus is the Christ, but by the Holy Ghost. And in order to prove that it is highly necessary to obtain a knowledge of him, we have only again to refer to his own words—"And this is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent."

It might be considered by some to be too much to expect from the Lord that he would condescend to reveal himself in this manner to his creatures. The Apostle James, however, did not think so, but recommended—"If any man lacked wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

Now, it is a fact that those who condemn Joseph Smith and the doctrines he taught have never adopted this plan, but have, without much reflection, (if any,) joined in the cry of "False prophet!—delusion!" &c.; while those who have applied the divine test can with the greatest of confidence bear their testimony to the divinity of his mission and to the power and virtue that accompany a practice of the principles which he was the honoured instrument in the hands of God of bringing before this generation.

In conclusion, then, we advise all men to come forth and prove the matter for themselves; and we promise them, in the name of Jesus Christ, that they shall have evidence sufficient to convince them that Joseph Smith was sent of God, and that "Mormonism" is a Divine system.

HISTORY OF JOSEPH SMITH.

(Continued from page 763.)

[February, 1844.]

Thursday, 8th. Held Mayor's Court, and tried two negroes for attempting to marry white women: fined one \$25, and the other \$5. In the evening there was

a political meeting in the Assembly Room, when brother Phelps publicly read for the first time my "Views of the Powers and Policy of the General Government." I addressed the meeting as follows:—

"I would not have suffered my name to

have been used by my friends on anywise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the Constitution guarantees unto all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portions of the United States, like peals of thunder, because of our religion; and no portion of the Government as yet has stepped forward for our relief. And under view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness, and truth, in maintaining the laws and Constitution of the United States, if need be, for the general good of mankind."

I was followed by Elders Hyde and Taylor, and a unanimous vote was taken to maintain my political views.

Friday, 9th. Held Mayor's Court in my dining-room on the case, "*Nauvoo versus William Withers*," for assault. Case withdrawn on my recommendation.

This evening a public meeting was held. I extract from the *Neighbour* :—

"PUBLIC MEETING.

On Friday, the 9th instant, a public meeting was held in the Assembly Room, at which a public address of General Joseph Smith's to the citizens of the United States was read by Judge Phelps. The address is certainly an able document, big with meaning and interest, clearly pointing out the way for the temporal salvation of this Union, showing what would be our best policy, pointing out the rocks and quicksand where our political bark is in danger of being wrecked, and the way to escape it, and evincing a knowledge and foresight of our political economy worthy of the writer.

Appropriate remarks were made by several gentlemen after the reading of the address."

Saturday, 10th. I instructed the Marshal to inform Mr. Cole, who kept a select school in the Assembly Room, that I must for the future have that room for my own use.

Prayer-meeting in the Assembly Room. Prayed for sister Richards and others, who were sick.

A Conference was held at Tuscaloosa County, Alabama: Elder John Brown, President; and George W. Stewart, Clerk.

Three Branches were represented, containing 9 Elders, 2 Priests, 3 Teachers, 3 Deacons, and 123 members.

Sunday, 11th. Snow on the ground. Thaw commenced in the afternoon. I was at home.

Monday, 12th. I sat in the City Council, and recommended the repeal of the ordinances entitled "An extra ordinance for the extra case of Joseph Smith," "An ordinance to prevent unlawful search or seizure of persons or property, by foreign process, in the city of Nauvoo," and "An ordinance regulating the currency;" and they were repealed accordingly. The Memorial to Congress, passed December 21, 1843, was again read, and signed by the Councillors, Aldermen, Mayor, Recorder, and Marshal.

I instructed Councillor Orson Pratt to call all the Illinois Representatives together, and tell them our sufferings have been such that we must have that document passed, and we *will* have it.

"You must go in for it. Go to John Quincy Adams and ask him to call the delegation from Massachusetts separate from the Illinois delegation, and demand the same. Go to Henry Clay and other prominent men. Call public meetings in the city of Washington. Take the saloon, publish the admittance so much per ticket, invite the members of both houses to come and hear you, and roar upon them. You may take all my writings you think anything of and read to them, &c., and you shall prosper, in the name of God. Amen."

The Recorder presented the report of the attendance of the City Council, from which it appears that I have sat with them eleven sessions, from the 14th October, 1843, to the 16th January, 1844, inclusive.

Councillor O. Pratt nominated George P. Stiles as Councillor during his absence, which was confirmed by the Council.

I burned \$81 of city scrip according to ordinance.

Thawing. Streets very dirty.

Tuesday, 13th. I was at home. Settled with Theodore Turley, and gave him the deed of a lot.

Having received an invitation from brother J. L. Heywood to visit Quincy, I wrote him in reply :—

"Nauvoo, February 13, 1844.

Dear brother Heywood,—I sit down at this time to acknowledge the receipt of, and reciprocate the friendly feelings manifest in

yours of the 7th instant; and, although surrounded by a press of business, shall take pleasure in spending a few moments to reply.

I would take the greatest pleasure imaginable in coming down to Quincy on a visit to see you and all my friends in your city, would business and circumstances permit; but it would be a matter of impossibility almost for me to leave home at the present time, in consequence of a multitude of business which I have daily to attend to. Moreover, wisdom and prudence seem to forbid my coming, on account of the bitter feeling which manifests itself in various places between this and Quincy,—not that I have any apprehensions for my personal safety; for the same kind hand which hath hitherto been my shield and support would save me from the power of my wicked persecutors; but something might grow out of it which would prompt my adversaries to get out another illegal writ, and would eventually, probably, cost me some three or four thousand dollars, as in other cases, and under which I have still to labour to disadvantage. Under these considerations, therefore, I am compelled to decline paying you a visit for the present. At the same time, in connection with Mrs. Smith, I tender my warmest acknowledgment for the invitation.

I am pleased to hear of the prosperity of your Branch, and hope it will continue; for, although I never feel to force my doctrines upon any person, I rejoice to see prejudice give way to truth, and the traditions of men dispersed by the pure principles of the Gospel of Jesus Christ.

(To be continued.)

I should be pleased to have the privilege of forming an acquaintance with your partner, Mr. Kimball, and his lady; and should they ever come up this way, I hope they will call and see me.

As respects things in Nauvoo, I have nothing to say but good. Although the mobocrats of this county breathe out their shame with a continual foam, and threaten extermination, &c., the citizens of Nauvoo are at peace: they fear no danger, for the report of mobs has become so common, that the 'Mormons' pay no attention to it whatever. Each man minds his own business, and all are making improvements as fast as they can. In fact, things in general seem prosperous and pleasing; and I never saw a better feeling amongst the Saints than at the present time.

My family have been some sick of late, and continue so, especially my youngest boy.

Accept, dear sir, the warmest respects of myself and Mrs. Smith, and please present the same to your lady. In the meantime I remain your friend and brother,

JOSEPH SMITH."

President Brigham Young returned from Bear Creek settlements, where he had been preaching for the last few days.

Wednesday, 14th. At home through the day. In the evening the Assembly Room was filled by the brethren, when my "Views of the Powers and Policy of the Government of the United States" was again read. I afterwards spoke on the same subject at considerable length.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 8, 1860.

THE truth of the old maxim, that "Order is heaven's first law," we are willing to accept, without taking upon ourselves the burden of proof. The imperative necessity of certain leading and governing rules which should occupy the position of first principles in all systems and governments is to us no problem.

In the social and religious elements of man's nature—the ever increasing development of that intelligence and the restive promptings of the immortal spirit of Divinity within him, are found the germs of those great governing rules and principles so congenial to his peace and happiness, and so important to the perpetuity of his being. In applying the details of these principles, and working them out to meet

the various wants, conditions, and circumstances of mankind, have been the devoted object and the ceaseless and untiring labours of the servants of God in every dispensation of his providence in past ages. Through tradition, and the consequent ignorance and misguided judgment of mankind, they have been continually at war with those principles in which are involved their best interests, and which can alone bring to them that peace and happiness which they are capacitated to enjoy. Blindly have they stumbled upon the very object which they seek, without finding it. The difficulties originating in their ignorance have ever been the great barriers which have crossed the pathway of their happiness. They have equally clustered in formidable numbers along the pathway of the righteous, retarding and obstructing at every step their efforts to emancipate the world from thralldom and error. The means which have been used at different periods throughout the world's history for its emancipation have differed in their character according to the circumstances and condition of the people to whom they were given. Accordingly, when the faith of the people was small, such requirements and such principles were presented to them as would be the most conducive to lead them on to further knowledge, by encouraging them to faithfulness and stability in the little they had received, assuring them that they were only in the incipient stages of that eternal and progressive system which would eventually bestow upon them all wisdom and power. They were to start at a point with the promise that as they advanced their vision should become more clear, and faith would spring up within them, and that while on the journey they should receive a little here, and a little there, until their knowledge was perfected. Hence we find the Apostle saying to the ancient Saints, upon one occasion, that they were but babes in Christ, and such as had need of the sincere milk of the word,—at the same time assuring them that meat and strong food was for those who were full-grown, or had attained to the stature of men and women in Christ Jesus. Our own experience demonstrates the truth of the Apostle's declarations, and teaches us that this work, in all its principles, is progressive; and so soon as we have sufficiently learned one lesson, there is another pointed out equally important for our observance. Whatever may be the course indicated by which we can obtain this knowledge, it should be regarded by us as the legitimate and proper means for the attainment of the one object—namely, eternal life. We should be exceedingly thankful for every change which may occur, and look upon it as a movement in the advance—a nearer approximation to the fulness of our joy and the goal of our happiness. The changes which occur through life's journey are never passed but once by us. They are the finger-boards by the wayside, which can never be revisited; and when once passed, if we have done well, we shall have no desire to travel the road again.

The instruction which we have recently published for the Elders to preach the Gospel without purse and scrip, and which is now about being carried out in this Mission, is fraught with more blessings than any change which has occurred for many years past in this land. If we walk by sight alone, we fail to develop within ourselves that confidence, self-reliance, and faith so indispensable to our advancement and growth in the knowledge of the truth. That character of means which will throw around us such a train of circumstances as will call into requisition every principle embraced within the profession of our faith is the surest means that can be devised for our progress. It will keep the channel between ourselves and our God constantly open before us, and by this means every principle of our religion becomes to us a matter-of-fact—a living reality, and under such circumstances our necessities suggest to us that for

which we should both live and pray. In doing so we obtain that experience by which we can respond to the instruction which Jesus gave to his disciples with all the feeling within us, and say, "Give us this day our daily bread." The assurance will spring up and increase within us, that the promise of our Great Apostle and High Priest was not without signification when he said, "Lo, I am with you always." Not only will preaching without purse and scrip prove his servants, but it will also prove those amongst whom they may labour. So long as the wants of the Ministry are supplied by the appropriation of Church funds, a large portion of their faith must necessarily be inactive, there existing no necessity for its particular development in that direction. Who can, with the same degree of confidence, pray for or exercise faith in that which they already possess, which they would be likely to do if they did *not* possess it? It must be evident to all that under such circumstances these principles can only exist in theory, and in a condition so abstract from our wants, that they form no part of the realities of our daily life. While the necessity exists for the Ministry to increase in the knowledge of God by the development of these principles within them, there exists an equal necessity for those to whom they minister to be perfected in the same way. In preaching the Gospel without purse and scrip, the door is effectually closed against all who may have been induced to labour for any object other than the salvation of the people, and they will henceforward be enabled to bend their minds and energies more effectually and undividedly to the labour of their ministry. It will have the effect of bringing the responsibilities of both the Priesthood and Saints nearer home, by developing the resources of their minds, increasing their spiritual strength, promoting confidence in themselves and in their God, and forming that acquaintance with the great governing rules and principles of their own being and of the kingdom of God, which are abiding in their nature, and which no other means could so effectually do.

SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the "Deseret News.")

(Concluded from page 766.)

Singing by the choir.

Prayer by Elder Lorenzo Snow.

Choir sang—"Behold the Saviour of mankind."

The sacrament was administered by Bishops Hunter, Hardy, Little, Smoot, and McRae.

Patriarch John Young next addressed the meeting. He dwelt at some length on the great blessings enjoyed by the Latter-day Saints. He rejoiced in the society of the people of God, and felt as willing to share with them their afflictions as he was to participate in their

2 p.m. blessings. Reasoned upon the passage of Scripture which says, "How shall we escape, if we neglect so great salvation?" He felt satisfied that the Saints never had such good times as they now have, and they ought to show their appreciation by their faithfulness and integrity. Said the gratitude of every Saint ought to be called forth by the plentiful harvest they are reaping this season. Testified to the truth he had received, to the revelation of the fulness of the Gospel, the restoration of the Priesthood, and the Patriarchal order. Prophesied that the ship Zion will move forward, despite all opposition:

it will ride triumphant over all its enemies, and every man and woman that wants to go with it must keep on board the old ship. Encouraged the Saints to be faithful in all their duties, and blessed them by his authority as a Patriarch in Israel, and in the name of the Lord Jesus Christ.

President Heber C. Kimball bore testimony to the discourses delivered by Elder Hyde and President B. Young in the morning, and to that just preached by uncle John. He knew the power of God was in the Conference: it was exhibited in every discourse, it was manifest in every countenance, and enjoyed by every Saint. He felt to prophesy that the Gospel will go forth in greater power to the nations than it has done heretofore, and eventually the scripture will be fulfilled which saith, "A nation shall be born in a day;" and if the people will wake up from their slumbers, the work of God will spread abroad and shortly commence in all nations. The power of God manifested here is felt by the Saints in the nations afar off, in as short a space of time as pain in a man's foot is felt in the head. Made some appropriate remarks on the cases of this life, the responsibilities of the holy Priesthood, and the necessity of constantly walking in the path of rectitude and duty. Counseled the people to multiply in the knowledge of God, as well as in the good things of this life. Contended that whatever is spoken by the Holy Ghost is Scripture, and essential to the salvation of the Saints. Alluded to the power displayed in the days of Elijah, how the Almighty overturned the wicked and established his truth; and in a similar manner will he magnify his servants in the last days.

President Daniel H. Wells said he had rejoiced exceedingly in the good things he had heard from the brethren since the commencement of the Conference, especially that part which pertained to the practicability of sending 200 waggons and teams to the frontiers next season to gather the poor: the practical duties of the Saints always interested him. Called the attention of the brethren to the fact that the Lord's storehouse is empty; and if the people feel an interest in the building of the Temple next year, let them bring in their tithes and their offerings to feed the hands that are expected to be employed in this work, that those who

have the supervision of the public works may not have their hands tied, as has been the case heretofore. The nations of the wicked are offended because of the interference of the Almighty in their affairs, and hence they seek to overthrow his kingdom. Counseled the brethren to assist the President by their means, as well as by their prayers, to carry on the work of the Lord.

Elder John Taylor spoke of the duties and responsibilities of the Presidency of the Church, and the duties of the Saints to assist them. Said the Presidency, Twelve Apostles, and Elders have travelled thousands of miles to preach the Gospel, that the nations might be brought to the knowledge of the truth. Reviewed the folly of men politically, religiously, physically, morally, and philosophically. Observed that all their systems are as corrupt as the Devil wants them to be, and all their movements show their feebleness and imbecility. The people pray, "Thy kingdom come, thy will be done on earth as it is done in heaven;" and to accomplish this, much labour is required, and to do it completely and fully, he knew of no other way than that of implicit obedience to the truths of heaven—to the will of God made known through his servants; and here is the nucleus where the spirit, the light, the intelligence that God has revealed to man, in all ages, is to be gathered together for the perfection of the Saints, and for the effectual carrying on of the ministry of the last days.

President B. Young made a few encouraging remarks, and blessed the people in the name of the Lord, and all the congregation said "Amen." He remarked that when the earth is sanctified and prepared for the abode of the righteous, it will be brought back into the immediate presence of the Father, and the earth will be like a Urim and Thummim.

Choir sang—"Guide us, O thou great Jehovah."

Benediction by Elder Wilford Woodruff.

Monday, October 8, 10 a.m.

Singing by the choir.

Prayer by Bishop Abraham O. Smoot.

Choir sang—"O happy souls who pray."

President B. Young desired the congregation to keep as quiet as possible

while the business of the Conference was presented.

Elder Orson Hyde then presented the authorities of the Church as follow:—

Brigham Young, as President of the Church of Jesus Christ of Latter-day Saints. Heber C. Kimball his First, and Daniel H. Wells his Second, Counsellors.

Orson Hyde, as President of the Quorum of the Twelve Apostles; and Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon as members of said Quorum.

John Smith, as Patriarch of the Church.

Joseph Young, as President of all the Seventies; and Levi W. Hancock, Henry Herringman, Zera Pulsipher, Albert P. Rockwood, and Horace S. Eldredge as his Counsellors.

John Young, as President of the High Priest's Quorum; and Edwin D. Woolley and Samuel W. Richards, his Counsellors.

William Eddington, James A. Little, Samuel W. Richards, George Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Edward Partridge, Franklin B. Woolley, and Orson Pratt, jun., members of the High Council.

John Nebeker, President of the Elders' Quorum.

Edward Hunter, Presiding Bishop; and Leonard W. Hardy and Jesse C. Little, his Counsellors.

Lewis Wight, President of the Priests' Quorum; and William Whiting and Samuel Moore, his Counsellors.

McGee Harris, President of the Teachers' Quorum.

John S. Carpenter, President of the Deacons' Quorum; and William Cook and Warren Hardy, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder; and Wilford Woodruff, his Assistant.

The foregoing Quorums and Authorities were all voted for separately, and each and all were unanimously sustained by the Conference.

Elder John T. Caine then read a report of the cash Tithing received during the last four years, and of the cash disbursements of the Trustee-in-Trust during the same period.

The following named persons were then appointed Doorkeepers, to preserve order in the Tabernacle and Bowery during the holding of meetings for public worship:—Israel Ivins, Albert Dewey, Andrew Burt, Hiram Mikesel, John W. Woolley, Ephraim Green, Ansel Harmon, Solon Foster, William Carter, Lewis Robbins, Robert J. Golding, William P. McIntire.

President B. Young made a few remarks on the duties and responsibilities of the Trustee-in-Trust. In relation to the public hands, he said—"My policy is to let the men who labour hard have the beef, and those who sit in their easy chairs and do nothing can do very well with lighter food. Said he wished to build the Temple, not for the people to meet in, but for the Priesthood to meet in and receive instruction in the things of God."

Elder John T. Caine read a financial report of the Missionary Fund.

President B. Young discoursed on the subject of sending Missionaries to the nations. Observed that if the Elders, when abroad, got more money than was necessary for their immediate wants, they were henceforth expected to give it to the people, and understand that they go to the world to save the honest in heart, and not to fleece them. Made some observations upon the conduct of the Government officials, complimenting some two or three of them for their gentlemanly deportment and honourable treatment of the Saints.

Moved by the President, seconded and carried, that this Conference adjourn till Saturday, the 6th day of April, 1861, at ten o'clock a.m.

Choir sang—"Praise ye the Lord."

President Heber C. Kimball pronounced the following

BENEDICTION.

O God, the Eternal Father, in the name of thy Son Jesus Christ, we ask thee to look down from the heavens upon

us, thy servants and handmaidens who have assembled together at this time to worship thee in a Conference capacity. Sanctify what has been done in accordance with thy holy will. Grant that every one may go home rejoicing, meditating and contemplating upon those things that have transpired. Sanctify our hearts and our affections, and all that is within us, unto thine own self. Fill us with wisdom, light, knowledge, discernment, and clothe us with the power of God, that we may do right, walk in the holy commandments of our Father and God, do that which will please thee at all times, and worship thee in spirit and in truth.

Let thy blessing rest upon all those that have attended this Conference, that they may not receive any harm from the changeableness of the weather; and where any have received colds, rebuke them, and

bless thy people with health. Bless thy Saints throughout the valleys of these mountains, and also all those scattered among the nations of the earth and upon the islands of the sea.

Take us into thy kind care and protection; dismiss us with thy blessing: help us to be humble and faithful. Let the light of Christ be in us, and let the Holy Ghost take up his abode with us—with all thy servants, from the Presidency down to the lowest member in thy kingdom, not only here, but throughout the world.

Hear us, O Lord, in these things; for into thy hands we commit ourselves, in the name of the Lord Jesus Christ our Redeemer. Amen.

J. V. LONG,

Clerk of Conference.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Emperor Napoleon has inaugurated certain changes in the French Constitution. In order "to afford to the great bodies of the State a more direct participation in the general policy of the Government," the Imperial decree provides that the Senate and the Corps Legislatif shall annually vote and discuss an address in reply to the Imperial speech at the opening of the Chambers; that measures be taken to facilitate to the Corps Legislatif the expression of its opinion and the publicity of its debates; that the Emperor nominate Ministers without portfolios; that the Ministry of the Imperial Household be suppressed, and its functions united with those of the Palace Marshal; that the Algerine and Colonial Ministry be suppressed, and the Colonial administration united with the Ministry of the Marine. Other ministerial changes are also decreed. Advices from Naples state that the bands infesting the Abruzzi had been increased, partly by disbanded Royal soldiers and partly by former Garibaldians, and that some disturbances had occurred in the three towns of Tagliano, Celano, and Sagliacozzo. Seventeen hundred Garibaldians, who have chosen to return to their homes, embarked for Genoa, November 27th. As many more were to embark next day. The *China Mail* states that hostilities have commenced in the North. Tartar cavalry repulsed with loss in two skirmishes. Allied army waiting before Peking. In China the rebels are threatening Hangehang. The Dutch troops at Bangermassing have been thrice repulsed by the rebels. Sir Charles MacCarthy assumed the government of Ceylon on the 22nd October.

AMERICAN.—There is a mass of American news relative to the progress of disunion in the Southern States, and each later date not only tends to increase that mass, but also makes the crisis of the Union more decided. South Carolina takes the lead. Her banks are authorized to suspend specie payments. State Conventions are to be held immediately in favour of the disunion movement, and volunteers enrolled. Her federal officers have resigned, including her Senator. The following is gathered from the proceedings of the Legislature of South Carolina, Nov. 10:—"On the opening of the House of Assembly, the Speaker announced that he had received the following communication from Mr. Chesnut:—'To the Honourable the President and Members of the Senate: I herewith resign the appointment of United States' Senator from South Carolina.—JAMES CHESNUT, JUN.' The House accepted enthusiastically Mr. Chesnut's resignation. A bill passed authorising the Bank to suspend specie payments. The House then took up the Senate's Convention Bill; and after a prolonged discussion, and the adoption of amendments fixing the time of electing delegates on December 6th, and the time for the Convention meeting on December 17th, the bill passed unanimously, the whole number present (one hundred and seventeen)

voting 'Aye.' Forty-one Senators were present, and all of them voted in favour of the bill as amended. The Minute-men are out in great force, marching down the main streets, and making a grand display of fireworks." Despatches from Alabama affirm that nearly the whole State is for secession, and, as in South Carolina, a State Convention is to be held, and the military organized. The *New York Herald's* correspondent from Montgomery, November 9th, says—"All parties here will unite in sending disunion members to the Convention. Many influential citizens are tendering money and arms to Governor Moore. The military companies of this city, fully armed and equipped, have tendered their services to the Governor. Our citizens are all unanimous for disunion. A plan for secession will be organized next week. *The Governor, Supreme Court Judges, Circuit Judges, both the Senators, and all the Congressmen, save one, are for disunion.* The Minute-men are organizing, and will have 30,000 members enrolled before the 1st of January." Equally important news is also received from Georgia. Senator Toombs from that State has resigned his seat in the United States Senate, which resignation was hailed in South Carolina with immense enthusiasm. A Georgia despatch of Nov. 10th, bringing news that all goods from Northern nullification States are to be taxed, says, "The Retaliatory Bill will come up in the House on its third reading next Tuesday. It provides a tax of 25 per cent. on all goods from States which have nullified the Fugitive Slave Law, and exempts foreign goods from taxation." A Charleston despatch, Nov. 9, says, "An immense mass meeting of the citizens of Charleston was held this evening. Heretofore they have stood as two to one for union, but now are unanimously for disunion. The resolutions adopted demand immediate action. A large delegation of Georgians has arrived to-day. The revolution has surely commenced. South Carolina, Georgia, and Florida, all the cotton States, will secede before Congress meets. The women of South Carolina are also unanimous for resistance. Palmetto flags are floating from many streets in Charleston. The steamship *Keystone State* had to haul down the United States' flag and hoist the Palmetto flag before her arrival at the port of Charleston." At an immense mass meeting of later date, when the Speaker declared, "This Union is dissolved," the enthusiasm of the people was beyond bounds. The outside meetings were addressed by leading merchants and capitalists, all declaring their readiness to sacrifice all in maintaining South Carolina's honour. The news of Senator Hammond's resignation, and that Governor Pettus, of Mississippi, will call the Legislature immediately, was received with wild enthusiasm. Other Senators are expected to resign. In Virginia, Florida, Washington, New Orleans, and other places, corresponding signs of the times appear; and the *New York Herald's* Washington correspondent gives the crowning news, dated Nov. 12th, that the "President received a very formidable document this morning from South Carolina, in which that State declares her independence."

MEMORABILIA.

FIRST ENGLISH RAILWAY.—The first railway opened in England was the Stockton and Darlington line, the second being the Liverpool and Manchester line.

HIGHEST POINT IN ENGLAND.—The highest point in England is Cornhill, Dudley, on the top of which Cromwell placed his cannon to fire at Dudley Castle.

THE HARPIES.—In mythology, the Harpies were the three daughters of Oceanus and Terra—namely, Aella, Ocypete, and Celeno, who had faces of women, wings and bodies of vultures, and their hands and feet armed with large claws.

THE EARTH'S JOURNEY.—In winter we are nearest the sun, and in summer farthest from it; for the difference in the seasons is not occasioned by the greater or less distance of the earth from the sun, but by the more or less oblique direction of the sun's rays.

TO PREVENT SNEEZING.—A sneeze may be instantly prevented by pressing the finger upwards against the division of the nose, at the point where the upper lip, inside, joins the gum. Another plan is to expire all the air possible from the lungs the moment indications of a sneeze are felt.

EARS OF THE HORSE.—It is a good sign for a horse to carry one ear forward and the other backward, when on a journey, because this stretching of the ears in contrary directions shows that he is attentive to what is taking place around him. Few horses sleep without pointing their ears thus, so that they may receive notice of the approach of objects in every direction. When horses or mules march in company at night, those in front throw their ears forward, those in the rear throw them backwards, while those in the centre turn them laterally, or crossways.

LIGHTNING RODS.—A lightning-rod will not protect a building at a radius of four times the height of the rod above the building. A radius of twice the height is safe. If the rod is ten feet high above the building, it will, if properly constructed, protect all parts of the house at a distance of twenty feet from the rod.

SUBSTITUTE FOR A MICROSCOPE.—When it is desired to examine a small object, and a microscope is not at hand, a substitute for one may be quickly made by filling two small white glass bottles with water. Cross these at right angles over one another, and look at the object through the cross, when it will be seen considerably magnified.

PRODUCE OF A SINGLE GRAIN OF CORN.—A single grain of wheat properly cultivated, and having all its produce laid in the earth for reproduction, will, in five years only, multiply itself 966,562,500,000 times. The calculation is as follows:—1st year, 1 grain will produce 5 ears, or 250 grains; 2nd year, the 250 grains will produce 1,250 ears, or 62,500 grains; 3rd year, the 62,500 grains will produce 312,500 ears, or 15,625,000 grains; 4th year, the 15,625,000 grains will produce 78,125,000 ears, or 3,906,205,000 grains; 5th year, the 3,906,205,000 grains will produce 19,531,250,000 ears, or 966,562,500,000 grains.

VARIETIES.

CURE FOR WARTS AND CORNS.—The bark of a willow-tree burnt to ashes, mixed with strong vinegar and applied to the parts, will remove all corns or excrescences on any part of the body.

TAX UPON WOMEN WHO MARRIED.—Among the many noticeable customs, tenures, &c., recorded in "Domesday Book," there is mention of a usage at Shrewsbury that what way soever a woman married, if a widow, she was obliged to pay to the king 20s.; and if a virgin, 10s.

TELEGRAPHING THE SCRIPTURES.—The enterprise of the *New York Herald* in all matters relative to the Prince of Wales has been most surprising. When the Prince was about to visit Niagara Falls, all the New York papers were alike anxious to give an early report of his visit; but the *Herald* determined that none of its contemporaries should make so much capital of the Prince as it intended to do itself. Mr. House was at Niagara ready to report the proceedings to Mr. Bennett, the proprietor of the *Herald*, at New York. The Prince had not arrived, and there was a chance of the *Times* or *Tribune* getting possession of the wires before the *Herald*. In his perplexity, Mr. House flashed along a message to Mr. Bennett, asking him what he was to do in order to keep the wires open. "Telegraph me the Book of Genesis," was the response. That was done. Still the report of the Prince was not ready. "What am I to do now?" asked Mr. House. "Telegraph the Book of Revelation all the way through," replied Mr. Bennett; and the clerks turned to the end of the Bible and telegraphed accordingly. In the office of the *New York Herald* are the two Books of Holy Writ as thus telegraphed. The telegraphing of the Book of Genesis alone cost seven hundred dollars.

HOW A TOAD UNDRESSES.—A gentleman sent to the *New England Farmer* an amusing description of "How a Toad takes off his Coat and Pants." He says he has seen one do it, and a friend has seen another do the same thing in the same way:—"About the middle of July, I found a toad on a hill of melons; and not wanting him to leave, I hoed around him: he appeared sluggish, and not inclined to move. Presently, I observed him pressing his elbows hard against his sides, and rubbing downwards. He appeared so singular, that I watched to see what he was up to. After a few smart rubs, his skin began to burst open, straight along his back. 'Now,' said I, 'old fellow, you have done it!' But he appeared to be unconcerned, and kept on rubbing until he had worked all his skin into folds on his sides and hips: then grasping one hind leg with both his hands, he hauled off one leg of his pants the same as anybody would, then stripped the other hind leg in the same way. He then took this cast-off cuticle forward, between his fore legs, into his mouth, and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off the skin underneath, until it came to his fore legs; and then grasping one of these with the opposite hand, by considerable pulling stripped off the skin. Changing hands, he stripped the other; and by a slight motion of the head, and all the while swallowing, he drew it from the neck and swallowed the whole. The operation seemed an agreeable one, and occupied but a short time."

IN-DOOR PLANTS.—Many persons who keep in-door gardens are in the habit of complaining that their plants die in the winter, and have to be replaced by new ones in the spring. This may be thus prevented:—The herbaceous plants should be cut down in autumn, and the cuttings, after a day's soaking in water, stuck into large pots close to the edge all round: if stuck in the middle, they will be less likely to take root. Sand should be freely mixed with the mould. When they have taken firm root they should be replanted singly in very small pots, and shifted into larger as they grow strong. They should not be encouraged to grow much in the winter, and must therefore be kept with little moisture, and away from strong light. When watered, care should be taken not to chill them, and water slightly warmed should be used.

HEALING THE SICK.—"You may go to some people here, and ask what ails them; and they answer—'I don't know, but we feel a dreadful distress in the stomach and in the back; we feel all out of order, and we wish you to lay hands upon us.' 'Have you used any remedies?' 'No. We wish the Elders to lay hands upon us, and we have faith that we shall be healed.' That is very inconsistent, according to my faith. If we are sick, and ask the Lord to heal us and do all for us that is necessary to be done, according to my understanding of the Gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my ploughing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body. To another this may appear inconsistent. If a person afflicted with a cancer should come to me and ask me to heal him, I would rather go to the graveyard and try to raise a dead person, comparatively speaking. But supposing we were travelling in the mountains, and all we had or could get in the shape of nourishment was a little venison, and one or two were taken sick, without anything in the world in the shape of healing medicine within our reach, what should we do? According to my faith, ask the Lord Almighty to send an angel to heal the sick. This is our privilege, when so situated that we cannot get anything to help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves, in case of sickness; but ask God to 'do it all.'—*Brigham Young.*

POETRY.

TO AN INFANT.

Hail to the morning of thy birth,
Dear lovely child of precious worth!
Because it dawned in smiles with thee,
Increasing Adam's family.

Thy father clasped thee with delight,
Thou star to cheer his earthly night;
Thy mother's face was bright with joy,
To welcome thee, her new-born boy.

Since you have come when truth divine
Has reared on earth her hallowed shrine,
With wreaths unseen to mortals now
Hope decks thy pure and spotless brow.

Oh may you nobly fill your place
Among the choice of Adam's race!
And dwell on Ephraim's holy land,
With all the blood-stained, ransomed band.

Belfast.

THOMAS CRAWLEY.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 50, Vol. XXII.

Saturday, December 15, 1860.

Price One Penny.

DISCOURSE

BY PRESIDENT HEBER C. KIMBALL, OCTOBER 6, 1860.

We have come together this morning for the purpose of holding our General Conference, and to attend to matters of business that pertains to the whole Church, not only for the people in this Territory; but we have met to do business that concerns all nations and people, both the living and the dead, or those who have passed behind the veil; and I feel to rejoice in the privilege we now have.

I know that this is the kingdom of God. It is that kingdom which was shown to the Prophet Daniel, as recorded in the second chapter of his book. This is the kingdom that was set up in the days of Jesus, and it is the kingdom that our Father and God set up after he organized this earth, and he is the King: but there are and will be tens of thousands of kings this side of him, and will be a perpetual increase of kings and priests in the kingdoms of our Father.

I desire to express my feelings in a few words upon those things, that you may know how I feel, and understand that I view this kingdom as something that pertains to or that will affect all the creatures of God in this creation; yes, the thousands and millions of beings who have not yet appeared upon this stage of action. It is that kingdom that concerns every man that ever did live or that ever will live.

I wish to encourage you Elders, and all good Saints, to live so as to get that

Spirit that is promised to the faithful; and let us lay aside our selfishness, and become interested in the general welfare of the kingdom of God; for it is something that should interest every man and woman in the world.

This Church is that Church which has been spoken of by the Prophets, and this people constitute that kingdom that was to come forth in the latter days. We are members of this kingdom, and we proceeded from the King of this earth. We are all his sons; and when, through our obedience, we become heirs of God and joint-heirs with Jesus Christ, we in reality become princes, for we emanated from that King; and he is our Father and God, and he will call every son and daughter of Adam to an account for their deeds. It does not matter whether they belong to the Church or are outside of the fold of Christ, our Father will call them to give an account for the deeds done in the body; and the spirits of men that were in existence before they inhabited these bodies have got to be responsible for the acts that are wrought in the flesh. This is upon the same principle that President Young commits to me the care and supervision of a house,—for instance, the *sanctum sanctorum*—a holy place, where the ordinances of God are administered. He commits that to me, and holds me responsible for its safe

keeping. So it will be with you and me; so it will be with all men and women in regard to their works here on the earth. There will be thousands of men brought to an account for their conduct towards women, for in many instances it is shameful.

We have come here to-day to worship God, to speak of his purposes and designs, and to bear testimony of his work. It is rainy and rather wet and unpleasant, and therefore we cannot do much else; and we shall stay here until the Spirit indicates that it is best to adjourn; and when that will be I cannot now tell. But I hope none of you will be troubled upon that point, for President Young will hold it as long as it is interesting and the Spirit of God shall dictate him. In referring to the sons and daughters of Adam, and to this great work which I have already said concerns us all, and especially the Elders that have come into the Church in the beginning, and who hold this Priesthood which God has revealed through his servant Joseph, I wish you to understand that all that is connected with you, your wives, and children should interest you in their welfare, and in the prosperity of the work of God; and you will be interested in proportion to the light, knowledge, power, and spirit there is in the Elders; and that spirit will rest upon the Elders, their wives, and children. Their animals and all they possess will be quickened by it.

You can read in the Book of Doctrine and Covenants that the Lord spake to Thomas B. Marsh and the Twelve Apostles, telling them that they held the keys of the kingdom with the First Presidency and the fathers from the beginning of the creation.

“For unto you (the Twelve) and those (the First Presidency) who are appointed with you to be your counsellors and your leaders, is the power of this Priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation which ye have received have come down from the fathers, and last of all being sent down from heaven unto you.” (Doc. and Cov., sec. 104, par. 12.)

The Lord told us there that the fathers are interested for us just in proportion to the interest we feel for this work and for the

Church and kingdom of God here upon the earth. I want you to think of that and reflect upon it. You need not doubt in relation to the truth of what the world call “Mormonism,” for the Church of Jesus Christ of Latter-day Saints, established and organized through the instrumentality of the Prophet Joseph Smith, is the true Church of God. With it is the Priesthood and power of God; and you might as well try to doubt that the sun shines, for it is the truth; and although all hell may deny it, and all the men upon the earth, that will make no difference, for it is from God. The Lord called that man, and sent his angels to ordain him and to confer upon him that authority necessary for the building up of the kingdom of God; and it was through him that we received all the authority we hold, and through us every soul of you who have received the truth received it, through that Priesthood which came from God to Joseph Smith; and you grew out of that Priesthood, and none of you have a particle of power except that which comes through that medium. It came from Jesus to Peter, from Peter to Joseph, and from Joseph to President Young and his brethren, and from us to you. You hold that Priesthood and authority in connection with them; and except you are connected with them, you cannot have any Priesthood or authority. You must honour that tree with which you are connected; for, if you dishonour that tree, you dishonour yourselves, and I would not give a farthing for your authority.

These are some of my views upon the subject; and I feel to say that this work will roll forth with greater power hereafter than it has done in times past; and my prayer to my Father in heaven is, Let thy work roll on, thy kingdom come, thy will be done on earth as it is in heaven. That is the way it has got to be, for things must eventually be done here as they are in heaven. We have got to do right, and we cannot do this except we honour our callings and Priesthood; for we are like a great tree, having roots, body, great and small limbs; and I want to know what the difference is between one limb and another, so far as honour is concerned? All should be honoured in their place and calling. Let every man honour the head, the body, and every member that pertains to that body, if you wish to honour God. Now, can I rise up and

chastise the limb that I am connected with? No, I cannot; and the limb will die quicker without my interference, if there is anything wrong about it. Could a man rise up and chastise President Joseph Smith, when he was alive? No; no man had the right. Well, then, can any man chastise President Young? No, sir; but it is the duty of all to honour the head and the body with which they are connected. Upon the same principle, the smallest member of the body should honour the part to which it is attached. You know two feet are required to carry two legs, and two legs to carry a body; and so it is in the Church of Christ.

The Apostles and Prophets used to talk in this way, presenting figures and comparisons for the purpose of conveying things to the minds of the people more forcibly. Now, let every man take a course to honour one another and the Priesthood they have received. "Well," says one, "I will honour the First Presidency of the Church; but I don't want anything to do with the Twelve: they are not of much account." That is the way some of you feel. Now, if you treat these men in this way, how long will it be before you will treat President Young in like manner?

The course for us to take is to honour the Priesthood which the Almighty has given to man. How can you honour God except you honour that Priesthood? This is well worth your consideration. You all sprang out of that Priesthood as one limb of a tree comes out of the main body. This is honourable in all men, and I feel to say, Let every man honour his calling, and his fruit will appear.

Will a good apple tree produce a thorn or a thistle? No, it never will. But notwithstanding this, I believe there are a great many thistles that call themselves apples; yes, many that are briars, thistles, and other useless things they ought not to be. I frequently think of these things. I consider our Priesthood and the vows that we have made with God. "But," says one, "we have made those vows with our brethren, and not with the Lord. Let me tell you that it was the brethren in authority in the Priesthood who called you into the house of the Lord; but you made your covenants with God. The brethren were merely the witnesses of

those things which you did—of the covenants you made with the Father, with the Son, with the Holy Ghost, and with all the heavenly hosts; and your brethren stood as witnesses for God, and you will have to give an account of the way and manner you keep and observe those covenants.

There are many who think these things are of no account; but I will tell you, brethren, that you will be straightened out when the Lord appears, taking vengeance upon those that will not obey his Gospel. In that day the wicked will be as chaff or stubble, and they will be destroyed from the earth, and their tabernacles dissolved; but the righteous will receive new bodies, and they will inhabit a new earth, and eternally enjoy the favour of that God who sent his Son that you and I might be redeemed and brought back into his presence.

There is a great deal for us to do, and I wish you would all think so, and have these things before your minds continually. How can this evil be remedied? I say, in the name of the Lord God of Israel, Wake up from your slumber, and get within your souls the Spirit of the Most High God; and the more you have of it, the more you will feel the necessity of being wide awake and attentive to your duties.

Your eyes have become dim because of your dulness and inattention to your duties. The Scriptures say—"Let thine eye be single, that thy whole body may be full of light." The reason we do not see things as they are is because we have become dull and stupid, and do not understand the things of God. It is said in the Scriptures that the eyes of certain characters are like the fool's eyes, reaching to the ends of the earth; and like the door upon its hinges, doing no good, but just swinging backwards and forwards. Brother Benson, won't you shut that vestry door, and open it again? [Which he did.] Now, don't you see, brethren, that has neither lost nor gained anything; but it will soon wear out. This figure I wish to apply to you indolent persons, and thereby show you that you ought to go to work and improve—bring about something for the honour and glory of God, and the adorning and building up of his kingdom. I do not want you to be like the sow that has been taken and washed clean, and then as soon

as the door is open she goes into the dirtiest mud-hole there is in the neighbourhood. But as you have been washed in the waters of baptism and entered into the fold, I want you to remain clean and pure, and to labour for the welfare of Zion and the upbuilding of the kingdom of our God. If you act like the sow, then your last end will be worse than your first.

You have entered into the kingdom, and should be like a little child, humble, meek, and passive in the hands of your superiors.

You will remember that when those commissioners came to make peace with us, we came up from the South to see them, to find out what they wanted. The night we arrived in the city, I dreamed that there was an awful flood, and that the flood-wood had stopped up the stream. I watched it; and after a while the flood-wood gave way, and it came down Emigration Canyon, and went in a south-westerly direction. I then looked round to see what the effects were, and all at once this whole city and adjacent country became full of hogs. I spoke to the President and the brethren who were with him, and said—"The country is full of hogs," and they were frothing at the mouth just like mad hogs do; and I saw them running after the brethren, who got on the walls and fences in different directions, and they were jumping up at them, but their mouths were full of froth; and I was pleased to see that there was not one of those hogs could bite any of the brethren. By-and-by our attention was called to other business, and when I had a little leisure I looked round and said to the brethren—"Where are those hogs gone?" We looked around us, and lo and behold there was not a hog to be found in the country!

But while they were here did they not froth at the mouth? They did, and they jumped and made a terrible stew; but I do not know that they have ever hurt anybody. They have not had the power to meddle with or hurt anybody except those who wanted to be meddled with. Now I consider that those men and women who have suffered themselves to be overcome by these hogs are no better than the hogs themselves.

This may be considered a very good introduction, in my way, to this General Conference.

I do not know that I ever felt better in

my life than I do to-day. I feel that I can touch a little thing here and another there, and I see before me ten thousand times more than I speak of; and among the many things that I can see, one is, that all the hogs are going to leave as fast as they can! If the Elders and Saints will only do right, all will be right for them and with them; and they ought to know that the responsibility is upon their shoulders.

If you, brethren, go and sell your wheat, that will not be laid to the sisters, excepting in those cases where the men are under petticoat government. Those who do this are taking a course that will bring sorrow upon themselves; yes, those who trade away the staff of life will suffer pain, sorrow, and nakedness, and many things that have not entered into their hearts to think of.

Since the Latter-day Saints have been in these mountains, there has never been such a deep designing and well-got-up scheme to draw grain out of this Territory as there is now; for there is a branch of a store in almost every settlement, and they are buying wheat and sending it to Pike's Peak, and they are getting it at a very low price, too. I am afraid this is going to bring trouble upon you, brethren and sisters. President Young has talked and talked upon the subject of saving your breadstuff, and the Twelve have borne testimony of it in all your settlements day after day and year after year; and yet many of the people don't care any more about it than if we had never spoken upon the subject.

There are some who have listened and laid up their grain. Look at the men who have done this, and you will find men that have got power with God and man. Let us try to improve, and get as many to do this as we can, and we shall do well. We cannot get everybody to do it, but we can use an influence with a few. There are a great many here who have lived from hand to mouth all their lives: they have been accustomed to get their wages on a Saturday night, and let their wives have them; then their wives would go and pay such a portion for the week's provisions—so much for ale, so much for the Priest, the Tithing, and other things; and they don't know how to get along any other way.

How can you be saviours, except you lay up knowledge of the things of God?

And how can you be temporal saviours, except you lay up provisions? Jesus says, Seek first the kingdom of heaven and its righteousness, and all other things shall be added unto you. The Lord is not bound to feed us, except we take care and do our part. Do you imagine that the Lord will go and raise you a crop of wheat, without your first going and ploughing the ground?

You have heard President Young say that none of us know enough to make a spear of grass grow, and this we all know to be true; but I will tell you what you can do. You can obtain the ground, plough it, drag it, sow the seed, and dedicate it to your Father and God. Then, when you find it necessary, you can irrigate it, and you will be pretty sure to get a good crop of wheat, or corn, or whatever you may choose to plant.

There are a great many that are going into speculation now-a-days. Some of our Elders are becoming merchants, taking the Gentiles' goods and peddling them off for wheat, and then turning it over to our Gentile speculators who have persecuted us. Well, you will see that pretty much every one of them will lose the Spirit, except they repent.

Now, you have been told again and again to take care of your cattle, and send back for your goods. This has been done this year by a number of the brethren, and it can be done by the majority of the people. There was a train of goods came in a few days ago: the cattle started from here last spring, and they have come in in better condition than any other cattle that have crossed the Plains this season. The same thing has been done before. The year the pioneers came in, we bought oxen, mules, and horses; and some of the cattle we brought in with us went back to the Missouri river the same season, and they got through about three weeks before we did, for we had to stay back and help our horses. When we struck the Platte river on our return, we found that there was no substance in the grass; the frost had killed it. But in the spring, when cattle go down from here, the grass is fresh and good, and the cattle get fat; and then on their return they get into the "bunch-grass country" before the frost comes, and you know bunch-grass is good all the year round. I want to see the people go into this business forthwith.

I cannot do much, but I have had it in my heart ever since I have been in this Church to do some good, not only to myself but to this people; and I want to honour this Priesthood, and to see the day when this people will circumscribe and circumnavigate the whole world; and I want to see the kingdom of God govern and rule the world, and this I will see with mine eyes, if I am faithful; and if I am not faithful, I shall be sure to see it, and that to my sorrow.

I desire to be humble and faithful; but I am like you, I have my weaknesses to contend with. We seem as if we must have something to excite us to good works—to encourage us to press forward in the good work of our heavenly Father; and I consider we have everything to encourage us to do good—to practise virtue and righteousness.

Brethren, I feel to bless you with the blessings of Almighty God, that the Spirit of God may run through your bones like blood running through your veins, to cheer up your hearts. And I ask my heavenly Father to bless you; and he will do it, if you be faithful and diligent. He will bless the virtuous, the upright, and those that honour their calling, and that honour this Church; and he will honour me for ever, so long as I do right and honour the Priesthood; and he will honour my wives, my sons, and daughters, if they will honour themselves; and I will honour them. The men who honour this Church, and try to promote its interests, God will bless; and if they honour God, they never will take a course to crush their brethren: they will honour their Presidents, whether they be Apostles, High Priests, or Elders.

Uncle John Young is a Patriarch in the Church of God, which office he received honourably, for he is an heir to it through his father; and he may bless all the people with the blessings of the heavens and of the earth, and they will only get what they live for. This is the promise of God to his Saints.

The Spirit of the Lord giveth line upon line, and precept upon precept, here a little and there a little for the comfort of the Saints. These are given to you to improve upon. I feel this spirit of improvement, and desire to advance and see my brethren advance in the things of God.

I pray God to bless you all, in the name of the Lord Jesus Christ. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 776.)

[February, 1844.]

Thursday, 15th. At home. A beautiful day.

I insert the following article from the *Times and Seasons* :—

“WHO SHALL BE OUR NEXT PRESIDENT?”

This is an inquiry which to us as a people is a matter of the most paramount importance, and requires our most serious, calm, and dispassionate reflection. Executive power, when correctly wielded, is a great blessing to the people of this great commonwealth, and forms one of the firmest pillars of our confederation. It watches the interests of the whole community with a fatherly care; it wisely balances the other legislative powers when overheated by party spirit or sectional feeling; it watches with jealous care our interests and commerce with foreign nations, and gives tone and efficacy to legislative enactments.

The President stands at the head of these United States, and is the mouth-piece of this vast republic. If he be a man of an enlightened mind and a capacious soul,—if he be a virtuous man, a statesman, a patriot, and a man of unflinching integrity,—if he possess the same spirit that fired the souls of our venerable sires, who founded this great commonwealth, and wishes to promote the universal good of the whole republic, he may indeed be made a blessing to the community.

But if he prostrates his high and honourable calling to base and unworthy purposes,—if he makes use of the power which the people have placed in his hands for their interests to gratify his ambition, for the purpose of self-aggrandizement or pecuniary interest,—if he meanly panders with demagogues, loses sight of the interest of the nation, and sacrifices the Union on the altar of sectional interests or party views, he renders himself unworthy of the dignified trust reposed in him, debases the nation in the eyes of the civilized world, and produces misery and confusion at home. ‘When the wicked rule, the people mourn.’

There is perhaps no body of people in the United States who are at the present time more interested about the issue of the presidential contest than are the Latter-day Saints. And our situation in regard to the two great political parties is a most novel one. It is a fact well understood that we

have suffered great injustice from the State of Missouri, that we petitioned to the authorities of that State for redress in vain, that we have also memorialized Congress under the late Administration, and have obtained the heartless reply that ‘Congress has no power to redress your grievances.’

After having taken all the legal and constitutional steps that we can, we are still groaning under accumulated wrongs. Is there no power anywhere to redress our grievances? Missouri lacks the disposition, and Congress lacks both the disposition and power (?); and thus fifteen thousand inhabitants of these United States can with impunity be dispossessed of their property; have their houses burned, their property confiscated, many of their numbers murdered, and the remainder driven from their homes and left to wander as exiles in this boasted land of freedom and equal rights; and after appealing again and again to the legally-constituted authorities of our land for redress, we are coolly told by our highest tribunals, ‘We can do nothing for you.’

We have paid hundreds of thousands of dollars into the coffers of Congress for their lands, and they stand virtually pledged to defend us in our rights, but they have not done it. If a man steals a dollar from his neighbour, or steals a horse or a hog, he can obtain redress; but we have been robbed by wholesale, the most daring murders have been committed, and we are coolly told that we can obtain no redress. If a steamboat is set on fire on our coast by foreigners, even when she is engaged in aiding and abetting the enemies of that power, it becomes a matter of national interference and legislation; or if a foreigner, as in the case of McLeod, is taken on our land and tried for supposed crimes committed by him against our citizens, his nation interferes, and it becomes a matter of negotiation and legislation. But our authorities can calmly look on and see the citizens of a country butchered with impunity: they can see two counties dispossessed of their inhabitants, their houses burned, and their property confiscated; and when the cries of fifteen thousand men, women, and children salute their ears, they deliberately tell us that we can obtain no redress!

Hear it, therefore, ye mobbers! Proclaim it to all the scoundrels in the Union! Let a standard be erected around which shall rally all the renegades of the land: assemble yourselves and rob at pleasure; murder

till you are satiated with blood; drive men, women, and children from their homes: there is no law to protect them, and Congress has no power to redress their grievances; and the great father of the Union (the President) has not got an ear to listen to their complaints.

What shall we do under this state of things? In the event of either of the prominent candidates, Van Buren or Clay, obtaining the presidential chair, we should not be placed in any better situation.

In speaking of Mr. Clay, his politics are diametrically opposed to ours. He inclines strongly to the old school of Federalists, and as a matter of course would not favour our cause; neither could we conscientiously vote for him. And we have yet stronger objections to Mr. Van Buren on other grounds. He has sung the old song of Congress—'Congress has no power to redress your grievances.'

But did the matter rest here, it would not be so bad. He was in the presidential chair at the time of our former difficulties. We appealed to him on that occasion, but we appealed in vain, and his sentiments are yet *unchanged*.

But all these things are tolerable in comparison to what we have yet to state. We have been informed from a respectable source that there is an understanding between Mr. Benton, of Missouri, and Mr. Van Buren, and a conditional compact entered into, that if Mr. Benton will use his influence to get Mr. Van Buren elected, Van Buren, when elected, shall use his executive influence to wipe away the stain from Missouri by a further persecution of the 'Mormons,' and wreaking out vengeance on their heads, either by extermination or by some other summary process. We could scarcely credit the statement; and we hope yet, for the sake of humanity, that the suggestion is false: but we have too good reason to believe that we are correctly informed.

If, then, this is the case, can we conscientiously vote for a man of this description, and put the weapons into his hands to cut our throat with? We cannot. And however much we might wish to sustain the Democratic nomination, we cannot—we will not vote for Van Buren. Our interests, our property, our lives, and the lives of our families are too dear to us to be sacrificed at the shrine of party spirit and to gratify party feelings. We have been sold once in the State of Missouri, and our liberties bartered away by political demagogues, through Executive intrigue, and we wish not to be betrayed again by Benton and Van Buren.

Under these circumstances, the question

again arises, Whom shall we support? GENERAL JOSEPH SMITH—a man of sterling worth and integrity and of enlarged views—a man who has raised himself from the humblest walks in life to stand at the head of a large, intelligent, respectable, and increasing society, that has spread not only in this land, but in distant nations,—a man whose talents and genius are of an exalted nature, and whose experience has rendered him every way adequate to the onerous duty. Honourable, fearless, and energetic, he would administer justice with an impartial hand, and magnify and dignify the office of Chief Magistrate of this land; and we feel assured that there is not a man in the United States more competent for the task.

One great reason that we have for pursuing our present course is, that at every election we have been made a political target for the filthy demagogues in the country to shoot their loathsome arrows at. And every story has been put into requisition to blast our fame from the old fabrication of 'walk on the water' down to 'the murder of ex-Governor Boggs.' The journals have teemed with this filthy trash, and even men who ought to have more respect for themselves—men contending for the gubernatorial chair have made use of terms so degrading, so mean, so humiliating, that a Billingsgate fisherwoman would have considered herself disgraced with. We refuse any longer to be thus bedaubed for either party. We tell all such to let their filth flow in its own legitimate channel, for we are sick of the loathsome smell.

Gentlemen, we are not going either to 'murder ex-Governor Boggs nor a Mormon in this State for not giving us his money,' nor are we going to 'walk on the water,' 'nor drown a woman,' nor 'defraud the poor of their property,' nor send 'destroying angels after General Bennett to kill him,' nor 'marry spiritual wives,' nor commit any other outrageous act this election to help any party with. You must get some other persons to perform these kind offices for you for the future. We withdraw.

Under existing circumstances, we have no other alternative; and if we can accomplish our object, well: if not, we shall have the satisfaction of knowing that we have acted conscientiously, and have used our best judgment. And if we have to throw away our votes, we had better do so upon a worthy rather than upon an unworthy individual, who might make use of the weapon we put in his hand to destroy us with.

Whatever may be the opinions of men in general in regard to Mr. Smith, we know that he needs only to be known to be admired; and that it is the principles of

honour, integrity, patriotism, and philanthropy that have elevated him in the minds of his friends; and the same principles, if seen and known, would beget the esteem and confidence of all the patriotic and virtuous throughout the Union.

Whatever, therefore, be the opinions of other men, our course is marked out, and our

motto from henceforth will be—GENERAL JOSEPH SMITH!"

Friday, 16th. At home. This evening I spent two hours in the Office. Settled with brother Whitney; gave him deed of several town lots, and took his receipt in full.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 15, 1860.

A WORD OF INSTRUCTION TO THE MINISTRY AND SAINTS OF THE EUROPEAN MISSION.—Having a great desire for the welfare and prosperity of the cause of truth and its interests, so far as such interests have been committed to our care, we publish for your aid and comfort the following instruction, hoping it will enable you, in connection with the promptings of the Holy Spirit, to so regulate yourselves in the discharge of the various duties devolving upon you, that your labours may ever be acceptable to God and conducive to the spreading abroad of truth and increasing its influence in the earth.

In our instructions published in the *Star* of the 24th ult., we designed to direct the attention of the Saints to the instruction from the President in Zion, the spirit and principle of which we wish understood throughout the Mission. That such may be the case, we will call your attention to the consideration of some of the leading points in the President's communication as published by us in the *Star* of before-mentioned date; the first in regard to Tithing—how to be treated, in order that the persons so paying should have their proper credits; and also in this connection he states that the Tithing can only be used as advised by himself. This leads us to conclude that there was no way left open for the support of the Ministry in the Mission only by the free donations of the people, the Elders "preaching without purse and scrip." The principle upon which the Elders are to be supported or provided for in their labours indicates as well the way in which all other legitimate expenses of the Mission connected with the preaching of the Gospel are to be met. The President directs the Elders "not to oppress the brethren, nor the cause." This to our minds is plain, that the Minister is to so labour that his works will commend him to the favour of God and his Saints; and also bring to his aid so much of the Spirit of God, that he will not oppress the poor because they confide in him. We do not wish to see Elders indulge in any extravagance in the use of means. If you have influence with the people, so that they are ever willing to respond to your wants,—when they have done this, if you would not be set down as "lovers of money," direct the Saints to pay their Tithing.

"But," says one, "Who shall pay Tithing?" We say on this point, Those who have nothing to tithe cannot pay, while those whose means of living are so limited as to be scarcely sufficient to preserve life would be oppressed. This the Elders are instructed not to do under any circumstances. That the cause may not be oppressed, we wish the Elders to instruct the Saints in a kind and fatherly spirit to pay their

Tithing, so that there may be means with which the President may be enabled to operate for the emigration of the poor; and also instruct the Saints as far as it is in their power to deposit their money for their own emigration, in order that the money they pay in Tithing and that which they retain in their possession may all minister to roll on the work of gathering the people to Zion, and thus subserve the purposes of God and the interests of his people, in saving the ignorant from darkness, and the poor from oppression; and as ministers entitle themselves to the approbation of their Master, who can say, "Well done, good and faithful servants; enter ye into the joy of your Lord."

We trust that what we have said on the points referred to will enable our brethren in the ministry to labour in concert with us in accomplishing the work entrusted to us for the glory of God in the salvation of men. If Elders inquire, "How are our families to be supported?" so far as unable to support themselves, we answer, The same way in which the husbands and fathers are fed and clothed. If any doubt the practicability of this, they can be released from the work of the ministry, to pursue such a course as will enable them to meet their wants. In carrying out our instruction practically with the people, we wish to have the Ministry with the people in a way that themselves and their wants may be known. We do not want to see one portion of the Ministry engaged in collecting money to meet the wants of another portion of the same Ministry, whom the people never see, or, if they do, never suppose them in want, as they (the people) have been taxed to supply their wants as represented by others. We wish to see every man stand for himself with the people as the representative of his own wants, and feel that all blessings depend, as they justly should do, on his faithfulness and fidelity to God and truth, and the interests of the Saints.

Ever praying God to bless the interests of his Zion, we subscribe ourselves your brethren in the Gospel,

AMASA LYMAN, } Presidents of the European Mission
CHARLES C. RICH. } and adjacent Countries.

OBEDIENCE.

Obedience is a principle that cannot be too strongly urged, too plainly taught, or too clearly explained by those who are called to be the instructors of the people; for obedience has brought lasting joy, while disobedience has wrought endless sorrow. Had Cain observed the principle of obedience, he never would have become a murderer. Had the Israelites of old been obedient, they would not have apostatized in the wilderness and forfeited the promised blessings of God. Had the false prophets of Baal honoured the true God and been obedient to his Prophet, they might have been made partakers of bliss, instead of being the subjects of distress and woe. Had Nebuchadnezzar given due attention to the

marvellous manifestations of God's providence which were wrought before him, he would not have lost his identity and had to wander with the beasts of the field. Had the Jewish nation honoured the Lord by being obedient to his servants, they would not be at the present time a hiss and a reproach among the children of men; but, honoured of God, they would be basking in the sunshine of bliss, and feasting upon the good things of the kingdom, which it would be the good will of their heavenly Father to bestow upon them.

The principle of obedience has been strongly taught, and wisely so too, by the Latter-day Saints; and how many there are who are now enjoying the blessings resulting from their observance of this

principle! And again, on the other hand, how many there are who have professed to be Saints, but have been such only in name, and are now bewailing the sad consequences of their neglect. The thousands in Zion rejoice and are glad in having honoured the Lord and his servants, and have learned by practical experience that in the observance of this principle safety alone consists. Shall we, then, profit by their experience? or shall we be like many of our thoughtless brethren and sisters, and let our experience go for nothing?

What is obedience? It consists in being submissive to those who have a right to direct us. God, as our Father, especially requires us to revere his laws—to keep his commandments. In doing so, we secure his favour and merit his blessings, which every sane-minded person knows are worth possessing. There is no one person on the earth, however great his wisdom, his wealth, or his capabilities, who is independent of the Lord. There may be some who may think they can be; but their thoughts are illusive, and their belief false. The truth of this our every-day experience proves. Let the Lord but lay his afflicting hand upon man, or withhold the life-giving influences of his Spirit, and then of what worth is he? Or what can he do, aided by all his wisdom, his wealth, and his capabilities? Can he make one hair white or black, or exist one fleeting moment without the protection of Providence? He cannot. How vain, then, to dishonour that Being without whose assistance we could not even live!

But some might ask, "Wherein have we dishonoured or disobeyed him?" That may be left for *you* to answer. Every one knows best wherein he or she has dishonoured the Lord. To assist such, however, to find out wherein they have dishonoured him, the following questions are suggested: First, Do you endeavour as far as possible to keep his commandments? If not, you are culpable. Have you a living faith in him? If not, you dishonour him. Do you give heed to his word as revealed through his servants? If not, you are under condemnation, especially as you have covenanted so to do, and will one day have to answer for your unfaithfulness.

In all ages of the world, disobedience has brought its own punishment. The

antediluvians, for their disobedience, were drowned. Saul, for his disobedience, lost not only his kingdom, but the favour of the Lord. The old Prophet, (see 1 Kings, xiii..) for his disobedience, lost his life. And how many of the Saints have lost their lives through acts of disobedience while journeying Zionward! Need we further proof to convince us that disobedience brings its punishment. Then let us call to mind the case of Eli's sons, Hophni and Phinehas, and remember how the wrath of God was kindled against them for their disobedience. And again, let us watch the course of those who rebel against the authority of God, and see if they do not fall. Most assuredly they will, for they can no more stand than a person can violate nature's laws without suffering, or break the laws of his country without paying the penalty affixed to them. A man may, however, as David says, "prosper," or *appear* to prosper for a time; but in the end he will be cut off, and his name be known no more.

Now let us consider wherein the world dishonour God, and then we shall see wherein some who profess to be Saints disobey him.

In the first place, the Lord has given for the guidance of man ten commandments, which are taught in the schools of Christendom, and which every school-boy knows. But do the world keep these commandments? Do they keep even the first one? Do they worship the *true* God? Let them study well the Scriptures before they give an answer. Do they not take the name of the Lord in vain? Yes, daily. Do they keep the Sabbath-day strictly holy? Let the scenes witnessed in our towns and villages give the reply. Do they not kill? Do they not commit adultery? Let the public prints answer. In all these things, then, the world dishonour and disobey the Lord; and they are not all. The Lord has given commandments in this our day, which the children of men *do not* keep. He has sent a holy angel with the everlasting Gospel to his servant Joseph, commanding all men to repent of their sins, and to be baptized in water, in the name of Jesus Christ, for the remission of them. Do the world heed this command? Have they not, on the contrary, barbarously murdered the Lord's servant, and trampled under foot his com-

mands? Let the sanguinary scenes witnessed at Carthage, and the mobbings, imprisonments, and persecutions which the Saints have suffered give the reply. And will not the Lord visit them in sore displeasure for these things—for this violation of his laws? Will he not be avenged on the nation that has thus violated his commands, persecuted his Saints, and basely martyred his servants? Yes, and no power can stay his vengeance.

Having seen wherein the world dishonour the Lord, we will proceed to consider wherein some of the Saints do so. The Lord has commanded his Saints to gather; and those who have the means to gather, and do not, disobey him, and will sooner or later reap the reward of their folly. Some of the Saints do not *strive* to gather, while at the same time they know or profess to know that the Lord has promised to help those who help themselves. Some of the Saints who have become parents do not teach their children the laws of Zion—the necessity of being baptized, and so forth. Others, whose children are older, do not rule them as they ought, but let them have their own way, even if it be to keep company with the world, to mingle with ungodly characters, and to run with the guilty multitude. Others turn a deaf ear to the counsels of God's Priesthood, and are slow to perform the behests of those who they testify are the Lord's servants. In all these things, and in many others, some of the Saints err, and will have to suffer, unless they repent.

But it may be asked, "Is it absolutely necessary that we carry out *all* the counsels of God's servants?" Yes, it is. What said Christ, when he sent out his disciples to preach? Did he not tell his servants that when they went into a house or city, they were to salute it; and if the

inmates received them, they were to let their peace rest upon them; but if not, they were to shake off the dust from their feet as a testimony against them, and it should be more tolerable for Sodom and Gomorrah in the day of judgment than for them? (See Matt. x. 12, 16.)

Do we not understand by these instructions that the people were necessitated to receive the servants of God; and that if they did not, their salvation would be at peril in the day of judgment? Yes; and just so in this our day. If God's Priesthood is on earth, no man can treat that Priesthood with impunity without coming under condemnation and incurring the just displeasure of the Lord. God is a jealous God, and he that harmeth or insulteth his servants toucheth the apple of his eye.

But it may be asked, "Supposing they counsel us to do that which our common sense tells us would be wrong, must we do that, which to do would be *sin*?" To such we may reply—No one has a right to commit sin. So soon as a man professing to be a servant of the Lord counsels others to do that which is sinful, he from that time ceases to be God's servant, and becomes a servant to the Evil One. The Saints may always know a servant of God from a servant of the Evil One by the spirit he manifests and the counsels he gives. A good man will give good counsel, even as a good tree will give good fruit.

Understanding this principle, then, and realizing that our salvation depends upon our obedience, shall we not be wise, and endeavour not only to learn, but to practise it; for in observing it we shall be blessed and become the subjects of joy unspeakable.

W. T.

UTAH NEWS.

(From the "Mountaineer" of October 20, 1860.)

LEGISLATIVE.

We are pleased to learn, from rumours abroad, that our old friend and neighbour, Wilford Woodruff, Esq., is likely to be nominated to fill the vacancy in the

Legislative Council, occasioned by the departure from the Territory and resignation of the Hon. Orson Pratt, sen. While we regret the absence of Professor Pratt, whose scientific attainments and indefatigable industry we fully appreciate,

as well in a legislative capacity as in his literary pursuits, we are glad that he is to be succeeded by such a staunch advocate of constitutional rights. Mr. Woodruff is an old legislator, having served several terms in the Legislature of Utah. He is a hard worker, and faithful to his constituents. We hope he will accept the rumoured nomination; and if so, we have no doubt of his election.

PROCLAMATION.

Executive Office,
Great Salt Lake City,
Utah Territory,
October 20, 1860.

To the Members elect of the Legislature for the Territory of Utah:—

A formal communication has been addressed to me by their Honours, Judges Kinney and Crosby, of the Supreme Court of the Territory of Utah, in which they represent that their predecessors in office exercised, as they believe, a questionable power, in fixing the time and places for holding courts for the trial of Territorial cases in their respective districts; and they also allege that it is a matter of doubt whether any courts for Territorial business can be held until the Legislature shall meet and appoint the time and places for holding such courts, create districts for the Judges, assign them to their respective districts, and provide for holding courts in the counties within said districts.

And whereas the Legislature can be rightfully convened at an earlier day than that fixed by law, and may, when convened, repeal the law requiring it to meet on the second Monday (10th) of December, and resolve the extra session into an annual one, which I do hereby recommend:

Therefore know ye that I, Alfred Cumming, Governor of the Territory of Utah, by virtue of the authority and power vested in me as such, do hereby issue this my proclamation, requiring the members of the Council and House of Representatives of the Territorial Legislature for the Territory of Utah to convene at the Social Hall, in Great Salt Lake City, on Monday, the 12th day of November, A.D. 1860, at 12 o'clock, a.m., of said day, for the purpose of attending

to their legislative duties, and enacting such laws as may be for the best interests of said Territory.

Given under my hand and the seal of said Territory, at my Office at Great Salt Lake City, October 20th, 1860.

A. CUMMING.

L.S.

By the Governor.

FRANCIS H. WOOTTON,
Secretary.

COMMUNICATIONS.

THE JUDICIARY TO THE GOVERNOR.

Great Salt Lake City, U.T.,
October 18, 1860.

To His Excellency Alfred Cumming,

Governor of Utah Territory:—

Sir,—The undersigned Judges of the Supreme Court for said Territory would respectfully represent to your Excellency that our predecessors in office have heretofore, we learn, upon their own motion, fixed the time and places for holding courts for the trial of Territorial cases in their respective districts; that we believe the power so exercised is at least very questionable; and that it is a matter of great doubt whether any courts for Territorial business can be held until the Legislature shall meet and appoint the time and places for holding such courts.

We deem the public interests demand that the Legislature should be convened prior to the time provided by law, in order that it may create districts for the Judges, assign them to their respective districts, and provide for holding courts in the counties within said districts. Until such legislation is had, we, as Judges, are comparatively powerless. We would, therefore, respectfully request your Excellency to convene an Extra Session of the Territorial Legislature at the earliest possible day, that such action may be taken as the public interests demand.

Very respectfully,

J. F. KINNEY,

Chief Justice.

HENRY R. CROSBY,

Associate Justice.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—In Monmouthshire, at the Risca Colliery, there has been a terrible explosion, in which were lost upwards of 250 lives. The *Moniteur* contains an article on the enthusiastic reception of the Empress of the French in England. It announces that the Empress will visit the Queen at Windsor on the 3rd December, and in concluding says—“These sympathetic manifestations on the part of the English nation cannot but draw closer the ties which bind the two nations, and prove in a striking manner how well the good sense of the masses knows how to treat the violent and inconsiderate attacks of which a certain portion of the press fears not to make itself the organ.” The *Post's* Paris correspondent telegraphs that the French Government has intimated to King Francis II. that it is convinced of the inutility of further resistance. The English fleet saluted King Victor Emmanuel on his departure for Sicily. This act created a sensation. King Victor Emmanuel has issued a proclamation to the Sicilians, in which his Majesty recalls that one of his ancestors had reigned over Sicily. He likewise mentions the election of the Duke of Genoa as King of Sicily in 1848, and the vote of annexation recently given. The King promises to establish institutions for promoting public morality, and to respect the privileges of the Sicilian Church. He concludes by requesting unity and concord among the people. Sixty-five thousand pounds sterling of Peter's pence have arrived at Rome from America. Acquapendente, Bagnarea, and some other towns in the province of Viterbo, have been reoccupied by the French. The Archbishop of Naples has left Rome, having been invited to return to Naples. The news from Bombay, November 12, says that disturbances are imminent on account of the collection of the income tax. All business is stopped. The Prince of Montenegro recently assembled his guards, and addressed them as follows:—“I shall soon give you an opportunity of proving your valour, upon which depends the future prosperity of Montenegro.” It is announced that the Prince will cede Godinje, in the district of Cernizka, to the French, for the purpose of being colonised.

AMERICAN.—There is no question that in all great revolutions and social changes there is a vast amount of working up and preparation before those revolutions and changes have become plain matters of fact for the pages of history. Moreover, in these workings up and preparations for revolutions and changes, there will be sure to be found a great deal of sparring, threatening, noisy demonstration, and what the Americans call “bunkum,”—in fact, that which is in reality merely the working up, and not the *bona fide* revolution. It will also appear to the multitude that they have actually worked out the revolution before they have scarcely begun it, and that the great battle is far advanced, when there has been but little more than preliminary sparring between the antagonists. So, doubtless, will be the case in the great struggle pending between the North and South. That this great contest has begun, and begun with a vast amount of demonstration, there can be no question; but we think it would not be sound to conclude or prudent to prophesy that in the course of a few weeks, or even months, the North and South will be in actual civil war. There will first come the sparring, and the demonstration, and declarations, and resolutions, and conventions, and organization, and general preparation. This is how the great American revolution is progressing, and how we may expect to see it move onward, until, in the course of a few years, the North and South will have passed through their phases of actual disunion and civil war. The latest dates of American news bring further evidence of the reality and thorough earnestness of the secession movement. The *New York Herald* is positively crowded with matter under the head of “The Crisis in the South.” It would be impossible to attempt to give a full and classified summary of the immense mass of American news contained in the New York papers. The news show that the whole of the Southern States are moved and calling conventions, and organizing tens of thousands of the militia and volunteer “minute-men.” The *New York Herald's* correspondent gives an account of a meeting of distinguished Southern statesmen from the cotton and Gulf States, at which was presented a draft of independence for a Southern Confederacy. The *Herald* publishes from this correspondent a “Great Southern Manifesto—Declaration of Independence by the States of South Carolina, Georgia, Alabama, Florida, and Mississippi,” and also the “Proposed Declaration of Independence of South Carolina.” He also states that diplomatic advances are to be made to Napoleon, in hopes of “extracting a promise of friendly recognition” from him for a Southern Confederacy. From a letter just received from Elder G. Q. Cannon, we learn that Elders Orson Pratt, sen., Erastus Snow, and himself, together with a company of

Missionaries, arrived at Florence on the 6th of November. A portion of the Missionaries, including Elders Pratt and Snow, are for the States; the remainder are for the European Mission, including John L. Smith and John T. Gurber for Switzerland, and William W. Clough, Jesse N. Smith, and Peter Johnson, for Scandinavia. Elder Cannon intended leaving New York for England about the 1st of December at the latest.

MEMORABILIA.

GREATEST GUN RANGE.—The greatest range which can be obtained from a gun is had when the piece is inclined at an angle of 45 degrees.

LAW OF PROJECTILES.—A body projected into the air, like a bullet from a gun, occupies the same time in its ascent as in its descent to the level from which it started.

"CITY REMEMBRANCER."—The City Remembrancer is employed in the business of the London Corporation in Parliament. He attends with the Sheriffs at the bar of the House of Commons with all petitions of the Corporation, and in the Queen's Closet with the Sheriffs, to know her Majesty's pleasure when the Corporation shall wait on her with their addresses, &c.; and from time to time waits upon different officers of the state in matters pending between Government and the Corporation. He attends the House of Commons during session, and the Courts of Common Council, and all committees.

STORM-GLASS.—Obtain a glass tube about twelve inches long, and three-fourths of an inch in diameter, and nearly fill it with either one of the following solutions:—No. 1. Camphor, 2 drams; nitrate of potash, $1\frac{1}{2}$ drams; sal-ammoniac, 2 drams; proof spirit, 2 ounces. Mix. No. 2. Camphor, $2\frac{1}{2}$ drams; nitrate of potash, 38 grains; sal-ammoniac, 38 grains; rectified spirit, 11 drams; water, 11 drams. Mix. The following indications are afforded by the storm-glass:—1. If the solution be very clear, with only a small quantity of crystalline matter at the bottom of the glass, fine dry weather may be expected. 2. The formation of fresh crystals, extending upwards through the glass, while the liquid still continues clear, indicates a change of weather with rain. 3. The formation of plumose crystals, some of which float in the upper part of the liquid, while the liquid itself assumes a turbid appearance, indicates the approach of a storm with high wind.

HOW TO STUFF BIRDS.—First put a small quantity of cotton wool down the throat, in order to prevent any moisture escaping from the stomach; then break the wing-bones close to the body; divide the feathers from the bottom of the breast-bone to the vent; divide the skin in like manner, taking care not to puncture the body; raise the skin with a penknife till you can take hold of it with your thumb and finger; hold the skin tight, and press on the body with the knife as the skin parts from it, putting the knife farther under till you reach the thigh; break the thigh-bone close to the top joint, and push it gently up till you can take hold of the flesh; now take the bone that is attached to the leg and pull it gently out, turning the skin of the leg inside out; cut the flesh off close to the knee, and skin as far down the back as you can. Do the same with the other side of the bird. If any wet escapes from the flesh, dry it up with fresh bran. With a small pair of scissors, put the skin on both sides out of the way as much as possible; push the body up (the tail being held in your hand); cut the back through as close to the tail as possible (this must be done inside the skin); then take the bird by the backbone and gently push the skin down with your thumb-nail till you come to the wings; take as much flesh from the wing-joints as you can, and go on skinning till you reach the ears; take hold of them close to the skull and pull them out; then, holding the skin with one thumb and finger, pull the eyes out of the skin with the other, being careful not to burst them, and put as much cotton in the sockets as will fill them. Skin down to the beak very gently; cut the neck from the skull, and also a piece of the skull to take the brains out; anoint the skin with arsenicated soap; put a little tow round the thigh bones to form the thigh, and gently turn the skin back again. Now get three wires, one as long again as the bird, the other two twice the length of the legs; file them sharp at one end, bend the blunt end of the long wire, put some tow on the bend, and squeeze it tight to fasten it; then twist the tow as tight as possible till it is about the size of the body. Get a strong wire, rough one point, and turn the other into a bow to hold in your hand; take hold of a little of the tow, cut small, with the rough end, and push it up the neck; put some in the chest and a little all over the inside of the skin. Put the body wire up the neck, bringing it out through the skull to the top of the head; draw the body into the skin, being careful not to stretch the neck; then put the other wires through the centre of the foot up the legs, being

careful not to break the skin; put enough wire inside the skin to push into the body to fasten the legs; cut off a piece of the wire that is gone through the head, and put it through the tail underneath, into the body; open the eyelids and put in the eyes; mount the bird on a perch fastened to a small board, bending the legs so that it will seem to stand in a proper position; be careful not to loosen the leg wires from the body; bring the feathers nicely together between the legs, bend the neck, and put the head in a proper shape; then run a pin or a piece of wire through the butt of the wing and into the body, to keep it in its proper place. Should the bird be out of shape in places, raise the skin gently with a needle, and put the feathers as straight as you can; put a pin in the breast, back, and under each wing near to the top of the thigh; fasten the end of some cotton to one of the pins, and gently wind it round the bird from one pin to the other. It is better to let the specimen dry of itself. If kept free from dust, it will dry in a fortnight. Spread the tail in a natural position, and when it is dry unwind the cotton; cut the pins close to the butt of the wing and head; take out the others, and the bird is finished. Another way for preserving very small birds is as follows:—After taking out the entrails, open a passage to the brain, which must be scooped out through the mouth; introduce into the cavities of the whole body a mixture of salt, pepper, and alum, putting some through the gullet and whole length of the neck; then hang the bird in a cool, airy place,—first by the feet, that the body may be impregnated by the salt, and afterwards by a thread through the upper mandible of the bill, till it appears to be sweet; then hang in the sun or near a fire. After it is well dry, clear out what remains of the mixture, and fill up the cavity of the body with wool, oakum, or any soft substance.

VARIETIES.

WHY is B like a hot fire? Because it makes oil boil.

CONTENTMENT is not the increase of an estate, but the blessing of God on a competency that makes our condition comfortable.

WHO is it that maketh our comforts to be a source of enjoyment? Cannot the same make cold, and hunger, and nakedness, and peril to be a train of ministering angels conducting us to glory and exaltation?

THE larch forests of Scotland are threatened with destruction. Of twenty-eight millions of larches planted by four landowners within a century, scarcely any remain alive. The failure is important, as no other timber is so well adapted for sleepers on railways as the larch.

WHILE a lady was kneeling in a church in Seville, another came and occupied the next seat. The former fancied she felt a twitch at her pocket; but seeing the hands of her neighbour clasped across her breast and her eyes raised to heaven, she was indignant at herself for her suspicions. Again, however, the same idea came across her, and soon afterwards the other devotee quitted the chapel. The lady soon found that she had, in fact, lost her purse, containing money amounting to about £5 in value. Her late neighbour was immediately pursued and arrested, and, strange to say, was discovered to have four arms, the two clasped in front being admirably executed in wax.

IRISH SUPERSITION REGARDING ST. PATRICK.—Among the many miracles said to be performed by St. Patrick, there are recorded that he freed Ireland from numerous reptiles, &c., restored sight to the blind, health to the sick, and raised nine persons from the dead. He is also said to have crossed the Shannon by swimming "with his head under his arm," or, as some of the descendants of those converted by him have gravely stated, "with his head in his mouth!" The custom of wearing shamrock (or trefoil) arose, according to some, from his using a sprig of trefoil when expounding the doctrine of the Trinity, thus representing the divisibility of the Divinity into three distinct parts, and the unity of it in one stem. He was born in Scotland, and was originally called Succothus, until changed to that of Patrick by Pope Celestine, who sent him on a mission into Ireland, where he converted a great number to Christianity, and, in A.D. 472, founded the archiepiscopal see of Armagh. He was buried at Down, in the county of Ulster, in a church named after him, where his body was found in 1185. He has been styled the "apostle of the Irish" and father of their church, and is considered the tutelar saint of Ireland. The 17th of March is the day held sacred to his memory. His works were published in London, A.D. 1656.

GREAT SALT LAKE.—"The water-marks show that the lake is now a mere remnant of what was one of the mighty water collections of the earth. Along the base of the mountain-walls of the valley, if we may so term the limits of the basin, are distinct water-marks, the more elevated order being from 75 to 100 feet above the level of the valley. They are almost conclusive evidence that a great sea once existed in Utah Valley, whose breakers have left the marks of their power indented upon the rocky front of their mountain confines as a monument of their power. The whole face of the country appears to have passed through caloric influences of the intensest character. Enormous rocks fringe its margin, which are charred as black as ebony from the operation of the heat, and their fragmentary condition bespeaks the mighty convulsions which they have passed through. Near the lake's centre there is quite a large island, upon which these volcanic indications are equally emphatic. So extremely salt is the water of Salt Lake that fish cannot live in it. Its average depth is 50 feet, its size 60 by 40 or 50 miles."—*Oregon Herald*.

POETRY.

TRUE FREEDOM.

What being has viewed yon spangled vault,
The heaven's vast expanse,
Or watched the planets as they roll,
Will say they move by chance?
They round their centres freely fly,
And nature's laws revere,
Observing order as they move:
No subtle power makes them to swerve;
All, all is freedom there.

Go, soar beyond the polar star,
Or stride the milky way;
View systems float in freedom's car
Throughout immensity;
Or watch the comet as he flies
Through boundless realms of space;
He'll not obstruct a secondary,
Nor soar beyond the boundary
Of his extended race.

To him fair freedom spreads her wings,
And strews his path with bliss;
He with his message freely flies,
Amidst systems he doth soar,
The fathomless abyss:
Their destiny he learns;
He measures out the broad expanse,
Views constellations at a glance,
And freely he returns.

The balmy air, where zephyrs play,
It teems with life and joy;
These strains its myriad forms doth sing—
Freedom without alloy:
The varied tribes that soar aloft

Coventry.

Their motions all declare;
The bee, the bird, the butterfly,
And all possessing life and joy,
That freedom dwelleth there.

The earth her revolutions keeps;
Her seasons come and go:
Fair freedom smiles upon her path,
And through her motions flow:
Her produce in their varied forms,
Whate'er their order be,
The meanest thing that has a name,
Or mightiest, doth alike proclaim
That God has made them free.

Whate'er we view in nature's school,
Beneath, around, above,
Freedom is stamped on every form—
In every motion love:
The air, the clouds, the earth, the seas
Adhere to nature's plan;
Those mighty orbs that roll on high
The lightning's flash amid the sky,—
Yes, all, save fallen man.

When he shall nature's laws observe
In every act of life,
And each one seek his neighbour's peace,
Instead of war and strife,—
When none shall injure or destroy,
Whate'er their station be,
But, prompted by a virtuous heart,
Shall do to all a brother's part,
Then will mankind be free.

R. ALLORIDGE.

MARRIED—In G. S. L. City, October 21st, by Elder Robert L. Campbell, Mr. Robert C. Kirkwood, of Lake City, Utah County, and Miss Mary Matthews, late of Nottingham, England.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, December 22, 1860.

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REMARKS

BY ELDER ORSON HYDE, OCTOBER 7, 1860.

Feeling thankful for the opportunity of meeting with you this morning in the capacity of our Semi-Annual Conference, I cannot but express my gratitude to God that I am a member of that Church which is everywhere spoken against,—even the Church of Jesus Christ of Latter-day Saints. I am thankful to God my heavenly Father that he has revealed the everlasting Gospel in its fulness, and made me, as well as many of you, the honoured instruments to proclaim it to all nations, kindreds, tongues, and people, wherever our lots may be cast.

Of all people upon the face of the whole earth, none have so great reason to be thankful as we. We are brought into the school of Christ to be instructed in the laws, spirit, and policy of his kingdom.

Many of you will bear in mind that at our last Conference, six months ago, many of the speakers bore powerful testimony to the truth and certainty of the cause in which we are engaged; and you will also recollect that I told you then that that testimony would seriously affect all nations and people—that it would be felt throughout the entire world—that it would be borne by an invisible hand, and its influence, like the frosts of autumn, blight the growing and flourishing prospects of all political and worldly schemes and enterprises. Contemplate now, through the glass of the public newspapers and

journals, the condition of the nations of Europe, of Asia, and of America. Our own favoured land is in commotion. The political elements are heavily charged with electricity, and the lowering storm-clouds are gathering in our horizon, threatening to avenge the blood of martyred Prophets and Apostles, and the inhumanity and cruelty practised upon the Saints of God. None of those things are forgotten. They are written with imperishable characters in the memory of this people, and their cries and their prayers have transmitted them to the sacred records above, to be answered, in their behalf, by storms, by tempests, by whirlwinds, by earthquakes, by famines, by the sword, and by flames of devouring fire.

The testimony of the servants of God, before alluded to, forcibly reminds me of a certain class of men spoken of in the Revelations of St. John, who overcame by the blood of the Lamb and by the word of their testimony. When our testimony goes forth from this stand, we cannot always exactly tell where it may take effect, but we know that it will not return void. It must fall somewhere. It is like the seeds of plants and flowers, which are often carried high in the air and wafted on the breeze to a remote distance; yet the laws of gravity will ultimately compel them to a resting-place, where their effects may be seen.

For me to testify to you that "Mormonism" is true—to declare its destiny and final triumph, would be like telling you that the sun shines. It is something that you see, and consequently know; yet it is not at all likely that the sun now shines in the eyes of all people: hence I volunteer my testimony. You may regard it in the light of a ship-of-war taking in her shot and shells at a home-port, that are designed to batter down an enemy's walls on a foreign shore.

What is called "Mormonism" by the world is the fulness of the everlasting Gospel—the truth of God—the only way of salvation for all people to whom it is made known, or in any way declared, and destined to rule the world. While on this branch of my subject, allow me to introduce a testimony given me, not long since, under other and peculiar circumstances. Hear it, all ye people! "'Mormonism' will win its way through the world, and triumph in the face of any and all opposition. There is a God that never sleeps, an eye that never slumbers, and an arm that never becomes feeble. This God is our God, and through our agency he has decreed the triumph of his cause. 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.' There is no man on earth, no people on earth, no nation on earth, no kindred or tongue on earth, or the whole combined, that raises the hand or voice against the kingdom of God or its policy as now established, but that will be rejected of God, dishonoured of men, and go to ruin, with the wrath of Heaven upon them."

Having the spirit of our calling, we wax bold in our testimony. When a few more Conferences shall have been held by this people, compare the coming history of nations with this my testimony, and you will be satisfied that I now tell you the truth.

The liberty of the Gospel, with your indulgence, will allow me to give some political matters a passing and respectful notice. I am no politician, and it cannot be expected that I shall treat such subjects as Messrs. Douglas, Bell, Breckinridge, or Lincoln would. In such matters they are workmen; I am but a bungler. Yet, in times of general election, when political speeches are flaming all around, it is not to be wondered at that even a novice should attempt to fire up a little on the importance of the times.

First and foremost, I will briefly allude to some aspirants to office and honours in the Church of which we are members. There have been aspirants to the Presidency of this Church ever since the death of Joseph Smith, and even before. It may be regarded as lost time to allude to these things at all, by which any portion of the day is consumed. But, brethren, bear with me. I have read the writings of every aspirant to the Presiding Priesthood in this Church since the days of Joseph. I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doctrine and Covenants, Bible, &c., quite voluminous, resembling the bile ejected from a disordered stomach. I have never discovered one burst of the Spirit of God in all their claims or publications.

Who has ever read Brigham Young's writings, in which he has laboured to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause, through Brigham, because he obeys him; but man has to plead the cause of man, who is sordid, illiberal, murmuring, and corrupt.

In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottowattamie County, Iowa, where a small Branch of the Church was established; and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high and spoke to the Council. Every latent feeling was aroused, and every heart melted. What did it say unto us? "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and kingdom." This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kanesville. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God.

This is my testimony; these are my declarations unto the Saints—unto the members of the kingdom of God in the last days, and to all people.

We said nothing about the matter in those times, but kept it still. [After seating myself in the stand, I was reminded of one circumstance that occurred which I omitted in my discourse. Men, women, and children came running together where we were, and asked us what was the matter. They said that their houses shook, and the ground trembled, and they did not know but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed; the Lord was only whispering to us a little, and that he was probably not very far off. We felt no shaking of the earth, or of the house, but were filled with the exceeding power and goodness of God.] We knew and realized that we had the testimony of God within us. On the 6th day of April following, at our Annual Conference, held in the log Tabernacle at Kanesville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice of the Lord from on high in his appointment. [Voice from the stand: "That was *vox Dei, vox populi*."] Yes, the voice of God was the voice of the people. Brigham went right ahead, silently, to do the work of the Lord, and to feed his sheep and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about lineal descent, right, power, and authority.

Some persons say that Brigham does not give revelations as did Joseph Smith; but let me tell you that Brigham's voice has been the voice of God from the time he was chosen to preside, and even before. Who that has heard him speak, or that has read his testimonies, or that is acquainted with his instructions, does not know that God is with him? Who does not know, Jew or Gentile, that has come in contact with his policy, that he possesses a power with which they are unable to compete? He possesses skill, wisdom, and power that trouble wise men and rulers. God will make him a greater

terror to nations than he ever has been.

I will now quote a few passages from the revelations of God as contained in the Book of Doctrine and Covenants—"My words shall all be fulfilled: whether by mine own voice out of the heavens, or by the voice of my servants, it is the same." Again, concerning his servants—"Whosoever you shall speak by my Spirit shall be Scripture—shall be the word of the Lord, the will of the Lord, the mind of the Lord, and the power of God unto salvation." Again, from the New Testament: Jesus says, "Whosoever heareth you (whom I send,) heareth me." You men of business do not empower and send an agent to transact business for you unless you intend to honour his words and his doings. The law will compel you to do this. The God of heaven does not send forth his servants upon the earth but with the fixed purpose to honour their words when they abide in the instructions given them.

I will now pave the way for my political manifest. Jesus says, "Whosoever falleth upon this stone shall be broken." What stone does he refer to? The Lord says to his disciples, "Whom say ye that I am?" Peter answers, "Thou art the Christ, the Son of the living God." Jesus indicated to Peter that he had spoken truly by saying unto him, "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." This stone or rock was the word of God revealed unto Peter. Present revelation from God, then, is the stone or rock which our Saviour spoke of. Any church or any people built upon this foundation cannot be prevailed against by any power, for one obvious reason—Whenever a people are built upon this foundation, and they get into trouble and difficulty, they will ask the Lord to show them the way out; and being built upon present revelation and in communion with God, he will tell them what to do. His wisdom is greater than the cunning of the Devil; and consequently, the gates of hell cannot prevail against them. Any people built upon this foundation are hard to head, though their numbers may be small. The ancient Church was never overcome

until they lost this principle of present revelation. Then they were prevailed against and fell away, because they ceased to build upon this foundation—the stone or rock of present revelation. Solomon says, “Where no vision is, the people perish.”

Many churches are built up in the world, professedly, unto the name of Christ; but have they present revelation? No, they have not. They despise the idea of present revelations, and kill the Prophets that give them, and persecute the people that believe in them. Will the gates of hell prevail against such? To whom will our Saviour say, “Depart from me, ye workers of iniquity, I know you not?” Will it not be to those who are not built upon this rock?

Now for politics!

To send the army to Utah was the measure and policy of a Democratic administration of the United States’ Government. This Democratic administration was the only legitimate power that could send it here. It was the official channel through which the flood was poured in upon us—merchants, gamblers, whoremasters, thieves, murderers, false writers, drunkards, and, to cap the climax, a drunken, debauched judiciary, with plenty of bayonets to enforce their decrees. Some decent men came, most likely; yet I know not one with whom I could safely trust the virtue of any female in their power. They came to gratify their basest passions; and they will leave, if they leave at all, with the wrath of God upon them,—candidates for damnation. They have burned strange fire upon the altar of God, and with strange fire such will be consumed. The Democracy of the country fell upon this stone by the military arm of their power. Are they now broken? Let us see.

On the 25th day of December, 1832, the Lord spake to Joseph Smith, and said—“Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls: The days will come that war will be poured out upon all nations, beginning at that place.” The Democratic party found it necessary to call a convention of delegates to nominate a successor to President Buchanan. No place but Charleston, South Carolina, could be agreed upon as

the place for that body to assemble. A most unlikely place indeed!—entirely out of the political centre—a small town of about twenty or twenty-five thousand white inhabitants, accommodations very limited for such a body of men, and at half-a-dozen prices. But to South Carolina they must go; for the prophecy, twenty-seven years before, said that the serious troubles of the land should begin at that place. The Democratic party or administration fell upon that stone of present revelation; and, according to our Saviour’s words, they must be broken. They had to go to Charleston to break. They did go there, and there they did break into several pieces—split asunder. It was said by the ancient Prophet, “Out of Egypt have I called my son.” Joseph and Mary took the young child by night and fled into Egypt, to elude the cruelty of Herod, and God called his Son out of Egypt. It was necessary, equally, that the Democratic party go to South Carolina, being urged there by a silent prophetic influence; and though they had hearts to understand, they understood it not: they had eyes to see, but they saw it not. There they broke; there the trouble began, “which will eventually terminate in the death and misery of many souls.” They sent their army to fall upon this stone—to fall upon God, and upon his people, and upon their policy. They sent their corrupting influence—their demoralizing principles and practices among us, and God will make the nation heirs to the penalty for all these offences. “It must needs be that offences come,” but God grant us grace that we may endure manfully to the end.

This is my political speech to the Saints of God. Will the Democracy continue in power? The sequel will show. They are trying to “fuse;” but the iron and miry clay will never permanently unite. But they are in the hands of God, and they know it not; they are under his influence, but they acknowledge not his hand.

What was the immediate outside pressure that caused the army to come to Utah? Was it not the multitude that wanted to speculate out of the army—out of the citizens of the Territory, traders, freighters, merchants and sutlers, doctors, lawyers, and devils? Anybody may answer these questions. How many have got rich at it? How many have realized the object of their hopes and wishes in anything? God blesseth not

unrighteous designs. Is the whole train of speculators broken. They fell upon this stone, or were ready to back those that did. Are they broken? If they are not, they are almost. Their creditors in the East will find this out in due time. Our gold, our virtue, and our blood are what most of them came to traffic in, and their reward is sure. This outside pressure cannot be confined, in truth, to the class of men alluded to. What was the voice of the nation through their public journals, priests, and people?—what the popular clamour? Crucify him! Crucify him! Away with him! The Mormons are not fit to live! Let the race be exterminated! With the exception of now and then a Joseph of Arimathea, this was the popular cry. Will the nation be broken? It has fallen upon this stone to all intents and purposes. The signs in the heavens and upon the earth, the political feuds or factions, the seditious tendency of the people were never more portentous over Jerusalem, previous to its destruction, than they now are over the United States of America. Who so blind as not to see it?

This picture is held up as a mirror to reflect the condition and fate of any and every other nation or people that slay the Lord's anointed, that persecute his people, that send their armies to corrupt, annoy, or lay waste the heritage of God. I have no apologies to make; I tell you that God Almighty sits upon the throne of his kingdom. He has decreed its onward march, and it will march onward, and the power to stay it exists not on the earth. We were driven out into this wilderness, and here we are! Our friends will find us here, and our foes also. They made us cross the Mississippi pretty lively. They pressed us and pricked us with their bayonets. Was there any mercy shown to the sick, aged, or infirm, —to women and children? No. The fever of frenzy and rage had dried up the fountain of compassion in their hearts. We had to fly, and to what place Heaven only knew. The timid wife, the tender daughter, the widowed mother and her children were forced into the flat-boat like so many cattle or swine. By casting an eye back to their once pleasant and peaceful habitations they could mark the lurid flame and smoke curling up to heaven from the crumbling walls of their desolated homes. One widowed lady,

while seeking her little boy among the mob on the margin of the river, was cursed and damned because she was not sooner aboard of the boat. When she found her child, she went aboard; and, turning round and looking them full in face, said to her persecutors, "You shall yet dearly pay for all this." I dined with that same lady not ten days since, and she told me that she should live to see her prediction fulfilled. I said, God grant it! Jesus says, "With the same measure ye mete, it shall be measured to you again." God will not speak to them much more by Prophets, for they have persecuted and slain them. But he will speak unto them yet more. It will be, however, by the voice of thunder, by the voice of lightnings, by the voice of whirlwinds, tempests, and tornadoes, by the voice of hail, fire, flood, and famine, by the voice of hostile forces in deadly combat, by the wailings of widows and orphans, by pestilence, and disease of both man and beast. The horrors of the scenes will be lighted up by the incendiary's torch. In this way will God make requisition for the blood of his anointed and for the cruelty practised upon his people. With these arguments will God plead his cause at the nation's bar, until the builders seek the stone which they have rejected, even present revelation, and place it at the head of the corner. This will be the Lord's doings, and it will be marvellous in our eyes. The Supreme Creator of all, the Almighty Sovereign of the universe will assert his rights and maintain them, and reign King of nations as he now does King of Saints. The power that attempts to check his designs will be ground to powder.

The present aspirants to Presidential honours in the nation appear to be in good heart and firm in faith that they shall triumph. They seem to spare no labour or effort; they lack no zeal, and are full of hope, full of expectation, strong in spirit, strong in will, and strong in assurance. But the days are near at hand when all such will be weak as water. Their voices will be feeble, their arms palsied, their knees tremble, and they will no sooner aspire to that station than they would to the berth of Shadrach, Meshach, and Abednego in the fiery furnace. They will no sooner aspire to that summit of fame than would the Israelites approach the crest of Mount

Sinai when the thunders of heaven rolled in awful majesty, and the lightnings flashed in forked lines as arrows from the bows of the Almighty. At the appointed time in Heaven's will, the cap-stone, long rejected, will be brought forth with shouting, crying Grace, grace unto it! Remember the words of the Lord where he says, "All my words shall be fulfilled: whether by mine own voice out of the heavens, or by the voice of my servants, it is the same." And again, "He that heareth whomsoever I send, heareth me." Forget not these things.

I covet no man's silver, gold, or ap-

parel; neither his goods, wares, nor merchandize. I covet not the honours of this world, neither the good opinion of ungodly men; but I do covet the Spirit of the living God. I covet grace equal to my day, and earnestly pray God, my heavenly Father, in the name of his Son Jesus Christ, that I may have power to honour my Priesthood and calling, to bear a faithful testimony to the truth, and by no act spot or stain the testimony which I bear.

God bless the people and his servants, and roll on his mighty work, in the name of Jesus Christ! Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

[February, 1844.]

Saturday, 17th. I wrote the following article:—

"PACIFIC INNUENDO.

The very candid, pacific, and highly creditable advice which Governor Ford has done himself the honour to address to 'the citizens of Hancock County, 'Mormons and all,' and which appears in the *Warsaw Signal* of the 14th instant, is, like the balm of Gilead, well calculated to ease the pain which has troubled the heads and hearts of the Carthaginians, Warsawvians, and other over-jealous bodies for *weal and woe*.

It certainly must be admitted, on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, governor, peacemaker, and friend of all, not only to magnify the law and make it honourable, but also in pointing out the *path of peace*.

Such is what the Latter-day Saints have ever sought at the hands of those in authority; and with an approving conscience clear as the crystal spring, and with a laudable intention warm as the summer zephyr, and with a charitable prayer mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease, and give way to reason, sense, peace, and goodwill.

The Saints, if they will be humble and wise, can now practise what they preach, and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information, it may be well to say that there has never been any cause for alarm as to the Latter-day Saints. The Legislature of Illinois granted a liberal charter for the City of Nauvoo; and let every honest man in the Union who has any knowledge of her say whether she has not flourished beyond the most sanguine anticipations of all. And while they witness her growing glory, let them solemnly testify whether Nauvoo has *willfully injured* the country, county, or a single individual one cent.

With the strictest scrutiny publish the facts, whether a particle of law has been evaded or broken: virtue and innocence need no artificial covering. Political views and party distinctions never should disturb the harmony of society; and when the whole truth comes before a virtuous people, we are willing to abide the issue.

We will here refer to the *three late dismissals* upon writs of Habeas Corpus, of Joseph Smith, when arrested under the requisitions of Missouri.

The first, in June, 1841, was tried at Monmouth, before Judge Douglas, of the fifth judicial circuit; and as no exceptions have been taken to that decision by this State or Missouri, but Missouri had previously entered a *nolle prosequi* on all the old indictments against the 'Mormons' in the difficulties of 1838, it is taken and granted that that decision was just!

The second, in December, 1842, was tried at Springfield before Judge Pope in the U. S. District Court; and from that honourable discharge, as no exceptions from any source have been made to those proceedings,

it follows as a matter of course *that that decision was just!!*

And the third, in July, 1843, was tried at the city of Nauvoo, before the Municipal Court of said city; and as no exceptions to that discharge have been taken, and as the Governor says there is 'evidence on the other side to show that the Sheriff of Lee County *voluntarily* carried Mr. Reynolds (who had Mr. Smith in custody,) to the city of Nauvoo without any coercion on the part of any one,' it must be admitted *that that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that *Orin Porter Rockwell*, who Boggs swore was the principal in his assassination, and as accessory to which Mr. Smith was arrested, *has returned home, 'clear of that sin.'* In fact, there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully transported out of this State, have returned to their families in peace; and there seems to be no ground for contention, no cause for jealousy, and no excuse for a surmise that any man, woman, or child will suffer the least inconvenience from General Smith, the charter of Nauvoo, the city of Nauvoo, or even any of her citizens.

There is nothing for a bone of contention! Even those ordinances which appeared to excite the feeling of some people have recently been *repealed*; so that if the 'intelligent' inhabitants of Hancock County want peace, want to abide by the Governor's advice, want to have a character abroad grow out of their character at home, and really mean to follow the Saviour's golden rule, '*To do unto others as they would wish others to do unto them,*' they will be still *now*, and let their own works praise them in the gates of justice and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

'A soft answer turns away wrath,' says the wise man; and it will be greatly to the credit of the Latter-day Saints to show the love of God, by now kindly treating those who may have, in an unconscious moment, done them wrong; for truly said Jesus, '*Pray for thine enemies.*'

Humanity towards all, reason and refinement to enforce virtue, and good for evil are so eminently designed to cure more disorders of society than an appeal to 'arms,' or even *argument* untempered with *friendship* and the 'one thing needful,' that no vision for the future, guideboard for the distant, or expositor for the present, need trouble any one with what he ought to do.

His own good, his family's good, his neighbour's good, his country's good, and all good seem to whisper to every person—The Governor has told you what to do: *now do it.*

The Constitution expects every man to do his duty; and when he fails, the law urges him; or, should he do too much, the same master rebukes him.

Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock County with as much sincerity as has been manifested for her notoriety or welfare, there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one will call Governor Ford A PEACEMAKER. The Latter-day Saints will, at all events, and profit by the instruction, and call upon honest men to help them cherish all the love, all the friendship, all the courtesy, all the kindly feelings, and all the generosity that ought to characterize *clever people* in a clever neighbourhood, and leave candid men to judge which tree exhibits the best fruit—the one with the most clubs and sticks thrown into its boughs and the grass trodden down under it, or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit, and by the fruit ye know the trees.

Our motto, then, is *Peace with all!* If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like as when Paul started with recommendations to Damascus to persecute the Saints, some one who has raised his hand against us with letters to men in high places may see a light at noonday, above the brightness of the sun, and hear the voice of Jesus saying, '*It is hard for thee to kick against the pricks.*'

Intelligence is sometimes the messenger of safety. And, willing to aid the Governor in his laudable endeavours to cultivate peace and honour the laws, believing that very few of the citizens of Hancock County will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shows that there is rest for the soles of the Saints' feet, we give it a place in the *Neighbour*, wishing it God speed, and saying, *God bless good men and good measures!* And as Nauvoo has been, so it will continue to be, a good city, affording a good market to a good country; and let those who do not mean to try the way of transgressors, say '*Amen.*'

The High Council met and settled several cases of difficulty betwixt brethren.

The Anti-Mormons held a convention at Carthage, the object being to devise ways and means of expelling the Saints from the State. Among other resolutions was one appointing the 9th March next as a day of *fasting and prayer*, wherein the *pious* of all orders are requested to pray to Almighty God that he would speedily bring the false Prophet, Joseph Smith, to deep repentance, or that he will make a public example of him and his leading accomplices.

The ice broke up in the river.

Sunday, 18th. Beautiful day. South-west wind.

A very large assembly of the Saints met at the Stand, near the Temple, when I preached a lengthy discourse.

Four, p.m., went to my Office with Hyrum and two gentlemen from St. Louis. Heard Dr. Richards read my correspondence with Senator Calhoun, and Phelps read my "Views of the Power and Policy of the General Government."

At seven, attended prayer-meeting in the Assembly Room.

Monday, 19th. At nine, a.m., went to my Office with Dr. Bernhisel, who proposed some alterations in my views of

the Government. Phelps read the same, and the doctor seemed better pleased with it than before.

"To the Editor of the *Neighbour* :—

Sir,—I wish to say to you, as there seems to be a prospect of peace, that it will be more love-like, more God-like, and man-like, to say nothing about the '*Warsaw Signal*.'

If the editor breathes out that old sulphurous blast, let him go and bear his reputation and the reputation of those that uphold him with soot and dirt; but as for us and all honest men, we will 'act well our part, for there the honour lies.'

We will honour the advice of Governor Ford, cultivate peace and friendship with all, mind our own business, and come off with flying colours, respected, because, in respecting others, we respect ourselves.

Respectfully, I am

JOSEPH SMITH."

A Conference was held in Halifax, Halifax County, Nova Scotia, Elder Robert Dickson, President. Two Branches were represented, consisting of 30 Members, 3 Elders, 1 Priest, 1 Teacher, and 2 Deacons.

The wild geese commenced flying north.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 22, 1860.

HINTS TO THE MINISTRY.—The ministers of the Gospel, who are they? and what are they? In answer, we say—As the Gospel, of which they are ministers, is not their own, but the production of another, they must hold the right of ministration legally conferred from its Author, in order that the requisite validity may be attached to their ministrations in the name of its Author. Thus clothed with authority, the ministers of the Gospel, so far as right is concerned, are now prepared for their work.

The great question now is—How are the Ministry, so called and ordained, to enter upon and prosecute the work assigned them in such a manner as to secure the happy consummation designed in the salvation of their fellow-men?

We would suggest, in reply, that in consideration of the influence that opinions or views entertained exert over the actions of the individuals by whom they are entertained, it is obviously necessary for the ministers of the Gospel, in order to render their ministerial labours profitable and effectual, that they should learn to think correctly; and in order to facilitate the formation of correct habits of thought and feeling, they should ever realize and appreciate their entire dependence on God and his Holy Spirit as the fountain from which they have and will continue to receive

every good that does now or ever will constitute the sum of their happiness and glory.

In order that this desirable condition of the mind may ever be preserved, let the Ministry ever remember that they are themselves pupils to be taught and perfected in the same great school in which they are called to teach. This view of the matter will cause the knowledge of their own faults and weaknesses to indicate the ever charitable, kind, and conciliatory course that alone can effectually win erring men from the path of folly, and direct their footsteps in the way of life. The ministers of the Gospel, above all men, should cultivate that liberality of thought and sentiment which will open every avenue of knowledge to the soul, and thus develop a capacity that will enable them to address themselves to the work assigned them in a manner that their ministerial efforts will commend themselves to the favourable consideration of those for whose benefit they are made.

Ever remember that your mission of mercy and blessing is unto all. This should indicate the extent of your sentiments of kindness, charity, and long-suffering towards the erring of mankind. If you would increase in that knowledge so necessary for your labour of love, then watch and listen to the sacred revelations of truth, whether spoken in the gentle whisperings of the Holy Spirit, or reflected in your own or the experience of others,—whether spoken in the glowing eloquence of the seraph, or in the simple prattle of the child. Let all the works of your Father, as the bright reflections of his wisdom, become so many ministers of knowledge to aid in the development within you of that infinity of capacity which will prepare you for the accomplishment of your great mission as the sons of God and the saviours of men. If you would successfully struggle for this happy consummation, live honestly before God and all men, that the hallowed influences of the Spirit may ever be with you to impart its treasures of knowledge and shed its heavenly rays constantly around you, and thus preserve within you a constant increase of the principle of the life that is eternal.

In order that you may extend the sphere of your usefulness as widely as possible, remember that you are called to preach the Gospel of peace and “good tidings of good,” and not the errors of others. These will be rendered sufficiently apparent by the light of the Gospel which you are called to teach. Then preach to save men, and let all your labours be for the accomplishment of this, the only work of the ministers of the Gospel, ever remembering that the thought which does not lead to this object, or the work that does not contribute to its accomplishment, is not right, and should ever be rejected as wrong.

It should always be the study of the ministers of Christ to so appreciate the nature of their holy calling that they may be enabled to extend the blessings of their ministrations to all the varied conditions of the family of man, for whose blessing and salvation they are called to labour. To effect this, you should put on that Godlike charity and impartial benevolence which will lead you to the abodes of wretchedness and misery, that the hearts of the poor may be comforted, and the abodes of poverty be lighted with the smiles of Heaven and the joys of the saved, through your ministrations, which open the fountain of hope and life to the soul. And that you may thus be ministers of good, ever study to preserve within yourselves that high and increasing appreciation of the truth and your high calling which will raise you above the rude, the corrupt, and vulgar, so extensively connected with the varied conditions of humanity; being neither degraded nor corrupted by the rude, nor rendered vain by the patronage or flattery of the rich and high, who surround themselves with the gaudy trappings of wealth and the influence of position it secures;

thus moving, as you should do, among the people, according to your calling, as the representatives of God, not merely because you have been so ordained, but being in your ministry and labours the bright and truthful reflection (so far as you may comprehend them,) of the perfections of Him whom you represent in your great mission of love to mankind.

While you strive diligently to put on the above character, you will have "the mind of Christ," and his Spirit to strengthen and guide you to the accomplishment of the varying and constantly increasing labours of your holy calling as ministers of the Gospel for a world's salvation from the power of sin and death.

ARRIVALS.—The following Missionaries from Utah arrived in Liverpool, per steam-ship *City of Baltimore*, on the 12th inst., in good health and spirits:—John P. R. Johnson, David H. Cannon, Thomas Jeremy, George Halliday, Joseph Bull, John L. Smith, George J. Taylor, William C. Moody, George G. Bywater, John Skerry, Thomas O'King, William W. Cluff, Jesse N. Smith, John T. Gerber, and Richard Bentley.

INTERESTING FROM UTAH.

(From the "New York Herald" of November 18, 1860.)

"The Anniversary Conference of the 'Church of Jesus Christ of Latter-day Saints' is held on the 6th of April here, and wherever the disciples of the new faith are living under any organization of 'the Priesthood.' At that time Missionaries are appointed here to go to all the nations, and in a few days afterwards they are *en route*. The Semi-Annual Conference is held on the 6th of October; but the early fall of snow in the mountains and the general anticipation of cold and stormy weather have suggested the appointment of the fall Missionaries early in September, so that the October Conference, thus freed from the Missionary business, becomes a very important epoch for general business and fall preaching. Of this we have had an interesting abundance in the Conference that has just terminated. From all accounts, it has been the greatest Conference ever held in Mormondom. It commenced last Saturday, continued over yesterday, and terminated to-day at noon. The number of persons attending the Tabernacle and Bowery could not be much less, if anything, than 13,000. The streets surrounding the Temple Block were crowded with waggons, carriages, horses, mules, and oxen, some of the latter even sporting California saddles and bridles. The large Bowery was packed full to its utmost capacity, thousands hung around on the sides of the enclosure, and thousands more, who could not near the speakers, promenaded on the ten acre block. From the residents I learn that the present Conference exceeded, not only in numbers, but in point of interest and 'the increase of spirit,' anything ever before witnessed and participated in by the oldest Mormon.

THE MEETING IN THE TABERNACLE.

The night preceding the Conference, the weather had been exceedingly stormy, and the hazy light of the morning revealed the mountains east and west draped in snow. Notwithstanding the general unpleasantness of the weather and the 'bad roads,' the faithful came straggling in from every part of the Territory; and long before the appointed hour for opening, they swarmed about the Tabernacle doors.

On the Stand, of the First Presidency, were Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells. Of the Twelve Apostles—Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow, and Franklin D. Richards. Of the First Presidency of Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Horace S. Eldridge. Of the High Priests—John Young, Edwin D. Woolley, and Samuel W. Richards. Of the Presidency of the Stake—David Fullmer and George B. Wallace. Patriarchs—John Smith, John Young, and Isaac Morley.

The Conference opened by the choir singing—

'The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.'

Prayer was offered by Ezra T. Benson, one of the Twelve Apostles; and the choir sang—'I'll praise my Maker while I've breath,' &c.

The forenoon's exercises were divided between the brothers Heber C. Kimball, George A. Smith, and Brigham Young. In Mormondom, more than among other re-

ligious bodies with whom I am acquainted, there is a great attachment to men, and very frequently the men make the impression when the facts themselves have failed to carry either character or weight to the hearers. Each speaker, conscious of this fact, is therefore apt to confine himself rigidly to the sphere that he thinks the community has accorded to him. Brother Heber, from being First Counsellor to Brigham, says what he thinks proper, and may be found as often propounding new doctrines as expounding old ones. Besides, Heber has a large personal influence. A stranger reading his sermons would be very apt to put him down among a certain category of men to be seldom or never listened to; but when a personal acquaintance springs up, if it should only be from seeing him on the Stand, it changes entirely the relationship between speaker and hearer, and Heber then becomes a person to be listened to, the quaintness of his style and the blunt honesty of the talk more than making up for any other deficiency. He is thoroughly original, and, as he says, and as everybody thinks, a natural Mormon. There is no disguise in Heber. He may not say all that he thinks; but what he does say is sure to be what he thinks, and in this wise he is fearful when he opens upon any person. No mock modesty deters him from going into *minutiae*. His discourse on the opening of the Conference was chiefly against selfishness; and as 'every son and daughter of Adam is to be brought to an account for their acts in relation to this kingdom,' the subject from Heber's lips, it may be imagined, was rich and racy. He had a dream to relate about a great swarm of hogs that rushed into the city, mad, furious, and trying to devour everything and everybody, but, after all, did nothing. It was not difficult to understand who the hogs were, when he explained that he had the dream just preceding the arrival of the army; and when he looked up and beheld they were all gone, the picture was complete.

Elder George A. Smith is an Apostle, and bore his testimony to the truth of the Gospel. George A. is the chief Historian of the Church, blessed with an excellent memory and a happy faculty of telling a story. He had been deprived from meeting with the Saints for over a year, from some accident to one of his limbs. He was therefore brimful of good feeling and anecdote. After a general and wholesale exhortation to keep their eye single to the advancement of the kingdom, he reviewed the labours of the Saints in the Territory since their arrival in 1847, and was satisfied that the hand of God was visible in all their affairs: even the

much-abused army had been the favour of the Lord, to clothe them and furnish them with the comforts of life, in the grocery and dry goods department thereof.

President Brigham Young expressed himself very thankful for the prosperous circumstances in which the Saints were now situated. They had been driven, but it was for the last time, thank God. The Saints were now where the Lord wanted them to be, and that was both joy and consolation. He tapered off his oration with a straightforward dig at the Bishops who might have been rather free with the Tithing. Brigham has a wonderful faculty for finding out things, and probably his extensive knowledge of human nature supplies the intercesses. He thought some of the Bishops were no better than they ought to be; and as it was his place to reveal secrets on the housetops, he gave them to understand that he was on their track, and they might expect some day a terrible *expose*, if they did not do better than send to the Church-store the worst produce and stock, and keep the best for their own purposes and accommodation. He must have made the ears of the guilty to tingle when he spoke of some 'shading' the fat chickens, keeping the fat and well-favoured cows, good steeds, and sending to him the meagre, the crippled, the toothless, and the "titheless." After all, Brigham thought them good boys, and believed that they would do right now, seeing that they had been re-proved and had got such a mild hint about the what that had been, and the what that was sure to come if they did not toe the scratch. Wonderful man, Brigham! No other man dares to speak to such men as he does. They take it in good part, wince under it at the time; but once that the chastisement is over, they are more devoted, if possible, than before.

The choir sang again, Brigham pronounced the benediction upon Israel, and the folks, refreshed in spirits and greatly pleased, made quick tracks for home, to be in time for a good seat at the

AFTERNOON SESSION.

The choir sang—

'Come, all ye Saints who dwell on earth,
Your cheerful voices raise,' &c.

Prayer offered by Elder Orson Hyde, the President of the Twelve Apostles, and another invitation from the choir to

'Come, ye that love the Lord,
And let your joys be known,' &c.

Brigham made the opening speech. There was business on hand—the consideration of a new movement for the emigrating of the Saints from the frontiers to Utah. Every

year they had spent large sums of money in purchasing cattle, waggons, and general outfitting, in order to cross the Plains; and that had been ruinous. They had now to consider the feasibility of a plan by which it was proposed to send teams from here every spring to bring in the emigrants, and thereby save the expenditure of money on the frontiers and bring it here to improve the Territory. He referred to the travels of 'Zion's Camp' some five-and-twenty years ago, when he and a hundred others walked upwards of 2,000 miles in three months, and did their own cooking and camp-duties. He saw nothing to hinder sending to the Missouri river every spring some hundreds of waggons to bring along the emigration. It would not only keep the gold in the country usually spent on the frontiers, but it would double the number of emigrants every year, as the greatest expense of the journey was across the Plains. Following 'the Prophet,' Bishop Woolley and Captain Joseph W. Young, who had just returned from the experimental trip, confirmed what had been said, and warmly recommended the new movement. Henceforth an ox in Utah is to be a valuable machine, and somewhat near a thousand of them will be marched off in the spring to bring in the 'Lord's poor' from 'the galling bondage of Babylon.' This new emigration movement is more than likely to greatly abridge, if not entirely to supersede, the use of the handcart, as it is believed that the ox-waggon is cheaper than the manual muscle team, at least such as it has been hitherto. The ox-team-ology discourses occupied the entire time of the meeting, and the

Choir sang—

'Rejoice, ye servants of our God.'

After a benediction, we all scampered home, satisfied that we were a great people.

SUNDAY MORNING.

The Tabernacle being too small for the crowds who were rushing into the city, the Bowery was the only possible place for meeting; and the weather being favourable, the change was agreeable. Choir sang—

'All praise to our redeeming Lord!'

And Elder Joseph Young, the President of all the Seventies, offered prayer. Choir sang—

'Arise, O glorious Zion,
Thou joy of latter days!'

And then we were all prepared to listen to

BROTHER HYDE ON THE STATE OF THE UNION.

After an expression of deep gratitude for the privilege of being a Mormon, living in this momentous age, and being favoured

with a call to preach the Gospel, brother Orson was disposed to glance at the crookedness of the world generally, and the state of the Union especially. He thought that the testimony of the 'Mormon' Elders was playing particular smash with Christendom and Republics: kingdoms and empires were not over well situated anywhere. Having invited his hearers to glance at and reflect over the picture, he came to testimony. He knew that 'Mormonism' was of Divine origin—that it was true—that it was destined to triumph. As they 'were surrounded by political speeches,' he was a little disposed to make his political speech. Something like a momentary absence from his subject came over the speaker, and he returned and delivered the most important testimony made during Conference, and one which seemed to make a deep impression on the whole congregation. It referred to the call of Brigham Young to the Presidency of the Mormon Church. Brother Hyde referred to the persons who had aspired to the Presidency of the Saints at the time of Joseph Smith's murder in Carthage Jail, and stated that in February, 1848, after Brigham had returned to the frontiers from his first trip to this Territory with the pioneers, the Twelve were assembled in the Bluffs at Pottowattamie for counsel and prayer; and while there, 'the voice of God spoke to them from the heavens, bearing testimony that his servant Brigham Young should step forward and receive the full power of the presiding power of this Church and kingdom.' I never witnessed a congregation so evidently electrified by the statement of a fellow-mortal as that large audience was on Sunday morning last. It was unlooked-for. During twelve years the chiefs have kept that to themselves. The public can think of it what they may; but I am satisfied that every Mormon in the Bowery believed it, and just as soon as the sermon goes abroad every Mormon in the world will believe it. It requires a residence here to learn what faith is; but as it is their own business, I have nothing to say. In short, the item now mentioned, though not likely to be believed by anybody but Mormons, is by far the most important statement ever made in Mormondom since the death of Joseph Smith; and though it may not contribute more than the present confidence in Brigham here, it will unquestionably be a severe blow to his rivals in the East, and fairly smash up the new organization of young Joseph Smith.

Following this, the Apostle gave some heavy hitting to the 'apostates' and to aspirants for leadership, and claimed for Brigham that he had never mentioned the circumstance, but came before the people

and received their election, relying on *vox populi, vox Dei*. Brother Orson seemed to think that he had said enough, and concluded that everybody knew that Brigham was the medium of revelation.

THE DISSOLUTION OF THE UNION.

Orson returned to his political speech, and wanted to tell us that Joseph Smith's prophecy was fast being fulfilled. He referred to some revelation that Joseph claimed to have received about the time of the South Carolina rebellion. I have been hunting for it for two days, but have not been able to put my hand over it. The substance of it, as stated by the speaker, was that the South Carolina nullification business was the entering wedge into the Union; that the day would come when the North and South would go to war; that the niggers would be marshalled against their masters; that the South would have to call upon Great Britain for assistance; and she, by-the-by, was to need assistance herself from somebody else—all the same: the dissolution was to commence by operations in South Carolina. By a very facetious turn and interpretation, the Apostle referred to the Charleston Convention and the breaking up of the Democratic party. Carpenter Joseph had to take a mule trip to Egypt to fulfil the prophecy concerning the babe of Bethlehem—'Out of Egypt have I called my son;' and it was near enough to suppose that the Democrats, by an invisible agency, had been pushed on to Charleston 'to fulfil the prophecy.' The Church being the rock of salvation—an old Catholicism, and a prediction being to the effect that 'whosoever shall fall on this stone shall be broken to pieces,' &c.; the democrats had fallen on the stone: they had sent the army here, and had purposed breaking them up here; but the prediction was being verified, and the Democrats were split up, broken, and divided. He did not handle the subject like Douglas, Bell, or Breckinridge. He looked at it with the spirit of revelation; and though their enemies did not know what they were doing, the Lord knew them, and would handle them for his own purposes. He took a dig at the merchants and speculators who had come out here to assist in the overthrow of Mormonism; but they were also realizing the general breaking-up operation. He had no apologies to make for his breaking-up discourse; it was all true and would be fulfilled. God had designed the triumph of the work, and no power could hinder it. 'Still there was another thing': Their enemies had criven them out here—made them cross the Mississippi pretty lively. They were pricked and chased by bayonets, and no mercy shown

to them. If the Almighty did not yet make their enemies fly as quick, with as little mercy as they had shown to the Mormons, the Almighty did not speak by his mouth. A great and terrible day awaited the nation, and a time would come when the present class of aspirants for Presidency would have to stand afar off, and never dare to assume the reins of government. Trouble greater than they could cope with would make them tremble and stand awed and confused. Thunders and lightning greater than those heard and seen around Mount Sinai would yet protect the chair of state. The stone rejected would yet become the 'head of the corner, and the agent whom the Lord would appoint would rule in righteousness. His testimony was true, and he warned all men to give heed to it; and if they did not receive his testimony, they would not believe, though one rose from the dead. With an intimation to the Mormon merchants and speculators that they were all going by the board, and would yet see sorrow, brother Orson Hyde, President of the Twelve Apostles, concluded his very spicy, spirited testimony to the Conference and to the world at large, of which the foregoing is a faithful summary—

'Nothing extenuated, nor ought set down in malice.'

THE GARDEN OF EDEN IN MISSOURI.

Brother Brigham threw aside his overcoat and took up the subject of legitimate authority. Said the enemies of the Mormons would yet have to give an account for their persecutions. He warned all people, and told them to be careful and 'touch not the anointed of the Lord.' He was aware that the most of the inhabitants of the earth would reject the Gospel. It was in those days as Christ had said—something like the gleanings of the vintage. He would not make a political speech. He wanted to have nothing to do with politicians. They would crucify the Lord himself, if they only had the power and it would advance their own selfish purposes. They would not leave a particle of blood on the earth that flowed in the veins of the Priesthood; yet they were brethren and of the same Father. All the Mormons had to do was to offer them the Gospel, and blessed would they be if they did not reject it. He had no disposition to predict the downfall of the nation. It had been predicted long ago, and was fast hastening to its accomplishment. The nation was broken to pieces, and one touch would scatter it to the four winds. The Lord commenced his work in this country in the garden of Eden. [That is understood by the Mormons to be Jackson County, Missouri.—*Rep.*] But in the floating of

Noah's ark, the Lord took Noah and his family to another land; and now he had brought back again Zion to this continent, and would consummate his work here and reign over his people. He wanted to prophesy good all the time, instead of prophesying evil. He would not curse the people: the curse of the Almighty was upon them already, and it would not slumber on their track. They might flourish for a little, but the doom of the wicked was certain. The kingdom of God would stand for ever, and the nation or people who persecuted it would be broken. Referred to the nations that had been; and so the nations that now are will pass away, and God would reign on the earth. Notwithstanding the chastisement which he had given the people here, he was glad to bear testimony that they were progressing, and all that was now going on was just like grinding the clay to make it vessels of honour. There were kingdoms enough for them all; but before they inherited them, they had to purify themselves and pay their debts and obligations. Brigham then referred to the testimony of Orson Hyde about the manifestation at Pottowattamie, confirming what had been said, and told them that he knew for years before what was right in the matter, but he had not opened his lips on the subject. He exhorted them to faithfulness, and told them that the yoke was broken and the fellows were burst. This was the land of Zion, and they had to cleanse it; and man would never realize the benefits of Zion unless he was pure in heart and pure in all his actions. He spoke of the centre stake of Zion; said it was in Jackson County, Missouri, and told them that the Saints would yet be gathered

there and build the Temple of the Lord, and no power could hinder it—no, not all the devils in hell. He said that fact was so riveted in the minds of the Saints, that if he were to try and persuade them to the contrary, they would not believe him, nor would they believe anybody else who would say to the contrary. Exhorting them to faithfulness and to a love for the Gospel beyond everything in the world, he concluded his very remarkable address, and the choir sang—

'Come, listen to a Prophet's voice,
And hear the word of God;
And in the way of truth rejoice,
And sing for joy aloud.

CHORUS—We've found the way the Prophets went
Who lived in days of yore;
Another Prophet now is sent,
'This knowledge to restore.'

Benediction by Elder George A. Smith,
and we went to dinner.

AFTERNOON SESSION.

Singing, prayer, and singing; after which, the sacrament was administered by the Bishops.

Patriarch John Young (President of the High Priests), Presidents Heber C. Kimball and Daniel H. Wells, and Apostle John Taylor, followed by the Prophet Brigham, occupied the afternoon in general instruction, testimony, and in the recital of the good feelings they entertained for the work and for the people.

The choir sang—

'Guide us, O thou Great Jehovah'

and Apostle Wilford Woodruff gave us all his benediction, and thus ended the most important day ever seen in Mormondom."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Endeavours are being made to bring about an understanding between England and France concerning the prolongation of the French occupation of Syria. It is thought to be most certain that the French troops will be kept in Syria beyond the term prescribed by the Convention. The *Moniteur* has published a decree of the French Government, cancelling the warnings given to the journals up to the present date. The report of Count Persigny, which precedes this decree, contains the following:—"Oblivion of the past will be a new token tendered by the generous policy of the Emperor, which aims at the reconciliation and union of all the intelligence of the country. I have invited the press to use great freedom of discussion; but against those who may attack the State my conscience will be so much the freer and stronger, because in effacing the past his Majesty offers to writers an opportunity of displaying their patriotism." Disturbances are of daily occurrence in one or more of the cities and towns of Hungary. At one place the fury of the mob was directed against those Protestants who had consented to acknowledge the Imperial patent. The Sardinians will await the fall of Gaeta before summoning the citadel of Messina to surrender; to which, in case of refusal, they will lay siege. The Neapolitan army in the Roman territory has diminished to 8,000 men.

AMERICAN.—According to the latest news received by the *New York Herald* from the South, the secession movement and feeling everywhere prevails in the Southern States.

If the movement is not attended with such wild excitement as at first, it appears to be rather because people in the South look upon disunion and a Southern Confederacy as determined events of the future. The feeling and views of the State of Alabama expressed in the following items of news will give a general idea of that phase of disunion into which the whole of the South is passing:—"Montgomery, November 21, 1860. The political excitement in this State is gradually quieting down. The people seem convinced that disunion must come, and are prepared for the issue." The entire people of the Southern States seem as well as the people of Alabama, convinced that disunion must come, and are prepared or preparing for the same. One of those preparations is a suspension of the banks in the South. For instance, the *Herald*, under the head of "Important Financial News," contains—"Suspensions at Augusta and Charleston," "Bank Suspensions in Georgia," "The Suspension of the North Carolina Banks Legalized," "Suspension of the Tennessee Banks," "Bank Suspensions in Virginia," "The Bank Suspension in Baltimore," "Suspension of the Banks of the District of Columbia," "Bank Suspensions in Pittsburg," "Suspension of the Trenton Banks," "Suspension of the Philadelphia Banks," and "Financial Affairs at Boston." The *Herald* has also intelligence under the head of "Highly Important from Kansas—War of the Abolitionists upon the Pro-Slavery People—Threatened Foray upon Missouri, Arkansas, and Texas—Attack on Fort Scott, and Seizure of the Land Office—Federal Judges obliged to Flee for their Lives, &c." A despatch, dated Washington, November 21, 1860, says—"President Buchanan has received a despatch, signed by three United States' Marshals, dated 21st instant, at Fort Scott, stating that an armed party of five hundred, under the notorious bandit Montgomery, have put themselves in opposition to the United States' authorities in Kansas, and have spread great alarm throughout the country. One person has been killed. It is said they avow their determination to seize the public property, and to march into Arkansas and Texas, and free the slaves in these States. The Secretary has despatched the necessary orders to General Harney, who is in command of that department, for enforcing the laws, and for apprehending guilty persons."

VARIETIES.

HOW TO MAKE A CANNON.—The following is an Irishman's description of making a cannon:—"Take a long hole, and pour brass or iron round it!"

THE DIFFERENCE.—"Mr. A., I understand you said I sold you a barrel of cider that had water in it?" "No, no!" was the reply, "I only said you sold me a barrel of water with a little cider in it."

"I say, Dick, did you see it done?" "No, Ben, I was not an eye-witness, but an ear-witness." "A near witness, and not a nigh witness? That's what I call a distinction without a difference."

PRESERVATION OF CUT FLOWERS.—It is stated that cut flowers may be kept fresh for any length of time by the introduction of a spoonful of powdered charcoal into the water contained in the vessel in which they are placed. Neither charcoal nor water requires renewal, the latter remaining limpid.

HOW TO MAKE A GOOD CUP OF TEA.—M. Soyer recommends that, before pouring in any water, the teapot, with the tea in it, shall be placed in the oven till hot, or heated by means of a spirit-lamp, or in the front of the fire, (not too close, of course,) and the pot then filled with boiling water. The result, he says, will be, in about a minute, a delicious cup of tea, much superior to that drawn in the ordinary way.

THE YOUNG IDEA.—"That which thou hast to do, do it with all thy might," said a clergyman to his son, one morning. "So I did," said Bill, with an enthusiastic gleam in his eye. "Ah! what was it, darling?" and the father's finger ran through his offspring's curls. "Why, I wolloped Jack Edwards till he yelled. You should just have heard him holler, dad!" The father looked unhappy, while he explained to him that the precept did not apply to an act like that.

CURIOUS WAY OF HATCHING EGGS.—We are assured by Mr. Arthur Hutchens, of Ballylilly House, near Bantry, that the country people there have for years placed their hen-eggs in the crows' nests of his "rookery," and are always sure of their being brought out. They watch the crows while laying, remove their own eggs, save one, and then put the eggs of the small common hens in their place. In twenty-one days they are seen to be out, and they say are very healthy and easily reared.

CORNS.—For *soft corns*, dissolve two drachms of nitrate of silver in one ounce of water. With a camel-hair brush, or a feather, apply a few drops to the corn every night and morning, and relief immediately follows, and, by persevering rapidly a cure. For *hard corns*, the same strength of solution may be used. Soak the *hard corn* in warm water, and remove the thickened skin which forms the corn, by peeling rather than cutting it off, and apply the solution every night until the corn turns black, and then discontinue for a few days. When the edges of the corn separate, the blackened hard portion must be removed, and repeat the application. If the solid nitrate of silver be used, prepare the corn by soaking and removing the hard portion as directed above, and apply it every night, taking care to rub it gently over, as the object is not to blister or burn the corn. If properly used, it cannot fail to give immediate relief; and when patiently used, a most satisfactory cure follows.

POETRY.

THE LONELY SAINT.

'Mid smiling buttercups I roam,
Beneath the forest's lonely shade;
'Mid nature's charms I feel at home,
And sigh when winter bids them fade.
I hear the woodlark's sylvan trill;
I tread upon the daisied sod;
I hear the tinklings of the rill;
 methinks 'tis singing praise to God.
The woodlark's trill inspires my song;
The daisy helps my faltering praise:

The streamlets, as they glide along,
Chorus the grateful notes I raise.
The greensward bids me bend the knee;
My whispers echoes shout abroad;
The breezes wait my prayers to thee,
My King, my Father, and my God.
How vain the Gentile's temple gate!
I would not, dare not enter there:
On God, in lonely wilds, I wait,—
The universe my house of prayer.

Dublin.

RICHARD SMYTH.

MONEY LIST, NOVEMBER 1—30, 1839.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 52, Vol. XXII.

Saturday, December 29, 1860.

Price One Penny.

LIGHT IN OBSCURITY,

BY ELDER JOHN K. GRIST.

There have been in every age men of bright genius; and even in the most dark and obscure corners of the earth rays of light have emanated from various sources, which have caused men to think and feel after something superior to that which they were in possession of; and those who have been blessed with the brightest intellect, or have had the best gifts to qualify them for performing the greatest work, are those who have shone out with the most brilliant lustre, and have been like the twilight of a summer night—that auspicious gleam between the setting and rising sun, which, though it cannot retain the lustre of the day, helps at least to save us from the totality of darkness. These sparks of intellect were at all times visible until a greater light succeeded.

We wish not to draw attention merely to that which sheds its lustre upon the mind in a literary point of view, but to direct our thoughts to the resources of light and truth arising as a day-star to illumine the path of life, unfold the glowing sun of the millennial era, and open up the visions of the future, according to the latter-day period, or dispensation, when the evening shades of superstition, with all its attendant follies and train of inconceivable errors shall have passed away.

About nineteen centuries ago, it is said, there was a tradition in China that a great prince, the lord of the coming age, was born in the West. Some of the ambassadors were sent; and after journeying westward, they were met by a Buddhist missionary, who informed them that no such prince had appeared; and they returned to their country without having pursued further the object of their journey. About the same time, other wise men set out from another region of the East; and, following a star, which led them to Bethlehem, they found a Prince: but instead of finding him surrounded with pomp and royalty, this great personage whom they sought was found in the most humble condition and the most remote obscurity. From the manger to the cross, the Saviour appeared amongst men as the light of the world, though their beclouded minds could not comprehend him. His mission was accomplished in comparative obscurity, according to his own words—"The light shineth in darkness, but the darkness comprehendeth it not."

So, likewise, in this, the nineteenth century, light has burst forth upon the world; but in the most obscure form has it appeared, coming forth out of the ground, according to the prophecy of

Isaiah—"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." (Ch. xxix. 18.) The Book of Mormon, or record of the Nephites, formed the stepping-stone for the introduction and re-establishment of the Gospel, coming forth in the dispensation of the fulness of times. But how few comparatively know anything of this light or power that is manifest, or regard the testimony of its truth.

It seems astonishing when we reflect upon the incredulity of the people of this generation, and their littleness of faith for receiving the testimony of the living witnesses to the power of God manifest in his revealed truth. It is not for want of sufficient evidence or qualification to render it acceptable, or as a thing to be desired by the wise and prudent; for "truth is light, and light cleaveth unto light."

But why, O man, is reason—that noble gift, implanted in the mind? Is it to be misapplied or magnified by the right use of judgment, reflecting the advantage of truth before error, of light before darkness, or of power before weakness? Men in general form too low an estimate of the saving power or means used in the accomplishment of that end, which is **salvation** in man; and in consequence of rejecting this means, the light is put out, or that spark of the Divine nature is quenched, and the candle of the Lord is removed, which might have been burning in the soul, by reason of acceptance being almost persuaded, but not altogether willing to comply. Thus following a wayward path receding from the Gospel light, the mind becomes darkened and beclouded with error; "but the path of the just is as the shining light, that shineth more and more unto the perfect day." The Apostle also speaks of "a more sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place, until the day dawn or the day-star arise in our hearts." (2 Peter i. 19.)

Where is that light that shineth in a dark place?

Jesus says, "I am the light: he that followeth me shall not walk in darkness." It is through him that all mankind receive their light, and by his witnesses that light continues among the children of men; for mankind have a tendency to

walk in darkness. Therefore the more need of these witnesses to bear record of the light as it has come, and the truth as it is revealed. As a city set upon a hill that cannot be hid, so are the servants of God amongst men, holding out to the world the light and truth, which is the power of life; for light is brought to life by the power of God, which is presented to the world of mankind—even to those who sit in darkness, that they may become children of the light, and receive of the "more sure word of prophecy," which is the "testimony of Jesus."

Now, unto those who have received of the Gospel light is the privilege given to progress unto the perfect day, or until the day dawn and the day-star arise; and as the sun chases away the night, or surpasses in glory and excellence the dawn of day, so will the Saints increase in light; and even amid the darkness of Gentile superstition, or in this "enlightened age" (of "*godliness*," shall I say? or *godless depravity*?), the light of truth has shed its rays, and many have become partakers of its influence and enjoy its benefits: yet how few know anything of its saving power, or wish to know anything truthful concerning its operations! "Who have believed our report? and to whom is the arm of the Lord revealed?" How few in the midst of so many millions of the human family (who are counted the offspring of God) have embraced this sacred gift of high Heaven! But as the sun breaks through the darkest cloud, so does the light of heaven reveal itself, even where thick darkness reigns. It must win its way, and find a resting-place with those who wish to be honest with themselves and before their God. Thus truth reflects its own light, and shines in upon the path of the inquirer, and with glowing fervour calls aloud to all, Awake to righteousness!

Now arises this light, which points to an event of awakening interest to the people of this generation; and though shepherds and wise men of the East were directed aforetime to where the child Jesus was, there is still greater light pointing westward to the standard of Zion, which is lifted up as an ensign to the nations who sit in darkness, and the weary wanderer after truth can find satisfaction to his soul. Blessed are they who follow in its course and rally round its rays! If, therefore, the humble and

lowly seek for information concerning these glowing realities, they will experience the highest emotions of gratitude and love for that source of intelligence, and thus become partakers of heavenly joys.

But our feelings recoil at things as they exist in this lower world in its present state of woe. The spirit looks abroad, through the medium of its senses, and finds that it is restricted and oppressed by the infirmities and frailties of humanity. It sometimes languishes and droops with the perishable form it inhabits, and to which it is attached. Such a state admits of but very little real enjoyment, compared with what is anticipated. It admits of an abiding prospect, and, by faithful adherence, a sure reward.

But apart from this mourning and lamentation are heard vexation and disappointment. The tear of sorrow is shed, and the burden of guilt is endured. But among all classes and all conditions of

society, there are none who can boast exemption from the ills and troubles that perplex and disturb the condition of man, together with the difficulties and obstructions that prevent the purposes of intellectual acquirement in our thirst for knowledge, and the desire to become acquainted with all the progressive changes that circumscribe our whole being.

Here we must be content to know but in part, until "that which is in part shall be done away," and then the holy desires of the soul shall have their full fruition. A sun shall arise, which shall never be dimmed; a calm shall reign, which shall not easily be disturbed; a fountain of living waters shall be opened up, which shall never fail. "In that day living waters shall go out from Jerusalem," and the elect "shall be as children of the light," and be prepared to dwell in the midst of the light, when the Eternal One shall be revealed,—even "that day which shall be known to the Lord, not day nor night, when at eventime it shall be light."

HISTORY OF JOSEPH SMITH.

(Continued from page 808.)

[February, 1844.]

Tuesday, 20th. At ten, a.m., went to my Office, where the Twelve Apostles and some others met in Council with brothers Mitchell Curtis and Stephen Curtis, who left the Pinery on Black River, 1st January. They were sent by Lyman Wight and Bishop Miller to know whether Lyman should preach to the Indians, the Menominees and Chippeways having requested it.

The Chippeways had given brother Wight some wampum as a token of peace, and the brethren had given them half-a-barrel of flour and an ox to keep the Indians from starving, and Wight had gone through to Green Bay with them to make a road.

I told them to tell brother Wight I had no counsel to give him on the subject. He is there on his own ground, and must act on his own responsibility, and do what he thinks best in relation to the Indians, understanding the laws and nature of the subject as well as I can

here, and he shall never be brought into difficulty about it by us.

I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the Temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the Devil cannot dig us out, and live in a healthy climate, where we can live as old as we have mind to.

Warm. The ice floating down the river.

A meeting of the citizens of Hancock County was held at the Court-house in Carthage. Passed a resolution that the second Saturday of March be appointed for a general wolf-hunt, being the same day selected by the Convention of the 17th instant for a day of fasting and prayer for my destruction.

Wednesday, 21st. The Rev. Mr. De Wolfe, Episcopalian, lectured in the Assembly Room in the evening. I attended.

and, after the sermon, at his request, spoke to the people, showing them that to get salvation we must not only do some things, but everything which God has commanded. Men may preach and practise everything except those things which God commands us to do, and will be damned at last. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God. The object with me is to obey and teach others to obey God in just what he tells us to do. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it.

My "Pacific Inuendo," written on the 17th instant, appeared in the *Neighbour* of to-day, in connection with Governor Ford's letter of the 25th January.

Ice left the west bank of the river, opposite the lower brick-house.

Very warm and pleasant.

Council of the Twelve met in my Office. I insert the minutes:—

"At a meeting of the Twelve, at the Mayor's Office, Nauvoo, February 21, 1844, seven o'clock, p.m., B. Young, Parley P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards, and four others, being present, called by previous notice, by instruction of President Joseph Smith on the 20th instant, for the purpose of selecting a company to explore Oregon and California and select a site for a new city for the Saints.

Jonathan Durham, Phineas H. Young, David D. Yearnley, and David Palmer volunteered to go; and Alphonzo Young, James Emmett, George D. Watt, and Daniel Spencer were requested to go.

Voted the above persons to be notified to meet with the Council on Friday evening next, at the Assembly Room.

WILLARD RICHARDS, Clerk."

Thursday, 22nd. At home.

Ice continues to run in the river. Very pleasant, cool nights.

Friday, 23rd. W. W. Phelps received a letter from John Whitmer in relation to certain records, and a book containing some of the early history of the Church which had been written by my clerks, and was Church property, and which had been fraudulently detained from my possession by John Whitmer; to which Dr. Richards replied.

Met with the Twelve in the Assembly Room concerning the Oregon and Cali-

fornia Exploring Expedition: Hyrum and Sydney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. "Send twenty-five men: let them preach the Gospel wherever they go. Let that man go that can raise \$200, a good horse and mule, a double-barrel gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, &c. If we don't get volunteers, wait till after the election."

George D. Watt said, "Gentlemen, I shall go." Samuel Bent volunteered. Joseph A. Kelting, do.; David Fullmer, do.; James Emmett, do.; Daniel Spencer, do.; Samuel Robie, do.; Daniel Avery, do.; Samuel W. Richards, do.

Saturday, 24th. At home. Had an interview with brother Phelps at nine o'clock.

Seth Palmer, Amos Fielding, Charles Shumway, and John S. Palmer volunteered to go to Oregon and California.

Fifteen hundred copies of my "Views" out of press.

Very pleasant the past two weeks: the pleasantest February I ever saw.

President Young went to Knowlton's Settlement on Bear Creek, and preached.

Sunday, 25th. I preached at the Temple Block. Hyrum also preached.

Evening, I attended prayer-meeting in the Assembly Room. We prayed that "General Smith's Views of the Powers and Policy of the United States" might be spread far and wide, and be the means of opening the hearts of the people. I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying.

Some rain in the evening; cloudy and foggy.

Monday, 26th. At home: a cold wind from the north. Rainy, dull day.

In the afternoon, held court at the Mansion. City of Nauvoo versus Orsimus:

F. Bostwick, on complaint of Hyrum Smith, for slanderous language concerning him and certain females of Nauvoo. Bostwick was fined \$50 and costs. Francis M. Higbee, his attorney, gave notice he should appeal to the Municipal Court, and then to the Circuit Court. I told Higbee what I thought of him for trying to carry such a suit to Carthage—it was to stir up the mob and bring them upon us.

Prayer-meeting in the Assembly Room in the afternoon. My uncle John Smith and lady were present, were anointed, and received blessings; and in the evening Father Morley was also blessed.

Ira S. Miles volunteered to join the mountain exploring expedition.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 29, 1860.

WITH this Number closes the 22nd Volume of the *Millennial Star*; and we feel assured that, during the brief period for which we have directed its issue, the only motive which has dictated us in its management has been to truthfully state, without any aim at distinction or emulation, the plain truths of the Gospel. In doing so, we have of late given a prominent place in our columns to the Discourses of the First Presidency in Zion, in which may be found those principles that throughout have been our rule of action. We feel certain that if a proper regard is paid to those instructions, the duties of the Ministry cannot be misunderstood by them. Every principle involving the minutest detail of their ministry is expressed, and none need falter or hesitate in carrying them into practical operation in their labours. To all who possess the spirit of their calling and ministry, or who have so lived that they have formed an acquaintance with that spirit of truth, justice, mercy, forbearance, and charity, which accompanies the institutions of the Gospel, there need be no dubiety or hesitation. If this spirit is not enjoyed by the Elders and Saints, our labours and efforts to explain what has been so often told them would be on this occasion of little avail. Upon this point, however, we are not left in doubt. The repeated assurances which have been given us for some time past leads us to the agreeable and certain conclusion that, with but few exceptions, the spirit and letter of the instruction given through the *Star* have been received with much pleasure by the majority of the Elders, and the universal approval and good feelings of all the Saints; and so far as their ability and circumstances will permit, they are labouring to sustain and uphold them. We are pleased, in this connection, that we are able to state that we indulge in the hope that we shall for the future be able to not only minister the word, but also the spirit, by affording ourselves the gratification of visiting the Saints at their homes more than we have been able to do hitherto, which we feel assured will be advantageous both to them and to ourselves. We are much pleased that we now have the prospect of dividing our responsibilities with our much-esteemed brother and co-labourer, Elder George Q. Cannon, of the Quorum of the Twelve, who will for the future manage the publishing and financial departments of the Mission. From the first day of January, 1861, all communications with this Office must be directed to George Q. Cannon. All changes or alterations, together with the instructions necessary for the regulation of the coming season's emigration, which may be involved in any instructions now in the possession of brother Cannon, will be laid before the Saints as soon after his arrival as practicable.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Peace has been concluded with China. The despatch states that peace was concluded on the 26th of October, and the ratifications exchanged. On the 5th of November the allied forces evacuated Peking, and the Emperor was expected to return immediately to his capital. It is said that France and England have insisted upon the immediate departure of Francis II. from Gaeta, in order to prevent further effusion of blood. He has resisted; and, in consequence of his non-acceptance of the proposed conditions to surrender Gaeta, the bombardment will re-commence. King Francis II. has issued a manifesto, calling upon the Neapolitans to make a last effort to preserve the nationality. He guarantees to maintain their liberties, and grant distinct parliaments to the two Sicilies. He also promises an amnesty. If compelled to succumb, he will maintain the firm hope of returning to his dominions. The *Moniteur* says the Emperor has decided that, from January next, and by way of reciprocity, Englishmen coming to France shall be permitted to enter and travel through the country without passports.

AMERICAN.—President Buchanan's Annual Message was transmitted to Congress on the 4th instant. After briefly referring to the prosperity of the country in all its material interests, and to the general health and commercial energy and industry of the people, touching the present crisis he says—"In short, no nation in the tide of time has ever presented a spectacle of greater material prosperity than we have done until within a recent period. Why is it, then, that discontent now so extensively prevails, and the Union of the States, which is the source of all these blessings is threatened with destruction? The long-continued and intemperate interference of the Northern people with the question of slavery in the Southern States has at length produced its natural effects. The different sections of the Union are now arrayed against each other, and the time has arrived, so much dreaded by the father of his country, when hostile geographical parties have been formed. I have long foreseen, and often forewarned my countrymen of the now impending danger. The incessant and violent agitation of the slavery question throughout the North for the last quarter of a century has at last produced its malign influence on the slaves, and inspired them with vague notions of freedom. Hence, a sense of security no longer exists around the family altar. This feeling of peace at home has given place to apprehensions of servile insurrections. Many a matron throughout the South retires at night in dread of what may befall herself and her children before the morning. Should this apprehension of domestic danger, whether real or imaginary, extend and intensify itself until it shall pervade the masses of the Southern people, then disunion will become inevitable."

MEMORABILIA.

RUSSIAN THERMOMETER.—In De Lisle's thermometer, used in Russia, the graduation begins at boiling point, which is marked zero, and the freezing point is 150.

KNIGHTS' VOWS.—In the days of chivalry, the vows made by knights were taken, strange as it may appear, not on the Gospel, but in the presence of pheasants and swans.

"HOBSON'S CHOICE."—The phrase "Hobson's choice" had its origin at Cambridge, in the reign of Charles I. It arose from the circumstance that one Hobson, a livery-stable-keeper there, refused to let any student any other horse on hire than such as he (Hobson) chose to select for the applicant; whence it certainly was "Hobson's choice" or none.

PLAGUE STONES.—During the time of the Plague in England, it was customary to set up what were called *plague-stones*—that is, stones placed on the boundary limits of towns, with a circular dish-like sinking in them, which was filled with water, into which the town's-people dropped the purchase-money, in their dealings with the country people, for the purpose of avoiding infection. There is one still remaining at Penrith, another at Manchester, and another near Dorchester, on the London road.

MILITARY "LOBSTERS."—The nickname of *lobsters*, sometimes applied to soldiers, was applied, not on account of the colour of their coats, but with reference to the steel armour which they formerly wore; the steel plates on their legs, lapping over each other, being especially considered to resemble the shell of a lobster's tail.

COMPARISON OF THERMOMETRIC SCALES.—To convert the degrees of Fahrenheit into those of Centigrade, deduct 32, multiply by 5, and divide by 9; to convert those of Centigrade into those of Fahrenheit, multiply by 9, divide by 5, and add 32. To convert degrees of Fahrenheit into those of Reaumur, deduct 32, divide by 9, and multiply by 4; to convert those of Reaumur into those of Fahrenheit, multiply by 9, divide by 4, and add 32. To convert degrees of Centigrade into those of Reaumur, multiply by 4, and divide by 5; to convert those of Reaumur into those of Centigrade, multiply by 5, and divide by 4.

DURATION OF LIFE.—The duration of life with animals of the higher species is proportionate to the time expended in their growth. They live five times as long as the time expended by them in reaching maturity. Thus—The camel grows for 8 years, and lives 40; the horse, 5 years, and lives 25; the ox, 4 years, and lives 15 or 20; the lion, 5 years, and lives 20; the dog, 2 years, and lives 10 or 12; man, 20 years, and lives 100 or more. Reasoning from analogy, therefore, the ordinary life of a man should be 100 years at least.

"ROASTED PORTER."—A hundred years ago *roasted porter* was a fashionable fancy with some men of station. They had silver cups made on purpose, which were brought red-hot to table. The porter was poured into them in that state, and it was considered a great pleasure to see with what alarm an inexperienced guest would venture to take the cup at the moment the liquor foamed over and cooled it. The effect was much the same as that of putting a hot poker in, as sometimes practised in the present day.

MAGNESIUM.—When magnesium is ignited, it readily takes fire, and burns with an exceedingly brilliant flame. The intensity of the light so produced is only some 525 times less than that of the sun. Compared with an ordinary candle, a wire of magnesium 0.0117 inch in diameter produces as much light in burning as 74 stearine candles, five to the pound. In order to support this light during one minute, a piece of wire 39 inches long, weighing 1.85 grains, is required. Only 2½ ounces of magnesium, therefore, would be required in order to maintain during ten hours an amount of light equal to that of 74 stearine candles, consuming about 320 ounces of stearine.

VARIETIES.

ON what meat did Dido feed? *Dido et dux*, according to Virgil.

TO REMOVE GREASE FROM SILKS.—A weak solution of potash rubbed lightly over the greasy parts will remove the stain.

In giving geographical lessons, a teacher asked a boy—"What state do you live in?" In answer to which, he drawled out—"In a state of sin and misery, sir."

TO CURE A BURN.—Spread some clarified honey upon a piece of clean linen rag, and apply it to the part: it will remove the pain almost immediately.

IRON MOULDS may be removed from linen by steeping in boiling water until it becomes well saturated: apply the *essential* salt of lemons, and wash well afterwards.

ETIQUETTE.—You should never introduce an acquaintance whom you happen to meet to friends with whom you are walking. Should you meet one, it might be difficult to pass with merely a bow; but, for etiquette's sake, you must do it.

PRESERVATION OF POTATOES.—To prevent potatoes from germinating, soak them for a quarter-of-an-hour in a solution containing one-tenth of its weight of common salt. When taken out of the solution and placed on the ground, they dry quickly, becoming covered with a light saline pellicle.

IRON CEMENT FOR CLOSING THE JOINTS OF IRON PIPES.—Iron borings, coarsely powdered, 5 lbs; powdered sal-ammoniac, 2oz.; sulphur, 1oz.; water sufficient to moisten it. It quickly hardens; but, if time can be allowed, it sets more firmly without the sulphur. It must be used as soon as mixed, and rammed tightly into the joints.

NUTRIMENT IN APPLES.—Chemical researches by Mr. J. Salisbury, of Albany, show that good varieties of the apple are richer in those bodies which strictly go to nourish the system than potatoes are; or, in other words, to form muscle, brain, nerve, and in short to assist in sustaining and building up the organic part of all the tissues of the animal body.

DANIEL LAMBERT.—The giant Lambert weighed 739 lbs. His body measured in circumference 112 inches; his legs, 37 inches. He was born in 1770, in the city of Leicester. His father kept the prison there, to which situation young Lambert succeeded him. It was in this confined and sedentary life that his bulk received the greatest and most rapid increase. This situation he left in 1805, for London, where he was visited by people of fashion and celebrity, among whom was the Count Bernulowski, the celebrated Polish dwarf, whose weight was 75 lbs; circumference round the body, 21 inches. At thirty years of age he measured 39 inches in height.

OLD PARR.—Old Parr lived between Shrewsbury and Welshpool, and died on November 16, 1695, aged 152 years and 9 months. The Right Hon. Earl of Arundel and Surrey took him up to London as a curiosity. His principal diet, when in the country, was cheese and brown bread with milk or whey. He was well supplied with more generous drink and diet when in London, and his death is imputed to the sudden change of food and air. His body was dissected by the celebrated Dr. Harvey, who reported that his viscera were sound and healthy. He married a widow when he was 120 years of age, and she gave willing testimony of his healthy condition. There is a very interesting account of this wonderful old man in the *Gentleman's Magazine*, date 1769, vol. 39, p. 29, taken from a MS. of Dr. Harvey.

USES OF THE NETTLE.—Although growing everywhere, the nettle is but partially appreciated, and then only by the economical. As a remedy, it is used in scurvy, gout, jaundice, hemorrhage, paralysis, &c. Nettle-tea, as a spring drink, is good as a purifier of the blood. The stalks of the old nettles are little inferior to flax for making cloth. An excellent rennet is made from the nettle. The expressed juice makes a permanent green dye for wool. The root boiled with alum yields a good yellow dye. Nettles dried and used as fodder are capital for cows, increasing the quantity and improving the quality of their milk. And one of the least of its virtues is, that if fish be packed in it, it preserves the colour and bloom infinitely better than any other grass or herbage dried or green. The spring is the best time for gathering nettles for the purpose of food. They resemble spinach in flavour. The following is Soyer's method of cooking them:—"Wash the nettles well, drain, put them in plenty of boiling water, with a little salt; boil for twenty minutes, drain, and chop them up; serve either plain, or put them in a pan, with a little salt, pepper, and butter, or a little fat and gravy from a roast; or add to a pound two teaspoonful of flour, a gill of milk, and a tea-spoonful of sugar."

POETRY.

SELF-EXAMINATION.

(Selected.)

Come, let us search our ways, and see—
Have they been just and right?
Is the great rule of equity
Our practice and delight?
What we would have our neighbour do,
Have we still done the same?
From others ne'er withheld the due
Which we from others claim?
Have we ne'er grudged another's good,
Nor envied others' praise?

In no man's path malignant stood,
Nor used detraction's ways?
Do we, in all our conduct here,
Integrity maintain?
And, knowing God is always near,
Renounce unrighteous gain?
Religion's path they never trod,
Who equity condemn;
Nor ever are they just to God,
Who prove unjust to men.

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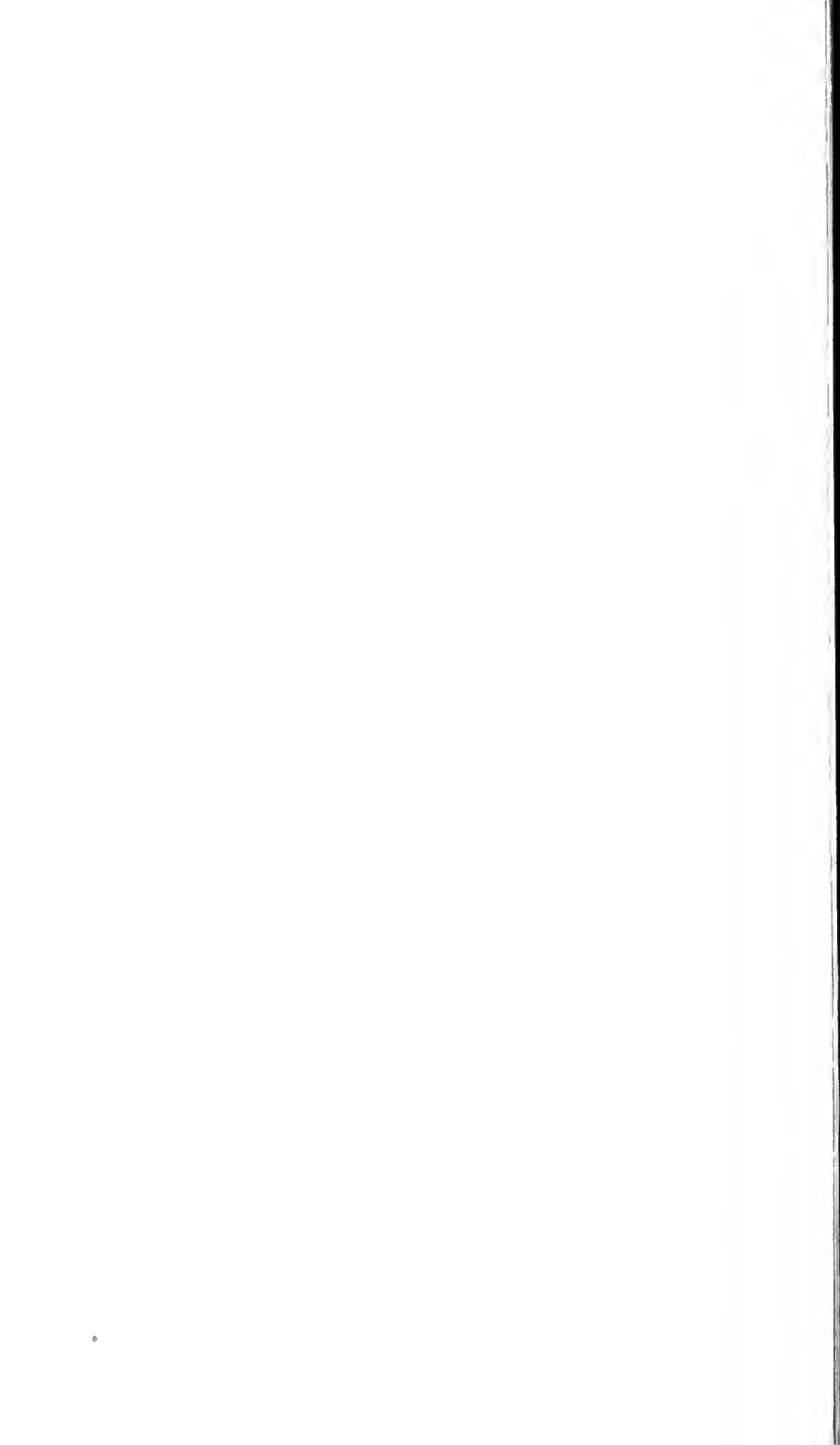
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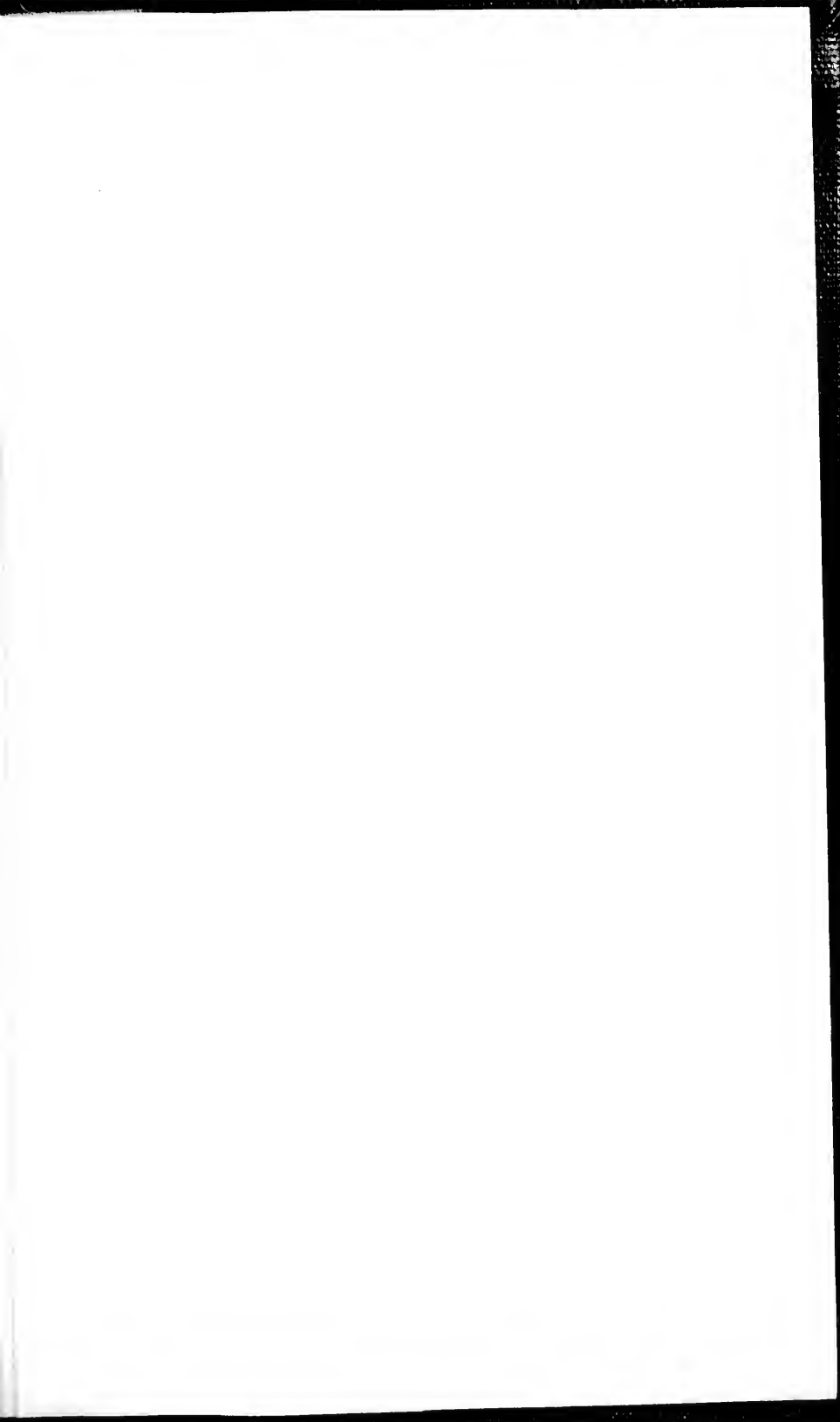
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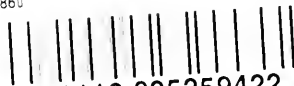






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